The background of the cover is a complex, symmetrical fractal pattern. It features large, stylized red roses with intricate, swirling petals. The roses are set against a dark, textured background with green and purple hues. The overall effect is a rich, multi-layered visual that suggests depth and complexity, characteristic of psychedelic art.

The
**ESSENTIAL
PSYCHEDELIC
GUIDE**

By
D.M. Turner

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The Essential Psychedelic Guide - By D. M. Turner

First Printing - September 1994

Copyright ©1994 by Panther Press ISBN 0-9642636-1-0

Library of Congress Catalog registration in progress Printed in the
United States of America

Cover art by Nick Philip, SFX Lab Illustrations on pages 31, 41,
45, and 59 by P.B.M.

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Foreword to the HTML Edition

by Forbidden Donut

You, dear reader, are an extremely fortunate individual to have stumbled upon this particular digital doorway. What lies ahead is one of the most important volumes in the canon of psychedelic literature. The *Essential Psychedelic Guide* was written by D.M. Turner, an extraordinarily courageous and articulate pioneer in the exploration of the imaginal realm. However, due to a tragic series of events resulting in the untimely death of its author, this book was very nearly lost forever. Only a few psychonauts lucky enough to have found copies from the initial print runs would have ever been the wiser. Luckily, though, some mysterious force for good in the universe has seen fit to digitize it for your reading pleasure. I, for one, am awfully thankful.

The Essential Psychedelic Guide, while deceptively slim in its printed form, is a veritable well-spring of knowledge for the aspiring psychonaut. It brings together in a single volume the basics of psychedelic history, essential information on physical and mental safety, and detailed chapters on 8 of the major entheogens, including hard to find, accurate data on dosage and administration. Turner also presents quite a bit of highly novel thinking with regard to the philosophical underpinnings of the bizarre, extreme, and sometimes sublime dimensions that entheogens can make accessible. Indeed, one could scarcely dream of a better introductory text for the newcomer to the visionary way, or a more practically useful reference for the experienced psychedelic voyager.



What really puts Turner's work in a class by itself are his vivid, lucid and evocative narrations from the very frontier of consciousness itself. His trip stories convey the essence of the psychedelic experience in a manner that I had not previously thought to be possible using such a crude instrument as the English language. Also particularly noteworthy is the wide variety of novel and challenging chemical combinations which this master alchemist brought together within his physical alembic and then reported on. This makes the work especially important, as he was likely the first and only person ever to have tried some of these mixtures. Some may consider certain of them to be excessive or even dangerous; indeed, Turner's death appears to have been directly related to one of his experiments. Following his death, it has been pointed out that he was a bit of a "hard-head"; it took him much higher dosages than most need to achieve the desired effects. 'Caution' is the watchword, especially for newcomers to the psychedelic arena. Nevertheless, we must remember that Turner was the Chuck Yeager of psychonauts, a test pilot's test pilot. His voyages should therefore be judged accordingly.

The sad circumstances regarding his demise, however, have cast a foreboding shadow over some of his more intrepid adventures, and unfortunately have turned a hero's story into a cautionary tale. On or about December 31, 1996, Turner prepared for another voyage, presumably to celebrate the coming of the new year. Sadly, it was to be his last. Shortly thereafter he was found dead, drowned in his bathtub, with a vial of ketamine nearby. It seems likely that he either slid beneath the waterline while under its effects, or slipped, fell, and hit his head upon arising afterwards, leaving himself unconscious to drown in several inches of water. In light of Turner's glowing praise for ketamine in this book, how exactly is the reader supposed to view the fact that it seems to have played at least a supporting role in his passing? My own favorite interpretation is from an anonymous friend's recollection

of Turner in the Summer 1997 issue of The Resonance Project:

Mr. Turner was in the process of revising his Essential Psychedelic Guide, but as the changes may never come to light, it should be stated that his opinion of ketamine had changed considerably. He was sensitive to safety issues, and was increasingly troubled by what he called the 'psychedelic heroin' properties of ketamine. He confided in friends that DMT, which he considered his most helpful ally, had a difficult time counteracting the addictive and increasingly life-negative effects of this drug. DMT conveyed to him that ketamine was a sort of 'Frankenstein molecule' that didn't obey the shamanic rules, and he was given several warnings to drop it from his program. Ultimately, his failure to completely do so led to his untimely passing.

Whether or not one entirely agrees with the preceding quote, I believe that it offers the most useful perspective from which to learn from the great loss that the psychedelic community suffered on New Year's Eve 1997. If nothing else, I hope that Turner's death inspires us all to be just a little more careful when surfing the cosmic jetstream. Indeed, if only he had a sitter nearby on his final voyage, he might still be among the living. Also, I would hope that this tragedy might teach us to more fully listen to our personal intuition's guidance as regards these powerful tools, using it as a balance by which to gauge the veracity of what the materials themselves may tell us in one of their capricious moods. During the thirty-four years he spent in his incarnation as D.M. Turner, he touched innumerable lives with his warmth, wisdom, honesty, courage, and kindness. And thankfully, he has left us with a rich and impressive legacy. Enjoy...

Forbidden Donut,
September 29, 1997



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Over 300 mushroom stones have been found throughout Mesoamerica, some dating as far back as 1000 B.C. The mushroom stone above was found in the Guatemalan highlands and was one of the first to be discovered. Photograph reprinted courtesy of Wasson Library, Harvard Botanical Museum.

INTRODUCTION

"Psychedelics" are substances with the ability to expand human awareness beyond our normal modes of perception. The family of



psychedelics includes plants, such as psilocybe mushrooms, that have been used in "shamanistic" settings for thousands of years, as well as recently developed synthetic compounds, like LSD and ecstasy.

Psychedelics may be the most amazing substances known to humanity. Some are so potent that just 1/10,000th of a gram can send one on a journey beyond time and space, beyond life and death. Here the psychedelic voyager can unlock and experience the collective evolutionary consciousness of billions of years past and an infinite future. He can transcend the body, the personality, and view his mind from undreamed-of perspectives. He can experience supersensory and extrasensory perception, choose from an infinite variety of "realities," and permanently change his experience of life.

I am writing this book because in this primitive time of political power struggles and the "war on drugs," most information on psychedelics that reaches the public is negatively biased and erroneous. There is a lack of accurate information available regarding: the history of psychedelics, how they are consumed, dosage levels, effects and experiences produced, and whether they are safe.

I've tried to focus on the less common psychedelics and on combinations, while also discussing more familiar substances such as LSD, psilocybin, and MDMA. In my 18 years as a psychedelic user and researcher I have found only a few references to some of the more exotic psychedelics, frequently incomplete and written by people who had not experienced them first hand. The information presented here draws upon my research, as well as extensive personal experience with these substances, and involvement in communities where they are used. There are many things I have not attempted to cover in these few pages, and I

recommend the reader to the following books:

THE PSYCHEDELIC EXPERIENCE - This is the premier "tripping guide" which is useful to anyone trying to understand the states of mind produced by psychedelics. It is the most thorough description I have seen of the changes and experiences one is likely to go through on a psychedelic voyage. However, this book is an adaptation of an Eastern spiritual text, and may seem esoteric and difficult to understand for those not familiar with the states it describes.

PLANTS OF THE GODS - This gives a brief overview on the history of several plant psychedelics that have been used since ancient times. Having a long term perspective on the use of psychedelics can give one a better understanding of how these substances have affected human societies. Many people today don't even know that psychedelics existed before the Sixties and that the last 30 years are just the latest paragraph in psychedelic history.

FOOD OF GODS - Author Terence McKenna eloquently expounds his theories on the role of psychoactive plant use throughout human evolution. His theories are startling yet well grounded and offer a comprehensive view of the relationship between humans and mind-altering plants.

Other books are listed in the various chapters, as well as the bibliography which also lists sources for the books that are in print.

I consider my research a work in process, by no means definitive or complete. With psychedelics we are taking our first steps into a realm of infinite possibilities, like the first amphibians stepping on dry land, or a more accurate metaphor, like the first

humans leaving earth's atmosphere and venturing into space. I believe there will come a day when humanity recognizes psychedelics as the universal medicine, ambrosia of the heavens, and keys to higher intelligence.

There are numerous other methods for entering altered states being touted about, from meditation and yoga to brain machines and virtual reality. I've tried many of these methods, enjoy them, and have found them most valuable used *with* psychedelics. But to compare the experience of these methods on their own to the experience of psychedelics is like comparing a candle to the sun. Other methods don't even approach the realm of liquid, flowing, digital dreams which can be accessed by psychedelics like DMT!

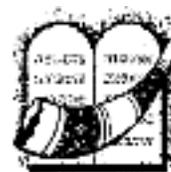


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A BRIEF HISTORY OF PSYCHEDELICS

FROM THE CREATION OF GODS TO THE DEMISE OF PSYCHEDELIC REVERENCE IN MODERN TIMES



As prehistoric men and women foraged for food they must have eaten the psychedelic plants which grow in nearly all regions of the world. Ingesting these plants would have produced awe inspiring experiences, and it is quite likely that the origin of ideas about gods, heavens and hells, life after death, etc. began with the ingestion of psychedelic plants.

Try to imagine yourself as a neolithic human, most of your attention given to day-by-day survival, the more complex areas of your brain just beginning to develop. Now ingest say, a handful of psilocybin mushrooms, or the psychedelic root of the African *Iboga* plant. Imagine what wealth of images and information would now be flowing through your mind! In his recent book, *Food of the Gods*, Terence McKenna presents a plausible hypothesis that homosapiens descended from psychedelic-using hominids. The ability of psychedelics to facilitate development of the human brain is an important part of his theory.

Worship involving psychedelic plants and their use in spiritual pursuits can be traced to the beginnings of recorded history. The major role these plants played in the formation of early religions has been documented by several historians. R. Gordon Wasson has made a strong argument that the inebriating Soma of the



ancient Indian *Rg Veda* was the *Amanita muscaria* mushroom [1]. Other historians have found evidence of psychedelic use in the Eleusian and Dionysian rituals of ancient Greece [2]. Other references to psychedelic plants can be found in ancient Buddhist, Hindu, and other far Eastern texts. And in Africa, the use of Iboga was noted by the earliest English explorers of the area.

Psychedelic plants are much more abundant in the New World and to this day play a part in the religions of the Native Americans. When the Spanish invaded what is now known as Mexico and South America they executed psychedelic-using natives, and the religions and healing practices were forced underground. A strong shamanic tradition persisted for centuries. In the United States, only the Native American Church of North America retained legal permission to continue religious use of its psychedelic sacrament, Peyote.

The knowledge of one psychedelic sacrament, the psilocybe mushroom, was all but lost to Europeans for centuries. R. Gordon Wasson began his quest for knowledge about mushrooms in 1927, after he experienced a vast difference in cultural attitude towards mushrooms between himself and his Russian wife. Their research led to the understanding that the majority of westerners are mycophobics, having a fear or loathing of mushrooms. People in many other parts of the world are mycophiles, often being able to distinguish many types of mushrooms by sight, knowing which are edible, and having common names for the different species.

Wasson explored all he could find about mushrooms through folklore, etymology, and references in literature and art. He came upon results completely beyond anything he could have dreamed of: that mushrooms which produce a "divine inebriation" have been used and worshipped in numerous times and in several areas of the world



Wasson also discovered that an existing "mushroom cult" still continued amongst certain Indians in Mexico, far removed from civilization. In 1955 he managed to get in touch with these Indians and participated in a mushroom ceremony guided by a 65 year old shamaness, possibly becoming the first white man to eat psilocybin mushrooms in hundreds of years. This story was published in *Life* magazine, May 13, 1957. It is an excellent article with great pictures and a moving description of Wasson's first mushroom voyage.

Wasson continued exploring the ethnology of mushrooms and other plant sacraments used throughout the world, teaming up with the likes of famous ethnobotanist Richard Evans Schultes, and Albert Hofmann, the inventor and discoverer of LSD. Through the Fifties and early Sixties the attitudes regarding psychedelics throughout the world were generally positive. Knowledge was confined primarily to the scientific and scholastic communities, with some attention from the art and literary circles. Papers and articles on psychedelics from this time period lack the hysteria, and the connection of drug to sin that media introduced to the public in the mid-Sixties.

Well, what happened during the Sixties, and how did the majority's attitude toward psychedelics get so screwed up? Here's a simple explanation; the U.S. government was afraid of the changes brought about by psychedelic use. They used the physical, financial, and political forces they controlled to spread fear and discredit the virtues of psychedelics.

None of what happened seems too surprising. It fits into the patterns that human minds are frequently seen to operate in. The majority of the population is still the type that resists anything new, any change (neophobic). This mindset is continually



reinforced through newspapers, television, government, religions, schools, and the hierarchical structure of society. All of these organizations are dominated by people with neophobic mindsets. Most also possess the Judaeo-Christian concepts that: humans are evil, sex is evil, we are beneath Gods, we will be eternally punished if we disobey the rules of the church, or, heaven forbid, take a psychedelic and try to experience an ecstatic state of happiness.

Many of the people reinforcing this mindset are not even aware that they are spreading negativity. They are supporting what they believe is correct. These people, convinced that the old morals are the "right way" of living, have generated outright lies about psychedelics, feeling anything which discourages drug use is justified. Of course, other members of these organizations spread negative information with purely nefarious intentions, such as political groups who instruct the CIA to sell cocaine for financing covert military operations, and then preach that drugs are the tools of the devil on TV.

The establishment's methods of spreading drug paranoia are numerous and use all forms of media. Most of the population gets its information from the neophobically controlled major media sources: television, newspapers, and large magazines. There is also political pressure at all levels to conform to the views of the ruling politicians. Do you think CBS would broadcast an overtly pro-drug commercial even if you paid them well? The government also controls the content of what is taught in schools. What is commonly called "drug education" is better defined as "anti-drug brainwashing." Any positive appraisals of drugs are absent from school course materials. Teachers seldom inform their students that over 99.9% of the people who take ecstasy have a positive experience. A recent psychiatric M.D. graduate from Harvard was not even aware that psychedelics had ever been used in therapy.



Psychedelic use in therapy was widespread until LSD was made illegal in 1966, and the results from their use were highly successful. During the past 28 years limited research and therapy using psychedelics has continued, primarily in Switzerland and Germany (Although in recent years the FDA has agreed to resuming a small number of studies involving human use of psychedelics here in the U.S.)

Much of a psychedelic trip is based on a person's mental set. The negative media on psychedelics causes many people to take these substances with unwarranted fears, thus diminishing the potential of the experience, and probably causing some people to freak out. Someone embarking on a trip with the idea "This substance is an ancient gift of the Gods, it will allow me to gain a new experience of life" will have a different experience than a person with the idea "Someone told me this is fun, but it's illegal and I'm worried about getting busted, and I'm afraid I'll lose control and jump out of a window. "

There has always been some accurate information about psychedelics available, but it's been something one's had to search for. Many who have found, understood, and applied this knowledge have benefited immensely. This book was written to spread this information to a larger group of people in hopes of enlightening many on the potentialities of the psychedelic experience, and dispelling some of the misinformation that has previously been disseminated on this topic.

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1. See *Soma: Divine Mushroom of Immortality* by R. Gordon Wasson.
 2. See *The Road to Eleusis* by Hofmann, Ruck, and Wasson.



PSYCHEDELIC SAFETY

UNDERSTANDING THE TOOLS

The natural psychedelics have been in use for thousands of years, and I anticipate that both synthetic and natural psychedelics will still be used thousands of years from now.

Contrary to being considered dangerous, throughout most of history psychedelics have been considered gifts of the Gods, and have been associated with the healing of the body, mind and soul.

History is full of shamans and shamanesses who consumed these substances hundreds of times each year for their entire life and suffered no ill effects [\[1\]](#). Likewise my thousand or so experiments with various psychedelics seem to have done no harm. To the contrary, I feel I've received numerous benefits from their use.

I suspect most of the psychedelic scare stories published in the late Sixties and Seventies were generated by people pursuing their own political or financial agendas, or by people with fundamentalist morals who were afraid of losing their power, or even seeing people feel too good. Other scare stories were written purely for sensationalism to sell magazines and newspapers. Many of the stories, such as LSD causing chromosome damage, have been proven false. Other stories, such as the CIA's dosing of



unsuspecting people who went on to jump out of windows... Well, as Robert Anton Wilson says "They either didn't know what was happening to them, they thought they were losing their minds, and they jumped out of the window. Or they did realize what was happening, that the intelligence agency of their own government was covertly giving them mind-altering drugs..., and they jumped out of the window." A thorough review of psychedelic history will show that problems encountered through psychedelic use are rare, especially if you consider that in this country alone, millions of doses of psychedelics are consumed each month.

When I discuss psychedelic safety I think it's important to separate physical safety from mental safety. Physical safety deals primarily with the drugs and various combinations thereof. Mental safety is a much more individual issue and must be monitored and evaluated by each psychedelic user. This section deals with general psychedelic safety. More information is given for specific substances where appropriate

I consider ecstasy and other synthetics of the phenethylamine family exceptions in terms of psychedelic safety. These are amphetamine relatives which can mess up one's equilibrium, leaving one feeling physically drained and mentally frizzled. I definitel

monitor my intake of these substances but have not found occasional use of moderate doses to do any lasting harm. There have been a few cases reported in which people died from dehydration after taking ecstasy at hot, crowded dance clubs, and attempting to dance for several hours straight without drinking any water. Extreme situations like this have been avoided by most users by exercising some forethought.

PHYSICAL SAFETY:



Aside from the use of ecstasy and the Belladonna alkaloids, I know of but one case where someone experienced physical harm from psychedelhc use. And this was with the ultimately potent combination of Harmaline and 5-MeO-DMT. Anxiety about physical illness is a frequent response the mind can generate when undergoing the psychedelic transformation, and often the increased awareness of bodily functions can cause one to feel sick. It's useful to be able to distinguish whether a symptom is actually the result of a substance, or just the mind's imagination. The book *The Psychedelic Experience* describes this quite well. On psychedelics it's also possible for one to become aware of the complex body/mind relationship, and discover how to ease bodily discomfort by releasing mental/emotional blocks.

Whenever working with a new substance, the more cautious users will start with a small dose and work their way up. During this period they can watch how their body and mind responds to the drug and determine which dosage works for them. This can be important since some people may have powerful reactions to amounts which produce only minimal activity in most people. Some psychedelics, such as LSD, have a wide margin between the active dose and the amount which may be considered toxic. Other psychedelics, such as ecstasy, can exhibit toxic effects at just twice the average dose. Unfortunately, legal scientific research on these substances is practically non-existent, and the maximum safe dosages have not been accurately calculated.

It is not uncommon to feel nauseous on many of the psychedelics. Users generally report that if they feel the urge to vomit it's best to not resist it, and that they usually feel better afterwards. Nausea is not an indication that there is something wrong with one's trip. Indigenous people are known to say that Peyote, or Ayahuasca, acts as a purge, and is cleansing the body and soul. They also say that when the body and soul are purfied



one will no longer feel discomfort from the Peyote. I've often noticed that psychedelics purge and cleanse my body in a manner similar to fasting. Many users experiment with different diets or fasting prior to tripping, which can eliminate or reduce nauseous feelings during the trip.

Some people feel exhausted or out of touch with reality the day after a psychedelic trip. This can be expected since they went through so much during the experience. Many users find it's good to have an extra day after the trip to recuperate before returning to work, etc. Avoiding familiar routines for a day allows people to retain more from their psychedelic journeys.

Hopefully anybody using these substances knows that while high, it is dangerous to drive, fly a plane, etc. I'd like to emphasize this point since we live in a society where driving while intoxicated on alcohol is fairly common.

Many people may have driven while mildly high on a psychedelic without getting into accidents. However, I'm sure there are some who drove while tripping and are no longer alive to tell about it. If one were to take a large dose of a psychedelic they would be in a state of mind where the world that appears before their eyes is going through massive changes each moment. They may have difficulty recalling their name, and driving would be totally out of the question. Smaller doses of psychedelics produce similar but milder changes in one's consciousness. The psychedelic experience is simply not compatible with the split-second decisions and maneuvers one must routinely make while driving around in a two-ton chunk of steel at 60 MPH.

I think that to get the most from a psychedelic experience one must put aside time completely devoted to the experience, and take a dose that significantly alters perception. The "recreational"



use of smaller amounts of psychedelics, as is common in social settings such as raves, concerts, and parties, seldom provides one with a full spectrum of the psychedelic experience. This is not to say that using psychedelics in this context can not be beneficial or enjoyable, but many people I have spoken with who have used psychedelics in *only* this type of setting don't appear to have had deep or powerfully transformational experiences. In a situation where transportation is required, people should try to have a friend drive them, take a cab, or simply beam themselves wherever they wish to go!

Anyone who has any type of health problem, or is taking prescription or over-the-counter medicines, should be cautious using psychedelics. Most psychedelics increase pulse rate and blood pressure. The effects of using psychedelics with medical problems, or most prescription drugs, is largely unknown. Anyone in this situation should find a knowledgeable and open-minded doctor to give them some advice. Pregnant women should also consult such a doctor prior to using psychedelics.

The main physical danger with psychedelics is with those that are MAO inhibitors and with combinations. Two psychedelics discussed in this book are MAO inhibitors: 5-MeO-DMT and the Harmala alkaloids. Many prescription anti-depressant drugs are also MAO inhibitors. MAO (Mono-Amine-Oxidase) is an enzyme in the body which breaks down certain foods and chemicals. If one has these foods or chemicals in their system while taking an MAO inhibitor they will not be broken down, which can result in discomfort, illness, or **even death**. Following this section is a list of items not to be taken with MAO inhibitors. Prior to taking an MAO inhibitor I review this list and do a double check on what's in my system. I've also found it useful to memorize this list of items so that I don't eat any foods that will make me sick while using MAO inhibitors.

MENTAL SAFETY:

Each person's mind and capacity for handling psychedelics is different. Psychedelics are not for everybody, and some of the substances discussed in this book are particularly heavy. Although most psychedelic trips are experienced as baneficial, some people have had experiences that left them distrurbed afterwards. The main reason for these negative experiences is lack of preparation, rather than anything inherent in the person or in the substance. One's chances of having a bad trip, or not being able to reintegrate themselves afterwards, can be sharply reduced by learning about the experience.

A point I should note here is that I've never heard of anyone experiencing long term adverse effects through the use of natural psychedelics, such as psilocybin mushrooms or mescaline-containing cacti. When disturbing experiences are produced by these substances, the users seem to take it in stride and come back to center.

People with schizophrenia, or any other type of mental disorder beyond the common neurosis, should exercise extreme caution in using psychedelics. When psychedelic research was widespread until 1966 there were many successful results treating mental patients. However, people with mental imbalances have a greater risk of a negative experience, especially without the guidance of a therapist.

Psychedelics are much more than recreational drugs. They have the ability to make significant changes in us with a single use. Many advanced users consider this ability to "reimprint the mind" as the most important benefit of psychedelics. If examined closely, most psychedelic experiences will fit the following model. Psychedelics will dissolve one's identity and perceptual



framework, a process commonly called "ego death." Next one experiences the raw or undifferentiated energies flowing through their senses from a formless or undefined state. They can tap into the vast banks of imagery within their mind, adding their creative powers to generate limitless visions of intricacy beauty, and meaning. During this time one may try on various "filters" through which everything is perceived, and create hallucinations or experience many personalities. The journeyer will be outside of their normal conceptual framework and will be able to look at their thought processes and personality from new angles. Later in the experience they will re-assemble a new personality, based on their old personality, but hopefully improved.

In some cases it takes users numerous sessions to go through the process of ego death, and detach from their familiar mode of perceiving things. This often occurs when someone begins experimenting with small doses, and very gradually increases the amount they consume. In these cases the psychedelic never fully transports them out of routine awareness. When ego death is spread over weeks or months, it can take on strange manifestations as one experiences separation from various aspects of their familiar reality tunnel.

Much of each person's experience is based on *SET* and *SETTING*. *Set* refers to a person's mental and emotional makeup expectations about the experience, cultural upbringing, etc. *Setting* is the immediate environment and stimulus present during the experience whether outdoors or in a building, with friends or alone, the presence or absence of music, artwork, etc.

If I had to choose one setting as being the most conducive to a positive experience, I'd pick one which most closely resembles the time honoured methods of using these substances. This would involve taking a natural psychedelic like mushrooms or Peyote. It



would be done outdoors in nature, away from the noise and activity of any city and with a group of respected friends or family. For novices being initiated into the psychedelic world the session would be guided by trusted and experienced "elders."

People who try to manifest the lessons learned through psychedelic use seem to benefit the most from them. Examples of this are people who take psychedelics to modify their personality or thinking process, use them as part of a healing process, or have some creative outlet such as art or music. In addition to my psychedelic research and writing, I find that psychedelics give me the inspiration and ability to design and manufacture high tech audio/visual equipment, work as a performance artist, pursue several artistic hobbies, as well as hold a senior management position in the corporate world. Often people who do not go through personal change with psychedelics find that their experiences tend to stagnate and get into a repetitive groove. I've seen people successfully move through this stage by stopping for a while, pursuing other interests or means of self-exploration, then trying psychedelics again at a later date.

How often one can effectively use psychedelics varies from person to person. Users must monitor their own mind, body, and life, as well as listening to their friends and others around them to determine if they are overdoing it. Psychedelics are best enjoyed when the body and mind are in good health, properly nourished, exercised, and rested. Taking psychedelics when exhausted tends to produce more negative experiences. This can also lead to poor health since when the body is in a state of exhaustion, the main things it needs are nourishment and rest, and psychedelics disrupt the normal patterns of appetite and sleep. A small percentage of users "abuse" psychedelics by taking more than their psyche or body can integrate. However, I've only seen this occur with people using synthetic substances, such as ecstasy, Ketamine, and LSD.



Traditionally, the only people that use psychedelics on a "daily" basis are the shamans, curanderos, or folk doctors. They use these substances in the capacity of helping and healing the people in their communities. For the shaman the psychedelic experience is like a well, into which he can enter to bring back "healing water" and knowledge to cure people's physical ills, mental dilemmas, and societal problems. I doubt that individuals who are artists, inventors, or seekers of personal refinement or fun can effectively use and assimilate these experiences on as frequent a basis.

Psychedelics greatly amplify everything the user experiences. This intensity can feel like a nuclear bomb exploding inside the skull. And whether one is feeling brilliant joy or a fearful hell it's going to be felt intensely on a good dose of psychedelics.

Anyone who regularly uses psychedelics stronger than ecstasy can expect an occasional unpleasant experience. This can be much more unpleasant than anything experienced in regular life, just as the joy experienced on psychedelics can be much more intense than that of ordinary life. Even experienced trippers will occasionally have a bad experience. I've had several trips during which I thought I was dead, or could not tell whether I was alive or dead. If one uses psychedelics frequently they will eventually confront nearly all the skeletons buried within their psyche. One should approach these substances with a willingness to deal with whatever issues come up. How one integrates a frightening or dark experience is important. I generally find that I learn more from the unpleasant trips than I do from the average psychedelic session. One can use these experiences to re-evaluate their identity and ideas about life. If an unpleasant experience comes during a trip it's best to flow with it, try to learn from it, and move on to the next phase of the experience. There's no need to spend an entire psychedelic session wrapped up in one issue or feeling.



One of the most important things to remember during a trip is to flow with the experience. Don't try to hold on to your former identity as it is being dissolved. Don't be afraid of letting go of a beautiful feeling or vision if it starts to fade. If you're having a frightful experience don't run away from it, but look at it and see what you can learn. And when you recognize that you are starting to come down, don't rush to reclaim a familiar identity. Reflection and easing back to routine reality will allow you to retain more from your trip.

The psychedelic drugs differ significantly in intensity. The wiser users gradually move from the milder to the more intense. For each psychedelic I've assigned an intensity level from 1 to 10. (1 = mild, 10 = intense.) These intensity levels are for an average experience on the substance. A high dose of something like LSD can give one a level 10 intensity trip. And since the experience is in the mind, one can even have a high intensity trip with a small dose of a psychedelic.

MAO INHIBITORS

The following psychedelics are MAO inhibitors: **5-MeO-DMT & the HARMALA ALKALOIDS**. Many prescription anti-depressant drugs are also MAO inhibitors. These should not be taken in combination with the foods or drugs listed below.

Items Not To Take In Combination With MAO Inhibitors

VERY DANGEROUS	Sedatives & Tranquilizers Antihistamines Narcotics Amphetamines Asarone / Calamus AGED CHEESE RED WINE	Tryptophan - large doses Tyrosine - large doses Phenylalanine - large doses Alcohol Ephedrine Macromerine Some Anesthetics
???	Prescription or Over-the-Counter Medicines & Supplements Unless one is certain that these can be taken with MAO inhibitors they should discontinue use long enough for them to pass out of their system before taking the MAO inhibitor.	
???	Ecstasy, Mescaline, 2C-B and other Phenethylamines - See discussion following this table.	
POTENTIALLY DANGEROUS	Beer Cocoa Yeast Extract Pineapple Sauerkraut Pickled Herring Soy Sauce Cream Avocados (especially overripe) Bananas (especially overripe)	White Wine Nutmeg - large doses Oil of Dill - large doses Oil of Parsley - large doses Liver Coffee Figs & Raisins Yogurt

This information was obtained from several sources discussing MAO inhibitors.



Ecstasy, Mescaline, 2C-B and other Phenethylamines - (Combined with MAO Inhibitors)

There is conflicting information on the compatibility of using phenethylamine drugs with MAO inhibitors. Several books list them as incompatible and dangerous, but with no explanation.

On the other extreme, I've heard many first hand reports from people who've used these combinations frequently and have had no problems.

Someone highly knowledgeable in this field told me that phenethylamine drugs are not broken down in one's system as quickly as normal if one has taken an MAO inhibitor. This results in a much smaller amount of the phenethylamine substance being required to achieve the same effects. This information corroborates with my limited experiments using 2C-B with an MAO inhibitor. I found the 2C-B to be significantly intensified in these situations, necessitating a high degree of caution when using combinations of this type.

In all chapters that deal with either phenethylamine substances or MAO inhibitors I have listed this combination as significantly **intensified, possibly dangerous.**

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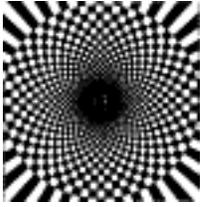
1. Maria Sabina, the shamaness who performed the ceremony for R. Gordon Wasson's first mushroom voyage, died of old age at 97, after some 67 years of regular mushroom use.



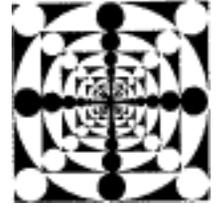
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LSD



MOLECULE OF PERFECTION



INTENSITY: 3 to 7 for most experiences.

MATERIAL:

LSD is a synthetic compound. It is derived from Lysergic acid which is found in Hawaiian Woodrose and Morning Glory seeds, or Ergot fungus, which can grow on rye, wheat, and other grains. Lysergic acid is also psychoactive, although not nearly as potent as LSD, and has been consumed for millennia in the form of the above mentioned plant sources. The most common street name for LSD is "acid."

HISTORY:

LSD was first synthesized in 1938 by Dr. Albert Hofmann of Sandoz Pharmaceutical Company in Switzerland. Hofmann was also the first human to experience LSD when he inadvertently absorbed some through his fingertips in 1943. Three days later he took the first intentional dose of LSD.

During the next 20 years LSD was promoted as a psychiatric aid and numerous experiments were performed in clinical settings. The CIA and other covert agencies were likewise experimenting with LSD to determine its effectiveness in brainwashing and mind control.

In the early Sixties Timothy Leary and friends began spreading



the word that LSD produces magnificent spiritual experiences. The revolution that sprang from this is legendary. It has had a major impact on western culture, its music and art, and has contributed to the expanded acceptance of different philosophies, religions, and lifestyles in our country, as well as to the development of a high tech information society [1].

DOSAGE:

LSD is extremely potent by weight and the amount required for a single dose is barely visible to the naked eye. LSD is usually sold on blotter paper, in tablets, or in liquid. With all of these forms it is impossible to tell the amount of LSD one is actually consuming. Frequently people will say that each dose contains 100 mcg., 200 mcg., etc. But unless they've worked with the solid crystalline substance to produce the consumable form, their information is just hearsay or a personal estimate. Even after many years and several hundred doses of LSD, I have never had an accurate gauge to measure dosage. My description of dosage levels is an estimate from what I've been told over the years, matched up to levels of intensity described by users of Sandoz LSD which was packaged in certified amounts.

100 mcg. of LSD is considered a minimum psychedelic dose. (one microgram (mcg.) = one millionth of a gram.) This amount should produce a low-level psychedelic experience, not overwhelming, and without hallucinations. 200 mcg. is the minimum dose required to produce a full psychedelic experience, complete with visuals and hallucinations, although it will take most people more than 200 mcg. to experience these full effects. The average dose of acid on the streets these days is in the 50 to 100 mcg. range.

The amount of LSD required to break into a full-on psychedelic state varies with each individual, and even each experience. As



one gains familiarity with the experience it is likely that they will require a larger dose to achieve a "transformational state." I typically take about 500 mcg. and estimate my larger doses to be in the 1000+ mcg. range, and I've heard of people taking much more than that. Other factors such as the amount of food in one's stomach will affect the intensity of LSD and most other psychedelics, dosing on an empty stomach producing the stronger experience. Like most other psychedelics, LSD produces a tolerance lasting two or three days. Consuming an equivalent amount during this period will not get one as high the second time.

Larger doses make it more likely that one will have a full blown trip, but sometimes the intensity can be too much and feel like neural overload. (By the end of many high-dose acid trips I've wished I could turn down the intensity level of my senses.) The next section explains more about the range of LSD experiences.

THE HIGH:

Ecstatic feelings of love and happiness, affinity for other people, feeling of being at home with one's self and the universe, flowing visions with more intricacy, beauty, and color than anything found in nature, sound which one can taste and feel with heart and soul, a sense of suspension in time and feeling akin with eternity and infinity, a brilliantly lucid mind able to see itself from vast and novel perspectives, an overwhelming tide of emotions... These are the feelings that are common with LSD and most other psychedelics. One should also be prepared for the negative side: confusion, frightful visions and images, fear of dying or losing control, feeling controlled by and unable to escape from the definitions one has grown accustomed to, or being overwhelmed by the immensity of life.

The possible experiences on psychedelics are endless,



two are ever the same. In the definitions I give for "**THE HIGH**" of each substance, I will try to describe the attributes that are frequently felt and distinguish the experiences produced by the different psychedelics.

LSD is the most transparent of the psychedelics. It has the least "signature" to it. Most users report that their first few trips are like a ride through the funhouse. Everything seems bizarre and completely unlike normal reality. After becoming familiar with the experience some people drop acid to perform complex computer programming, perform live music on stage, or do other tasks that require control and a strong connection with the physical plane. Frequent users may be able to blink their eyes, snap out of the high, and see things as they do in regular consciousness while on the peak of a 500 mcg. trip.

LSD's transparency makes it possible to have almost any type of experience. Users may guide themselves toward a particular flavor of experience using either internal focus, like meditation, or external stimulus like music or art. LSD's intensity is also quite variable. A 200 mcg. trip may feel more intense than a 500 mcg. trip from the same batch, and intensity can fade in and out during a session. Generally one will feel "higher" if taking the same amount of LSD, or any other psychedelic, in an unfamiliar environment. One aspect of dosage that seems consistent is the length of the trip. 100 mcg. lasts me 5 to 6 hours, 200 mcg. - 8 to 10 hours, large doses have lasted up to 20 hours.

LSD has the ability of allowing one's mind to penetrate things very deeply. I find this most prevalent listening to music, looking at artwork, or making love. With LSD one can "lock on" to something like a piece of music and allow it to guide them on a sensual journey through a garden of liquid sound. One can lavish a feeling, thought pattern, or emotion with similar intensity. It's also



possible to latch on to negative feelings. If one finds themselves on a downward spiral they can usually redirect their awareness to something else with little effort. Most people tend to spend the majority of their experience in a positive groove, because once in it they can remain there effortlessly for hours. The negative aspects of LSD's signature that many users report are a "metallic edge" (a slight grating on the nerves), and sometimes an overbearing intensity that some psychedelics, such as mushrooms, tend not to produce.

To get an idea of how diverse LSD experiences can be, (or psychedelic experiences in general) I've listed several publications in the bibliography that contain lucid descriptions of powerful experiences. One such description that I've included here is the first LSD experience of Stanislav Grof. Stan Grof became one of the premier psychiatric LSD researchers during the early Sixties. His current non-drug therapy, known as Holotropic Breathwork, has produced powerful "transpersonal" experiences in many people. Following is Grof's description of his first LSD experience in 1956 [2].

"I couldn't believe how much I learned about my psyche in those few hours. I experienced a fantastic display of colorful visions, some abstract and geometrical, others figurative and filled with symbolic import. The sheer intensity of the array of emotions I felt simply amazed me. I was hit by a radiance that seemed comparable to the epicenter of a nuclear explosion, or perhaps the light of supernatural brilliance said in oriental scriptures to appear to us at the moment of death. This thunderbolt catapulted me out of my body. First I lost my awareness of my immediate surroundings, then the psychiatric clinic, then Prague (Czechoslovakia), and finally the planet. At an inconceivable speed my consciousness expanded to cosmic dimensions. I experienced the Big Bang, passed through black holes and white



holes in the universe, identified with exploding supernovas, and witnessed many other strange phenomena that seemed to be pulsars, quasars, and other cosmic events."

During his LSD session Grof instantaneously grasped that the experience he was having resembled those described in the great mystical scriptures of the world. "I was able to see the irony and paradox of the situation. The divine manifested itself and took me over in a modern scientific laboratory in the middle of a scientific experiment conducted in a communist country with a substance produced in the test tube of a 20th-century chemist."

Occasionally with large doses of LSD, and less frequently with other psychedelics, one will encounter what is known as the "Clear Light" or "White Light." This is perceived as a supernaturally brilliant and blazing pure light which radiates from within. The feeling which accompanies being in the presence of the Clear Light is almost always described as divine bliss. The experience of the Clear Light can only be attained by going through a full ego death. This process is described in detail in the book *The Psychedelic Experience*.

COMBINATIONS:

HARMALA ALKALOIDS - Harmala will add a unique dimension to an acid experience. I find that it infuses the trip with a mystical and ancient quality. While on acid I normally feel like I'm interfacing with my own mind, but with Harmala it feels like I'm in contact with the invisible world of Spirits. An even greater degree of synergism exists between Harmala and the tryptamine psychedelics, psilocybin and DMT.

DMT - I've had some powerfully enlightening experiences smoking *N,N*-DMT while on acid. The DMT experience overwhelms the acid experience during its short duration. I usually



find myself immersed in the flowing, intricate visuals which are characteristic of DMT. The acid essentially puts me on a higher platform for launching into the DMT. And the "open mind" state produced by the acid allows me to experience the DMT that much more. See the chapter on [DMT](#).

NITROUS OXIDE - A blast of nitrous usually puts me in a pleasurable, altered state of mind, this is amplified if I'm already high. A single breath of nitrous, as is generally consumed for recreational use, will produce a one to two minute "disassociative" state, during which I feel somewhat out of my body. I have found that nitrous works well with every psychedelic I've tried it with. It can put an additional peak in my peak, or it can be used to "break up" a state of mind so I can switch my focus to something else.

LUDIOMIL - I got inspiration to try LSD with Ludiomil (an anti-depressant) after reading an article in *Psychedelic Monographs and Essays* where the experimenter reported having lucid dreams after using this combination. This perked my interest as I've been a practitioner of lucid dreaming for the past few years.

The experience was quite enjoyable and exceeded my expectations. During the experience I found that Ludiomil nearly doubled the strength of the acid, while slightly altering the experience. I felt as though there was a thin invisible membrane between myself and anything my senses touched upon. This felt novel but did not allow me to feel completely "merged with the experience" as is common while on acid. My thought flow also seemed a bit different including what felt like "bleed through" from the dream state.

I didn't experience anything unusual during my sleep the first night. But on the next night I had some 25 to 30 highly vivid

dreams. I continued having these vivid dreams, in decreasing numbers, for the next three or four nights. One point to note here is that the dreams I experienced, although quite vivid, did not fit the definition of *Lucid Dreams* as defined by Stephen LaBerge or others in the Lucid Dreaming field. LaBerge uses Lucid Dream to mean a dream in which you are aware that you are dreaming, frequently have access to the memories of your normal waking consciousness, and may be able to manipulate the events in your dream.

See the [Ecstasy](#) and [Multiple Combinations](#) chapters.

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1. See *Gentleman's Quarterly*, July 1991.
 2. See *Yoga Journal* July/August 1990



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PSILOCYBIN MUSHROOMS



THE EXTRATERRESTRIAL INFILTRATION OF EARTH?

INTENSITY: 3 to 7 for most experiences.

MATERIAL:

There are dozens of species of mushrooms which contain the psychoactive alkaloids psilocybin/psilocin in active amounts. 99% of the psilocybin mushrooms I've seen sold on the underground market are the variety known as *Psilocybe cubensis* (also called *Stropharia cubensis*), and dosage levels discussed below pertain to this variety. Some species of psilocybin mushrooms contain up to 10 times as much psilocybin by weight as *cubensis*, producing an equivalent experience at a much lower dose.

HISTORY:

The use of psilocybin mushrooms can be traced back thousands of years. In *Plants of the Gods*, Schultes and Hofmann trace the use of these mushrooms to numerous locations and Indian cultures in pre-Colombian Mexico and South America. The Indians held the mushrooms with such reverence that the Aztecs named them *Teonanacatl*, meaning "flesh of the gods" or "divine flesh." Sacred objects relating to mushrooms, such as the mushroom stones shown above, have been found dating back as far as 1000 B.C.

Terence McKenna suggests that hallucinogenic mushroom use



may be much older than 3000 years, with the mushrooms being consumed and worshipped by early forms of humankind. He even suggests that mushroom spores arriving from outer space may have been some of the earliest forms of life and intelligence on our planet. Many scientists feel that life could not have developed on this planet during the 200 to 400 million year period from when Earth's crust cooled until evidence of the first living organisms were found. The theory of "panspermia" has been suggested to account for this. Studies conducted by astrophysicists at the University of Leiden in Netherlands have determined that certain mushroom spores could survive up to 45 million years in interstellar transit. (see *Nature* - Aug 1, 1985).

DOSAGE:

Although some users eat just one gram of "shrooms," dried weight, I find this produces little more than threshold effects. Two grams should produce a mild psychedelic high, five grams should produce an experience of similar intensity to a 250 mcg. LSD trip. (Five grams of dried *Psilocybe cubensis* typically contains about 15 mg. of psilocybin/psilocin.) At 10 to 14 grams I've had experiences which are quite incredible. The potency of different batches of mushrooms varies, usually within a range of +/-10%, although I've come across some strains that were nearly twice as potent as standard. Mushrooms lose potency with age (about 25% in six months.) They will keep much longer if stored in an airtight container in the freezer. Fresh mushrooms should be dried at a low temperature, around 95 degrees F, to preserve their potency.

THE HIGH:

Mushrooms produce an experience similar to LSD but with a different signature. The mushroom high tends to be dreamy and drifty in comparison to the penetrating brilliance and lucidity of acid. Users report feeling more relaxed on shrooms, sometimes even drowsy, rather than the speedy, edgy feeling common with



acid. The average shroom trip lasts five to seven hours, with the most intense and visually hallucinogenic part of the experience taking place during the first two hours.

The content of a mushroom trip is also a bit different than acid, and as with all psychedelics, each trip is a unique experience. Frequently users claim that shrooms put them more in touch with the "mystery," feeling acid to be cold and linear in comparison. With mushrooms I've often felt that I'm in the presence of an ancient teacher, whereas with LSD, it can feel like I'm simply traversing my own mental pathways.

Mushroom visuals can be magnificent on large doses, especially in a pitch black environment. Many people find the mushroom visuals to be more "organic" than acid visuals. The mushroom visuals tend towards rounded forms, and images congruent with nature, while acid visuals are usually more angular, with kaleidoscopic or abstract imagery.

A large dose experience with mushrooms can feel quite similar to *N,N*-DMT, (dimethyltryptamine) but with much less intensity. The visuals tend to have the same character as DMT visuals, and I find that I easily go into trance, which is frequent with *N,N*-DMT. The similarity in experiences is not unexpected since mushrooms actually contain long-lasting tryptamines. The chemical formula of psilocin, the active component of the mushroom, is 4-OH-DMT. See the chapter on [DMT](#) for more information on this fascinating substance.

This 16th century Aztec statue depicts Xochipilli, the Prince of Flowers. His face stares towards the heavens in a state of ecstasy, and his body is adorned with several psychoactive plants, including the morning glory and psilocybe mushrooms.

Photograph © 1992-1994 Marc Franklin



I also find some negative qualities in comparing the experience of mushrooms to acid. The mushroom experience moves a bit slower than an acid high and tends to be less intense. I find it more difficult to break through to a full-on psychedelic state with mushrooms. And the trip can not be guided as easily as an acid trip.

I've used LSD more often than mushrooms because it's suitable to more diverse environments, and almost always produces the expected results. I've felt mushrooms to be more "sacred," and have reserved them for occasions when a more significant, mystical experience is desired.

COMBINATIONS:

HARMALA ALKALOIDS - Harmala combines beautifully with mushrooms to produce a very mystical experience. When harmaline was first discovered it was named *telepathine* because of its reputation for producing telepathic experiences. These telepathic experiences are supposed to be especially likely to occur when Harmala is combined with psilocybin. I personally

haven't experienced telepathy, although I've found the combination quite enjoyable. Following is a report of a friend's Harmala plus mushroom experience.

"The most beautiful and refined interlocking patterns covered the floor, walls, and ceiling of my room. These visuals were so astounding that I would have been more than content with them, but the experience grew even more incredible. I began to feel as though my room was filled with the "spirits" of musicians, artists, and visionaries whose genius had most strongly affected my life. And I felt as though I were amongst friends. This filled me with elation twice as strong as anything I'd felt on ecstasy, and for a while nothing seemed impossible anywhere in the world. Things gradually deconstructed into a slowly swirling astral whirlpool, and beyond. It was by far one of the most amazing psychedelic experiences I've had, and was all there simply by adding the Harmala."

Psilocybin can also be combined with LSD, DMT, or Nitrous Oxide. See the [Multiple Combinations](#) chapter.



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MESCALINE: PEYOTE & SAN PEDRO CACTUS

SHAMANIC SACRAMENTS

INTENSITY: 3 to 8 for most experiences.

MATERIAL:

Mescaline is a naturally occurring psychedelic found in several cactus species, most notably, Peyote (*Lophophora williamsii*) and San Pedro (*Trichocereus pachanoi*). Several other members of the trichocereus family also contain mescaline.

Mescaline belongs to a family of compounds known as phenethylamines, making it quite distinct from the other major psychedelics which belong to the indole family. LSD, psilocybin, harmaline, and DMT are all indoles. Many synthetic "designer" psychedelics, such as ecstasy (MDMA) and 2C-B, are phenethylamines, and are related to the chemistry of mescaline.

In addition to containing mescaline, the cacti mentioned above contain a large variety of related psychoactive compounds, and will produce experiences that are qualitatively different than pure mescaline. The experience produced by Peyote is also quite distinct from that produced by cacti from the trichocereus family.

The literature I've read indicates that many members of the trichocereus family are psychoactive. I've only tried three or four of these and found them to be basically equal in potency. Many references indicate that one variety, *Trichocereus peruvianus*, is



several times as potent by weight as the other trichocereus species. Psychoactive species include:

T. bridgesii, *T. cuzcoensis*, *T. fulvinanus*, *T. macrogonus*, *T. pachanoi*, *T. peruvianus*, *T. taquimbalensis*, *T. tersheckii*, *T. validus*, *T. werdermannius*.

HISTORY:

Peyote and San Pedro are New World psychedelics. In ancient times their use was concentrated in the regions to which they are native. Peyote was used throughout Mexico to as far north as Texas, San Pedro in the Andes mountain region of South America. The earliest known depiction of San Pedro cactus is on a stone tablet found in Peru dating to 1300 B.C. Ritual objects containing images of Peyote have been found dating back to 500 B.C. The introduction of Peyote into the U.S. and Canada, and its use by North American Indian tribes, occurred much more recently, beginning sometime in the late 1800s.

As with mushrooms, the Roman Catholic church tried to abolish the use of Peyote and San Pedro. However, they were only partially successful. Peyote use spread from Mexico to North America, and the Native American Church was formed in 1918 to preserve Native Americans' right to use Peyote. And with San Pedro, the ceremony practiced by many South American shamans continued while incorporating several Christian symbols into the rituals. The name of a Christian saint was even adopted for the cactus.

Mescaline was the first psychedelic compound to be extracted and isolated, which occurred in 1896. In 1919 it became the first psychedelic to be synthesized. For the next 35 years it remained a



somewhat obscure compound known primarily to the psychiatric community. In 1953 the popular novelist Aldous Huxley read about mescaline. Soon thereafter Huxley tried mescaline, and brought it to the attention of the public by writing *The Doors of Perception*.

Today, natives throughout North America still perform sacred Peyote rituals. In South America shamans continue to hold traditional San Pedro ceremonies which are associated with healing, imparting or counteracting witchcraft, and putting one in touch with supernatural and divinatory powers. A claim frequently heard about the San Pedro experience is that the user embarks on a flight of a telepathic nature being transported across time and space. A user who embarks on this "astral journey" may perceive events happening in distant parts of the world, or in metaphysical realms. This flight phenomenon, which I have not encountered in my experience with San Pedro, may result from solanaceous plants which are frequently included in the San Pedro brew and contain the Belladonna alkaloids.

SOURCES:

In the U.S. Peyote is illegal for all but members of the Native American Church, and it is seldom seen in the psychedelic underground. Apparently there is even becoming a shortage for the Native American population, since the cactus grows at a very slow rate. A typical 2" diameter Peyote button may require 20 years to reach that size, and it has been harvested much faster than it can grow for many years.

Synthetic or pure crystalline mescaline is one of the rarest psychedelics, and misrepresentation of other substances as being mescaline is very common. I've only come across true synthetic



mescaline once in my life, but have seen items ranging from LSD to DOB (a relative of 2C-B) being sold as mescaline several times.

Illegal drug labs rarely produce mescaline for the underground market because of its inefficiency, high cost, and lack of a market. It requires approximately 1/2 gram of mescaline sulfate to produce a psychedelic trip. This same amount of material would represent 4 doses of ecstasy, 20 doses of 2C-B, 50 doses of psilocin, or 2500 doses of LSD. And without the large market of substances like ecstasy, smaller, less efficient batches must be produced, raising the cost of production even higher. The small amount of mescaline that is produced for the psychedelic underground typically fetches from \$100 to \$200 per gram, (\$50 to \$100 per dose), clearly too expensive to become a popular street drug.

Mescaline sulfate can be distinguished by the structure of its crystals. These are approximately 1/4" long and look like fine needles or shards of glass. The amount of mescaline needed for a high can fill two double 0 gelatin caps. Those who claim they've had mescaline in tiny microdot pills, or as a white powder in a capsule where only 1/8th of a gram produced a powerful experience, have been given something other than real mescaline. Another form of mescaline which I've never tried, mescaline hydrochloride, is said to be about 25% more potent than mescaline sulfate.

The most readily available source of mescaline is trichocereus cacti which can be found in many large nurseries, particularly ones that deal exclusively in cacti and succulents. I tend to buy only from nurseries that mark their cacti with the botanical names, and try to avoid asking for psychoactive cacti by name. I was quite blown out when a redneck cacti wholesaler responded to my request for *Trichocereus peruvianus* with "That's supposed to be a



high alkaloidal content cactus, I don't know if that's the reason you're looking for it." Another cacti wholesaler sold me an unmarked cactus claiming it to be *T. peruvianus*. It was psychoactive, but no more so than other trichocereus species I've tried.

If the cacti sellers do not know people are buying their cacti for psychoactive purposes it is less likely to become an issue with the authorities. And since this magical plant is one of my favorite "legal" highs, I'd like to see it remain legal and available indefinitely. Trichocereus cacti are considered legal for ornamental purposes only. It is illegal to ingest, extract, or sell for psychoactive purposes: a fairly gray area of the law.

Before going cactus shopping I've found it useful to look at pictures and read physical descriptions of these varieties. Many large libraries will have a selection of books on cacti and possibly lexicons. Most varieties of trichocereus are difficult to tell apart, and I've even seen conflicting information in the keys of lexicons. However, these books should at least give one an idea of which cacti to examine the name tags on. These cacti are also frequently available from various herb and plant dealers that cater to the underground.

DOSAGE and PREPARATION:

The amount of mescaline sulfate required for a full experience is about 500 mg. (or approximately 350 mg. of mescaline hydrochloride) Pure mescaline should be taken in two half-doses about 30 minutes apart. This will minimize disturbance of the stomach, which usually passes after the first couple hours of the high. When consuming whole cacti one is actually taking a combination of alkaloids which synergistically interact with each other, producing an experience which is different, and sometimes more desirable, than pure mescaline.



The potency of Peyote, as well as different people's tolerance to it, seems to vary widely. Some people report powerful experiences from as few as three or four Peyote buttons. More often users consume 12 to 15 buttons, and eating more than two dozen is not unheard of. The amount of San Pedro one must consume to obtain the full effects is a piece approximately 10" long and 3" in diameter. Cactus is most potent when harvested during the hotter times of the year.

Trichocereus cacti are relatively quick growing and easy to make cuttings of. Each plant may produce one or more highs worth per year. When harvesting these cacti the top four inches of growing tip can be cut off to be replanted. A length from beneath this can then be cut to consume. The remaining cactus stub will also continue to grow, frequently putting out several branches where it was cut off. The tip cutting should be laid on its side in the sun until the exposed flesh calluses. Once this has occurred, it should be placed upright in a half soil/half sand mixture with good drainage. When cutting the lower, consumable section of the cactus, care should be taken to cut at an angle, going upwards toward the middle of the plant. The fleshy part of the cactus will shrink in where it was cut, and if cut straight across it will form a bowl that will hold water and tend to mold.

To prepare San Pedro for consumption I first cut out the spines, which is fairly easy to do on most trichocereus. The next step I take is to cut the skin off in "V" strips, cutting from the outside of each rib into the central section of the cactus. These "V" strips are saved as they contain the most potent flesh, although the skin itself is thick, waxy and not edible.

The process of eating San Pedro is definitely not fun. It can be tolerated by most serious trippers, but it is difficult to consume



enough cactus to get a powerful high. The taste of different trichocereus species ranges from very bitter to tasteless, the varieties with less taste tending to have a slimy consistency. With these varieties the texture is the main obstacle to consuming large quantities. I chew the cactus to a pulp and then wash it down with some liquid. It also helps to eat some full-grain bread as I'm doing this to soak up the liquid in my stomach.

The dark green flesh next to the skin is the most potent part of the cactus and should be eaten first. I do this by flattening out the "V" strips and scraping the flesh off of the skin with my teeth. I then proceed to the central part of the cactus. This should be eaten around like corn on the cob. The flesh on the protruding ribs should be eaten first. The core is woody and not edible. The high begins coming on some 45 minutes after ingesting, and since it takes a while to consume the cactus, one may start feeling high while they are still eating.

The psychoactive alkaloids can also be extracted using water or alcohol. To extract in water one needs to mash the cactus and boil for several hours. One friend reports excellent results by boiling just the skin with 3/8" of flesh attached to it, evaporating off all the liquid at about 140 degrees F, and then powderizing the resulting residue and packing it in gelatin capsules.

Peyote is even more difficult to eat than San Pedro as the taste is extremely bitter. Some people find that by accepting the flavor and not cringing from it they are able to get past any aversion to eating it. One friend even told me that dried Peyote took on the flavor and consistency of good chocolate. However, those like myself who find the taste intolerable can pulverize the dried buttons and pack them into gelatin capsules.

THE HIGH:



The mescaline experience is my favorite of the traditional psychedelics (LSD, psilocybin, mescaline). I find it has the advantages of acid: a lucid, penetrating, focused ability of the mind, rather than the more dreamy, drifting state I get from mushrooms. However, I feel totally relaxed with mescaline, even calmer than I feel on mushrooms, and there's no trace of the metallic edge usually felt on acid.

Eating whole cactus produces a more body-oriented high than pure mescaline. San Pedro usually produces a very smooth, flowing experience. However, the effects of Peyote are quite different due to its unique mixture of alkaloids. With Peyote, the first couple hours of the experience are very dream-like, drifting, almost a delirium type state. During this time I feel groggy and sleepy and can do little more than lay back and sink into the feeling, which is not unpleasant. Some element of Peyote also acts as an emetic, making most people nauseous about two hours into the trip.

I find the mescaline experience to be more visual than mushrooms or acid. However, I've only experienced really spectacular visuals when using synthetic mescaline. My high tolerance to most psychedelics, along with the capacity of my stomach, has prevented me from ever being as high as I would have liked when eating whole cactus. Like psilocybin, mescaline tends to link me with collective evolutionary consciousness more than synthetics like LSD. The experiences produced by these natural psychedelics seem more "significant" than an acid high, which is more analytical. An acid high often seems to be a by-product of magnifying the mind, whereas with mushrooms and cactus one feels they are in touch with something ancient, spiritual, and personal. Mescaline has a unique signature in this context which I find most magical, a feeling that the Gods or protective allies are smiling down on me. The duration can be 6 to



14 hours depending on the amount consumed. The "coming back" portion of a mescaline trip is smoother than with the other traditional psychedelics. And I've never felt the "drained of energy" or "neural overload" feeling that can come after an intense acid trip. This allows for a more conscious and therapeutic return to regular consciousness, after which I can easily sink into sleep and wake up feeling refreshed.

Some aspects of the mescaline high are quite distinct from LSD or mushrooms. The visions produced by mescaline have a different character and structure. When being overtaken by a full strength mescaline trip, I've felt more than with any traditional psychedelic that I was an extraterrestrial being, immersing myself in new sensory phenomena for the first time. Where LSD or psilocybin heighten and clarify the sense of hearing, mescaline produces auditory hallucinations, heightening the hearing sense but also causing sounds to be quite different than normal. Mescaline also sharpens the olfactory sense to a much finer degree than LSD or psilocybin. I've particularly noted this in my ability to perceive the smells of numerous different plants when using synthetic mescaline outdoors. As for aphrodisiacal use of mescaline, wow!, it brought energies out of me that I never knew I had.

At the conclusion of this chapter is one of my favorite descriptions of a psychedelic experience. It illustrates the depth and spiritual significance that a mescaline experience can produce. This is a description of a Peyote experience which Bernard Roseman undertook with members of the Native American Church in the late 1950s. It was published in *The Peyote Story*, Wilshire Book Company, 1963.

COMBINATIONS:

The Belladonna alkaloids are reputed to potentiate mescaline. I

haven't tried this.

Mescaline may be significantly intensified and possibly dangerous if combined with MAO inhibitors.

Bernard Roseman from *The Peyote Story*

The only mind that strayed from the meeting was my own. The resounding drum thundered throughout my being. I could not distinguish the hogan from the interior of my own skull. I drifted further away from the meeting until I was completely unaware of sounds or the presence of others. I walked over to a huge velvet curtain and as I touched it, it slowly parted...

On the other side a magnificent world sprang up. This world was sprinkled with little shining crystals, and the absolute silence lent itself to a silent song that continued without an apparent end. Little droplets of pure molten silver were falling from the heavens, and each blending of non-existent sound had blended to become the purest light. Each sight in this most magnificent of worlds represented infinite perfection. A sharp knife-like distinction separated each spectacle from all others.

All about were the most perfect cogs, too perfect to be known in my everyday world. These cogs were spinning in opposing direction to one another, with no other purpose than BEING. The universe was enclosed in a huge round dome and contained millions of replicas of the same world, each representing a different plane of consciousness.

These worlds were forever missing each other by inches; and as I mentally moved them up a degree where they met and formed the one complete world, the state of perfect order became. I laughed at my former prejudices and what I had considered to be



sin in myself and others. I saw all this as being my own manifestations, and only my considering it sin had made it so.

I was living in a timeless pulsation that bridged the gap between all barriers. I reached many eternities, and felt akin with infinity. At long last I knew the relation all things had for one another!

All objects seemed to be complete in themselves; as I searched the depth of an object I would see many worlds buried in it. And as I examined each world, I saw that each had objects of its own which were seen as worlds and objects endlessly. Everything had a new interest for me, for everything was continuously in flux, and each new thing became newer than it was the instant before.

All my senses merged and acted as one as they caressed and encompassed everything they perceived. A thousand sense feelings closed in upon me, stirring up within waves of climaxes that kept sending my mind to even greater, undreamed-of heights. The beginning was forgotten and no end was in sight. I had arrived back to the place of my origin. As each mystery exposed its true nature to me, each revelation was accompanied by vast explosions of vibratory color, flowing liquid blending perfectly together to form a sea of radiant beauty.

A consummation of me, my purpose and creator unfolded and seethed to further heights undreamed of; a tremendous upsurge of blissful emotion poured its intention into a tiny shell that expanded larger and larger. It reached its unbearable breaking point, and then release as the shell burst and a huge burning white flower grew bigger and bigger at a slow unceasing rate; the petals reached out to their fullest extreme, and then closed at the same unceasing rate, to rest...

I continued to float in this heaven of satisfaction and

contentment for an immeasurable time. Then far off in the distance I heard a thunderous sound which vibrated my world of infinite color; the sound became louder, and I was whisked backwards through the velvet curtain of confusion once again.

As I returned to the hogan I saw myself as a huge magnet and all my worldly emotions and attachments as being small iron shavings

and at the instant of returning these shavings sprang up, charging in on me, until I was once again a victim of sense objects and emotions. I reluctantly opened my eyes and saw the Indians across from me still singing and chanting. Tears formed in my eyes and I realized the world that someday awaits my return. A peace descended over me that I was heretofore not familiar with, and I recognized it as being the peace that descends when life transcends to death.

I looked about me and felt more Indian than white as I was carried along in the rhythm of the chants as we gave our combined thanks to Pioniyo.



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ECSTASY



THE HEART OPENING PSYCHEDELIC



INTENSITY: 2 to 4

MATERIAL:

Ecstasy is a synthetic compound developed in 1914 as a potential dietary aid. However, its psychoactive effects were not discovered until the mid-Seventies. It was used widely in therapy from this time until 1985 when it was made illegal. Its chemical name is 3,4-methylenedioxymethamphetamine (MDMA), commonly known as "X", "E", or "Adam." It usually comes as a white crystalline powder or made into tablets.

DOSAGE:

125 mg. (1/8th of a gram) is generally considered a single dose of ecstasy. This amount will produce an experience lasting about four hours total, with the intensity dropping off a couple hours into the high. Many recreational X users do what's called "double dosing," taking an additional 125 mg. as soon as the first dose starts wearing off. My personal preference is to take one large dose of 150 to 170 mg. which produces an intense but short lasting experience. I prefer this method because it reduces the side effects a double dose of X can produce. Ecstasy should be taken on an empty stomach. If one ingests it on a full stomach they might not get high at all, or may have a delayed trip.

THE HIGH:



When ecstasy is coming on it feels fantastically exhilarating. Users report feeling blissed out, energetic, and emotionally opened and loving. The ride up usually lasts 30 minutes to an hour. One then reaches a plateau where they'll be for the next one to two hours, followed by a slow drift back to baseline. Taking multiple doses will change the timing of these periods.

Most X users report that their first couple of experiences are like being in heaven, and leave a strong impression. Experiences after this are still enjoyable but can't match the initial ride. After numerous X trips, I've concluded that lasting and beneficial experiences are derived primarily from deep bonding with other people while one is high. Nearly all of my better X experiences happened when I was with either one other person or a small group of close friends. This framework for using ecstasy closely parallels how it was used in therapeutic settings. Ecstasy's ability to allow emotions to flow more easily and naturally, and to create an atmosphere of nonjudgment and acceptance, is conducive to deep bonding and healing. I find that the more general feeling of "connectedness," which users report feeling with larger groups of people at events such as raves, tends to dissipate, leaving one feeling hollow by the time the drug wears off.

Ecstasy is not really "psychedelic" in the same way as other substances in this journal. It does not have the potential to produce the fine level of detail in hallucinations that is possible with substances like LSD or mushrooms. Indeed many users experience no visual phenomena at all with ecstasy. Ecstasy also does not heighten one's senses to the level of infinite sharpness that is common with the traditional psychedelics. Ecstasy is sometimes called an empathogen because of its ability to facilitate emotional empathy and communication. I've also heard it referred to as a "selective psychedelic." I think this describes it the best. Ecstasy opens one's mind in a psychedelic way, but much of the



personality and perceptual structure are left intact that would be diminished on other, non-selective psychedelics. This makes ecstasy usable by many people who could not handle the effects of something like LSD. With ecstasy one does not go through the dissolution of identity, and can not get into the multitude of "weird" head spaces that can be experienced during an LSD trip. More than any other psychedelic, ecstasy seems to produce very similar experiences in different people, generally described as loving and emotionally opened. While advantageous to the novice psychedelic user, ecstasy's limited experience-producing range provides a low ceiling to the more adventurous psychonaut.

Ecstasy rarely produces a bad experience, but there are some negative aspects to ecstasy's signature. I find ecstasy can be one of the hardest psychedelics to come down from, particularly if I've double dosed. I tend to feel depressed as the blissful ecstasy feelings slip away. My previous personality feels "sticky" at this point, and I feel I have less options choosing my return personality than I would returning from the traditional psychedelics. Ecstasy also produces some side effects: a speedy feeling throughout the experience, often accompanied by jaw clenching (it is in the amphetamine family), a loss of appetite, and sometimes a hangover the next day.

SAFETY FACTORS:

Ecstasy is the only psychedelic I've used which leaves me feeling any less than perfect the next day, and this experience seems to be common among most users of ecstasy. Based on this, I suspect that ecstasy is not the most benign substance to take into one's body, and I've reduced my consumption to an infrequent basis.

There have been a few cases of people who died from heat stroke following the use of ecstasy in dance clubs. They became



dehydrated after dancing for hours without drinking any fluids. Although this is rare, it's a reminder for one to pay attention to their body's basic needs while using ecstasy or any other substance.

I've read numerous clinical articles on ecstasy. There does not appear to be conclusive evidence one way or the other as to whether it causes any type of damage to humans, or whether any potential damage caused is permanent or reversible. However, many who are concerned with safe use have gleaned suggestions from these articles.

Although large doses of ecstasy produced some neurotoxicity [1] in lab animals, damage was significantly less to non-existent with a smaller dose (equivalent to 100-150 mg. for most humans.) Other experiments showed that a single dose of Prozac (a prescription anti-depressant drug) will completely block the neurotoxic effects ecstasy can produce in lab animals.

The Prozac can be taken up to six hours after the ecstasy. I've taken Prozac toward the end of about 20 X trips, and in most cases I've felt better the next day than I normally do after taking ecstasy alone. Prozac is considered a controversial drug. Some of the people to whom it was prescribed on a regular basis claim it gave them suicidal tendencies. Apparently a small percentage of the people who try Prozac have some type of negative mental reaction. Several people I know have first tried Prozac by itself, to see what their reaction to it is, before taking it at the end of an ecstasy trip.

As mentioned above, taking ecstasy without Prozac, especially multiple doses, has a tendency to give one a hangover the next day. This can leave one feeling physically drained and mentally frizzled. One's chances of feeling bad the next day can be greatly



reduced by taking just a single dose of X. Another method of reducing or eliminating this hangover is to take amino acids such as DL-Phenylalanine (DLPA) or other neurotransmitter precursors prior to and after ingesting the ecstasy. These nutrients are available from health food and vitamin stores and are frequently included in "smart drinks." I've also read that all of the phenethylamine drugs produce free radicals, and that taking anti-oxidant formulas, also available at most health food stores, can help prevent damage from their use.

COMBINATIONS:

LSD - Ecstasy is frequently taken with LSD, a combination commonly known as "candyflip." I find the feelings produced by this combination can be much deeper and more visual than on ecstasy alone. But since the ecstasy has a much heavier signature than the acid, I tend to experience more of an intensified ecstasy high, and lose the depth I would experience on acid alone. If taken around the same time, the ecstasy will wear off first, while the residual high from the acid provides for a smoother recovery.

NITROUS OXIDE - Using nitrous with X is growing in popularity, particularly in the rave scene. See the [LSD](#) chapter for information on nitrous oxide.

Ecstasy may be significantly intensified and possibly dangerous if combined with MAO inhibitors.

See the [2C-B](#) chapter.

a neurotransmitter present in the brain tissue.



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2C-B



THE EROTIC EMPATHOGEN

SAFETY FACTORS:

2C-B is highly dosage sensitive. Taking an amount just slightly above the recommended dose can produce an intense experience that most people find forced and unpleasant. With any substance there are a few people who will exhibit unusually high or low sensitivity. Therefore, in order to avoid an undesirably intense experience, many users start with a small dose of 2C-B, around 8 mg., and work their way up.

INTENSITY:

2 to 7, varying with the dosage and the individual's sensitivity to this compound.

MATERIAL:

2C-B (4-bromo-2,5-dimethoxyphenethylamine) is a psychedelic/empathogen developed by Alexander Shulgin. Shulgin has invented around 200 psychoactive compounds including DOM (a.k.a. STP), an ultra-potent psychedelic that appeared briefly on the street in the late Sixties. Recently a large amount of 2C-B has been distributed under the street name "Nexus." In the past 2C-B has also been distributed as "Eve" and "Venus. "

DOSAGE and ADMINISTRATION:

2C-B should be ingested, preferably on an empty stomach. As



mentioned above, 2C-B is extremely dosage sensitive, and the amount required is so small that a sophisticated scale is needed to accurately weigh a single dose. With "street" 2C-B it is hard to know exactly how much is in a capsule. This is likely to cause some unexpected heavy trips if 2C-B becomes a popular drug and dosage information and knowledge is not made available. People who have a quantity of 2C-B often dilute it in an inert powder before measuring individual doses to provide greater accuracy.

In *PIHKAL* Shulgin lists the dosage range as 16 to 24 mg. Another writing on 2C-B lists the range as 12 to 30 mg. Shulgin's descriptions of the effects of different dosages can be summarized as follows: 16 mg. produces a "museum level" experience. One can go about in public with slightly enhanced perception, such as may be appropriate for going to a public museum, etc. 20 to 24 mg. will produce a more psychedelic experience with visuals and intensified feelings

I've seen no literature on 2C-B which recommends a dose above 30 mg. Gracie and Zarkov, who are very experienced trippers, each took 40 mg. in error and had unpleasant experiences. Shulgin reports on overdoses up to 100 mg. that produced frightening experiences but caused no permanent damage. However, some people, like myself, have an unusually low sensitivity to 2C-B and other substances in the phenethylamine family. I find that I must consume 50 mg. to produce experiences that most people obtain with 25 to 35 mg.

THE HIGH:

My experiences with 2C-B have been quite varied. With a low, "museum level" dose, I experience what resembles a speedy acid high hardly worth discussing. It is when I take a somewhat larger dose that the unique aspects of this substance begin to manifest. It is definitely an "up" experience. There is lots of physical energy.



The visual aspect can be extraordinary, with intense vivid colors and intricate patterning that is reminiscent of mescaline visuals and seems charged with electricity. In one experience the visuals appeared as complete chaos before becoming a portion of a vast cosmic order. On a good dose of 2C-B I'm content to just lay back for hours and trip on watching my mind.

On some occasions 2C-B has given me visibility into what I will call the "assembly" or "machine" language of the mind. As an example, if you see the number **3**, the typical response is to identify the symbol as the number **3**, and think about its meaning within the context you are seeing it. On a finer scale, many thousands of neurons are connected in the brain's interpretation and identification of the symbol and linkage to the stored memory of **3**. While on 2C-B, I've seen that only 80-90% of this mental "signal" comes back as **3**, the remaining 10-20% having connected elsewhere in the mind or run into closed synapses, etc. I have found this awareness of the mind's "assembly" language to be simultaneously insightful, discombobulating, and humorous.

2C-B is considered an empathogen and many users have reported powerful and transformative empathogenic experiences from its use. I've only had strong empathogenic content in about 25% of my 2C-B experiences. However, I found this empathogenic quality to be very deep and transformative, much more meaningful than the comparatively shallow emotional bliss that I tend to experience on ecstasy. Where the feelings of ecstasy can be repetitive or predictable, 2C-B allows me to continually explore different types of feelings.

On the negative side, the 2C-B experience has a tendency to feel "forced" in comparison with the more flowing nature of ecstasy or LSD. When taking a large dose of 2C-B, one's ability to accept whatever the mind presents, without trying to push away



unwanted thoughts, will reduce the likelihood of an unpleasant experience. 2C-B also seems to produce a constant low-level agitation or interference in the mind. I notice this if I try to quiet my mind to meditate or listen to music. This slight "buzz" that is always present is quite distinct from the ocean of luxuriantly transparent silence that often surrounds one during an LSD trip.

Like ecstasy, 2C-B can not match the depth, purity, or realism of the traditional psychedelics. However, it is much more psychedelic than ecstasy, and its unique attributes make it an interesting substance to explore. One of 2C-B's unique attributes is that it simultaneously strengthens certain aspects of the ego or identity while dissolving others. For myself and many friends who've used 2C-B this has resulted in a highly positive influence on our self-image, both during and after the experience, including the idea that the physical body is a sacred manifestation of the creative consciousness.

Although I have yet to see this amongst the 2C-B users I know, I suspect that for less balanced or grounded individuals 2C-B could strengthen negative aspects of the ego, thereby producing the type of changes one often sees in amphetamine users.

2C-B is known for its ability to enhance sexual perception and performance, and I've found 2C-B to work excellently for this purpose. Whereas on ecstasy, although it is common to feel much love, emotional closeness, and empathy for your partner, it can be difficult to focus on sex or maintain an erection, and it's especially difficult to reach orgasm.

With 2C-B, sexual feeling is greatly enhanced. I can remain in an excited state for hours and the experience of the sexual energy exchange is intense and electric. I've found that with any psychedelic it's best to begin sexual activity either early in the

experience before awareness is too spread out, or shortly after the peak. I consider mescaline and LSD to be the best psychedelics for aphrodisiacs, although some people get too spaced out or emotionally involved to concentrate on sex.

COMBINATIONS:

Ecstasy - 2C-B is frequently combined with ecstasy. In therapeutic use the 2C-B is generally taken at the tail end of the ecstasy experience. Many people have found that 2C-B allows them to develop and retain the insights from the ecstasy experience which would otherwise have a tendency to slip away. I've also had excellent results taking a small amount of ecstasy (80 mg.) some 1 1/2 hours after the 2C-B. This produces a trip with an incredibly deep empathogenic content that I have never experienced on either of the substances alone.

2C-B combines quite remarkably with Ketamine. See the [Multiple Combinations](#) chapter.

2C-B may be significantly intensified and possibly dangerous if combined with MAO inhibitors.



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DMT



CANDY FOR THE MIND

INTENSITY: 9 to 10

SAFETY FACTORS:

5-MeO-DMT is an MAO inhibitor. See list of items not to take with MAO inhibitors on page 19. Since DMT takes effect almost immediately, users normally lie down or sit in a reclining position prior to taking a hit. One will neither be able to stand up, or have the ability to recognize their surroundings if they get a good hit.

MATERIAL:

N,N-Dimethyltryptamine and 5-Methoxy-Dimethyltryptamine are naturally occurring psychedelics found in a variety of plants around the world, several of which are native to the Amazon region. These alkaloids, which are usually found together in the plants, are also found in the human brain as neurotransmitters, as well as in our blood, urine, and spinal fluid [1]. DMT is produced in the human pineal gland which is correlated to the "3rd eye" or Ajna Chakra in the Indian spiritual system. Meditative states attained by yogis who concentrate on the 3rd eye may be the result of increased DMT levels. DMT is produced in heavy concentration in the glands of some tropical toads, such as *Bufo Alvarius*. Some people actually make a practice of squeezing out this venom, then drying and smoking it to get high.

N,N-DMT and 5-MeO-DMT are also manufactured synthetically, as separate compounds, and sold on the underground



market And although it's quite rare in the psychedelic underground, synthetic DMT is used much more often than DMT from natural sources.

HISTORY:

There are several plant sources of DMT, many of which have uniquely different histories of use. Normally DMT is not active if taken orally. It must be either smoked or snorted for any psychoactive effects. To obtain a full strength DMT experience, one must take the entire dose into their system in a short period of time.

Two sources of DMT, *Anadenanthera peregrina* and *Virola theiodora*, are made into snuffs, commonly known as Yopo and Epena, respectively. The natives of the Amazon region have ingenious methods for getting a good dose of these snuffs. One method calls for a "snorter" through which they inhale with both nostrils at once. The most effective is a snorting device for two people. This device has a tube going from the mouth of each person to the nose of the other. Rather than snorting, once the device is loaded, one person "blows" the DMT snuff into the other's nose, getting a large amount deep into the nasal cavity. The person who received the first hit must quickly blow a dose into the other person's nose before falling into a tryptamine trance, "tripping."

Elsewhere in the Amazon, DMT-containing plants like *Psychotria veridis* are included in brews known as Ayahuasca or Yage. These brews include *Banisteriopsis caapi*, which is a source of Harmala alkaloids, and occasionally plants from the Belladonna family. The combination of Harmala alkaloids and DMT is amazing. The Harmala alkaloids intensify the DMT "tryp," and in my opinion produce a deeper, more spiritual experience. The Harmala alkaloids which are MAO inhibitors, also allow the DMT

to be active when taken orally.

How the natives discovered this combination boggles the mind. The healers and shamans that work with Ayahuasca claim that the spirits of the plants talk to them, telling them which plants to use in their brews, and which plants will heal various diseases. I believe their claims, since they certainly didn't have modern technical knowledge to predict the results of such combinations. And it's unlikely they could have tried all of the combinations of the thousands of plants growing in the Amazon jungle. I've also noticed increased synergy with plant consciousness in my own DMT experiments.

DOSAGE and ADMINISTRATION:

The dosage for 5-MeO-DMT is 5 to 10 mg. The dosage for *N,N*-DMT is about 40 mg. Smaller amounts will produce some perceptual changes but will not bring one to the unique dimensions normally reached on DMT. The entire dose of DMT needs to be consumed in a short amount of time. If one doesn't get enough within the first 60 seconds they won't get much higher by smoking more.

Synthetic DMT usually comes in a crystalline form as an off-white to brownish or yellowish powder. Smoking DMT can be tricky. I load the DMT into a glass pipe with a fine mesh stainless steel screen. The flame should be kept about 1/2" away from the DMT. Taking very slowly, I draw in enough heat to melt and then vaporize the DMT. The flame should never touch the DMT as burning it will destroy some, as well as producing a nasty taste. I've found that the slower the DMT is vaporized, the more I seem to get out of it. I've also found it helpful to place a small amount of ash in the bottom of the pipe bowl. This will work to hold the melted DMT before it is vaporized to prevent it from running through the screen and down the stem of the pipe. One can also



use a hash oil pipe, but it's easy to burn your mouth with a concentrated hit of hot vapor. The smoke has a harsh, plastic-like taste, and tends to make people yak. I've had to train my lungs not to cough it out. Although it's harsh comma in, it doesn't expand like cannabis, and the smoke cools quickly.

Glass pipes can be difficult to find. Many head shops don't sell them since they are often used for crack cocaine. A pipe made of another material will work, but does not allow one to look into the bowl to monitor the melting/vaporization of the DMT, and to see if it's leaking through the screen and running down the stem of the pipe. I also enjoy watching the intricate patterns of the DMT recrystallizing inside the stem, and more importantly, once enough has collected on the inside of the stem, I can heat up a glass pipe for a few good hits.

Sometimes DMT comes soaked into parsley flakes or cannabis. This is frequently done with 5-MeO-DMT since the amount required for one high, 5 to 10 mg., can only be weighed on a sophisticated scale. In this case one must smoke the DMT by burning the parsley or cannabis This will work, but not quite as well as vaporization.

Plant material containing DMT requires some method of extraction prior to use. Most of the plants containing DMT are scarce in this country, and instructions for a pure DMT extraction are hard to find. Typically, DMT-containing plants are used in a brew, in combination with Harmala alkaloids. This way one need not be concerned with getting the entire dose in a short amount of time, and a simple water extraction should suffice.

THE HIGH:

The highs from *N,N*-DMT and 5-MeO-DMT are similar yet have some distinct differences. The typical DMT tryp is an order



of magnitude more potent than a trip on the traditional psychedelics (LSD, psilocybin or mescaline). When smoking DMT the high comes on within about 30 seconds. Within the next 30 seconds I am propelled to a high as intense as the peak of a 1000+ mcg. acid trip. Generally by this point I will be completely out of my body and unaware of my physical surroundings. This intense part of the experience, although seeming timeless while I'm in it, lasts only 2 to 5 minutes. I then drift back quickly to regular consciousness. On 5-MeO I am back within 20 minutes, with N.N.I am back in 30 minutes. In the Sixties DMT was called "The businessman's lunch trip."

What one will experience on DMT is impossible to predict. It can range from heaven to hell, cyberspace to jeweled palaces, fear or personified evil, visions of jungle animals, contacts with extraterrestrials, links with ancient spirits, or adventures with fairies and elves. The DMT user should be prepared for anything. On a full dose of DMT (or Ketamine) one can not guide the trip with the mind or thoughts the way an LSD trip can be guided. One can, however direct the trip by what I will call the "intent of the soul" or will.

Many users, including myself, have felt possessed by various spirits while on DMT, as if becoming a medium and channeling alien thoughts. This can be quite heavy. It has been generally positive for myself and the people I've smoked DMT with, but I've heard stories from others who have experienced the opposite extreme.

On DMT the perception of time slows to nearly a complete stop. During this stage one may feel that they are not breathing, or that their heart has stopped. However, this is due to one's state of perception. Many users report being aware of millions of vibrations and sounds going through the universe and their bodies,



the body often bursting with energies they never knew existed. One can let these feelings flow through them, or if appropriate, direct the movements to some type of dance, yogic exercise, or drumming. These "physically manifesting" energies are gentler on *N,N*-DMT than on 5-MeO-DMT.

DMT frequently produces changes in the facial expression of the user, which can appear quite bizarre to an onlooker. It would seem as though the human face has the potential for a far greater number of expressions than we normally use, possibly even the ability to carry on sophisticated communication through facial expression. DMT acts as a catalyst to awaken this realm of movement by exercising the muscles involved and realigning the underlying energies. It's also possible for this realignment of energies to take place in other areas of the body, occasionally instigating a shamanic dance.

In recent years DMT has become quite notorious in the psychedelic underground, primarily through the writings of Terence McKenna. And despite the fact that it is rare and highly sought after, once it becomes available to those who are seeking it, very few people use it frequently after a short period of initial use. I've assumed that many people have joy rides for their first several trips, then have an experience which is extremely frightening or intense, leaving them intimidated about continuing DMT use. However, I like a friend's recent explanation for this observation better: "DMT gets progressively 'weirder' as you keep smoking it."

What I've described about DMT so far can be applied to both varieties. However, some characteristics of the two are quite different. I had been using 5-MeO-DMT for a few years before obtaining any *N,N*-DMT. After I first tried *N,N*-DMT I concluded that 5-MeO-DMT feels like sheer force, whereas *N,N*-DMT feels

like sheer perfection.

5-MeO-DMT is the more potent of the two in terms of: the size of the dose required, how quickly it comes on and how forcefully it blows apart my universe. On 5-MeO I can literally feel my mind exploding and expanding outward to encompass first the area near me, then the planet, and eventually the cosmos. This takes place over a span of 15 seconds or so.

5-MeO does not produce as spectacular visuals as *N,N*-DMT. Most frequently for me the 5-MeO visuals are intensely complex, multidimensional, and quickly-moving geometric designs. These, however, are primarily in black and white, checkerboard style. At times there is some color, and on occasion the visuals are abundantly colorful, especially with large doses. I've found taking a hit of 5-MeO just before having an orgasm to be most enjoyable, and this often makes the visuals abundantly colorful. However, getting the timing right on this can take some practice.

5-MeO increases pulse rate and blood pressure, more so than *N,N*-DMT, but not to the extent as a whiff of amyl nitrite. 5-MeO can also produce breathing irregularities which may take some getting used to. If one does not get a good dose of 5-MeO all they will feel are some bodily symptoms, and a slight alteration of consciousness especially in the visual field. A small dose of *N,N*-DMT will still produce a psychedelic trip, but without the intensity and depth of a full-dose experience.

N,N-DMT comes on a bit slower, less forcefully, enchanting the smoker with its magical nature. I've often found myself transported to a fairy tale world where little gnomes pop out of nowhere, laugh, and smile at me. On *N,N*-DMT I've never had to worry that the universe is too small to contain me and that I might crash into its boundaries when my mind has expanded all the way.



Where 5-MeO-DMT can awe or frighten with its incredible power *N,N*-DMT tends to delight with its brilliant, magical, and hypnotic nature. This is not to say that *N,N*-DMT experiences can not be frightening. In a way they can be the most frightening of all psychedelic experiences, since they leave a portion of the ego intact while allowing access to realms of discarnate entities and awesomely powerful psychic energies. Almost everyone I've known who has used *N,N*-DMT repeatedly, eventually encounters deeper fear than they've ever felt before.

The visuals produced by *N,N*-DMT are spectacular. I see more swirling, kaleidoscopic universes per square millimeter of visual space than on anything else. The detail and intricacy of the patterns and the brilliance of the colors is also unsurpassable. The visuals are usually a mixture of kaleidoscopic-geometric forms, archetypal symbols, and outlandish and unimaginable images of people, places and things. The images also "move" and are arranged in a manner which is different than the traditional psychedelics and in keeping with *N,N*-DMT's enchanting nature.

If one smokes a smaller amount of *N,N*-DMT, say around 20 mg., they will tend to experience only the visual aspect of the high, without getting in touch with gnomes and discarnate entities. Following is a friend's description of DMT visuals produced by smoking 20 mg. doses every 20 to 30 minutes. "The vibration is still very strong at this level and objects in the room become cartoonish and jeweled with rotating 'pools' of interlocked spiraling gems on wall surfaces and ceiling. At the peak of the 20 mg. toke, brilliantly changing latticework becomes apparent within. A gooey liquid of phosphorescent brilliance knits itself into neon lattices of emerald green and iridescent blue against a molten gold background. Always changing, always new, always novel, these geometric storms of shape and color never cease to amaze me with their beauty and intricacy; something one can



FEEL as well as see. Clouds of molten gold liquid, boiling, seethe into arabesques and chainwork networks. Each node of each net and lattice form a jeweled point of incredible pure color, all rotating and pulsating through the eyes, brain, and stomach, as one becomes a transparent electric ghost deciphering mysto-glyphs for eternity! "

This next experience comes from a friend who smoked a full-strength dose. "The stuff hit me instantaneously. MILLIONS of brilliantly colored little 'skull clowns' swarmed me in a most visionary way while emitting crickling, tinging sounds which looked like violet sparks coming out of their mouths. These tiny skull clowns were laughing most musically as I died in the light. Melt down - feels like drowning and being electrocuted at the same time. Some fear is good though, and pretty soon the skull clown swarm had laughed me through death to a place of jeweled coiling roots and capillaries, swaying endlessly in a gem lit sea... The glowing, ember-like afterimage instantly swirls and shatters into blue and red sizzling domes that pinwheel ecstatically into a Creative, God-Thing with a trillion jeweled eyes that dissolves into an atomic ocean. This is the multi-eyed God that is my Creator, Master, Destroyer. I am nothing compared to this Thing which has no ego boundaries whatsoever and can turn into anything it damn well wishes, even death itself if it wants to!"

DMT visuals are best in diffused sunlight, in contrast to something like mushrooms whose visuals are best in a pitch black forest. With DMT I've had excellent results adjusting my venetian blinds so that grids of sunlight are bouncing around the room. Since all psychedelics greatly enhance visual perception, I enjoy trying them with as many different visual stimuli as possible: a pitch black room, a desert sunset, full moonlight, blacklights, strobes, Pink Floyd concerts, raves, multi-media images, and lasers.



N,N-DMT also has a unique "selective anesthetic" property to it. Both body and mind feel simultaneously stimulated and anesthetized, as though every other nerve were switched full on or full off.

I've also been noticing an attribute of DMT and psilocybin mushrooms (which are essentially long-lasting tryptamines) which set these substances apart from other psychedelics such as LSD or Ketamine. With LSD, Ketamine, or any other synthetic psychedelic, I typically feel that I am interacting with my mind, and a universal process of consciousness change where the self-identity is dissolved and then reformulated. These same processes occur with DMT and mushrooms. However, with these substances I often get the sense that I am also interacting with an intelligent entity who is vastly superior to me in knowledge and breadth of consciousness. This entity seems to be quite aware of what's transpiring in my mind, and is able to instruct and to tailor the experience so that it's personally suited to me.

With DMT one tends not to go through the personality breakdown and rebuilding process that takes place with the traditional psychedelics. Or if one does go through it, the process is so quick they tend not to notice it happening. Under the force of DMT one must relax, release, and let it come over them. Trying to resist DMT's overwhelming influence and the inevitable dissolution of the identity will be unpleasant, and it won't work. A DMT trip tends to be out of body, out of personality, and sometimes outside of the mind. For these reasons some people I know who've used DMT do not consider it a good tool for psychological development. The DMT experience can be like a quick trip to the void or the funhouse. Since it is so different than normal reality it can be difficult for the user to bring any of the trip back to daily life. However, this changes significantly when DMT is done in

combination with the Harmala alkaloids.

THE DMT HIGH WITH HARMALA ALKALOIDS:

Harmala alkaloids potentiate DMT, not only in intensity and duration, but also in content and quality. The Harmala alkaloids also make DMT orally active, this being the method by which DMT is traditionally consumed in the Ayahuasca brews of the Amazon region. I have only recently begun experimenting with ingested DMT, and these experiences are described later in the chapter [DMT ~ Water Spirit](#). The Harmala alkaloids also intensify smoked DMT, and I have described this method of administration below.

Prior to smoking or ingesting the DMT one should wait until they are feeling the effects of the Harmala alkaloids. This will prevent the DMT from being metabolized prematurely. (See chapter on [Harmala alkaloids](#).) Harmala only slightly intensifies 5-MeO-DMT. Therefore, one still needs to smoke 5 mg. or so to get a powerful high. It does, however, prolong the normally 2-3 minute peak to 10-20 minutes, with the total experience lasting between 40 minutes and two hours.

N,N-DMT is significantly intensified by Harmala. Smoking 15-20 mg. of *N,N*-DMT while on Harmala will produce an experience as intense as smoking 40 mg. of *N,N*-DMT by itself. This is especially useful because it's difficult to smoke 40 mg. of harsh tasting DMT. Harmala will also extend the *N,N*-DMT experience to about 30 to 40 minutes total.

The high of both types of DMT while on Harmala is a much slower process. I don't feel "blown out of my mind" quite so quickly. The focus of the experience becomes personally involved, rather than the feeling that I'm a voyager in some alien realm. I tend to experience an increased awareness of my mind, body, and



subtle energy. I often feel that my body and Being are "embraced" by an ancient earth spirit. And this earth spirit is instructing me to become aware of, and open up, many lines of communication that exist between my mind, body and the external world. In combination with Harmala the DMT high does not "disappear," leaving me suddenly back in normal reality. I have more time to absorb the experience and make it a part of me.

The combination of 5-MeO-DMT and Harmala produces the most powerful experience I have ever felt. This tends to be both physically and mentally overwhelming. I've had some good journeys with this combination but I've also become violently nauseous and experienced extreme discomfort, and I've witnessed other people go through sheer misery. One friend who ingested 5-MeO + Harmala felt he had entered into an ill-intentioned pact with a spirit, and while trying to fight his way out of the pact, went into convulsions and bit the inside of his mouth. Since there is such a high percentage of intensely unpleasant experiences with this combination I've recently reverted to taking 5-MeO-DMT alone, and most acquaintances of mine who've used this combination have done likewise.

Some users feel that the DMT high is "warbly" in combination with Harmala and lacks the "Diamond Consciousness" of DMT alone. Since Harmala slows the onset of 5-MeO-DMT so drastically, I've found that I lose much of the brilliance that can be experienced using 5-MeO-DMT alone. However, I don't find that Harmala produces any degradation of the N,N-DMT experience. N,N-DMT is like a rocket to another dimension, with or without the Harmala alkaloids.



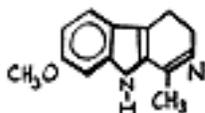
1. See *The Psychedelics Encyclopedia* by Peter Stafford



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HARMALA ALKALOIDS



LINK TO THE ANCIENT SPIRITS

INTENSITY:

1 to 2. Harmala alkaloids are usually not potent psychedelics when taken alone. Their main use is to potentiate other psychedelics.

SAFETY FACTORS:

Harmala alkaloids are MAO inhibitors. See [list of items not to take with MAO inhibitors](#) in the [Safety](#) chapter. The Harmala alkaloids are emetics and can produce intense nausea if used in large amounts.

MATERIAL:

The Harmala alkaloids: harmine, harmaline, tetrahydroharmine... are found in a variety of plants. The most notorious of these is *Banisteriopsis caapi*, a vine native to the Amazon region which is an active ingredient of the "Ayahuasca" or "Yage" brews of the Native South Americans. Reports from Gracie and Zarkov's *Notes From the Underground* and Jonathan Ott's *Pharmactheon* indicate that the bark of *Banisteriopsis caapi* contains between .2 and 1.3% mixed Harmala alkaloids.

The most concentrated source of Harmala alkaloids is the seed of *Peganum harmala*, commonly known as Syrian Rue. This plant



grows in many areas of the world: Africa, the Middle East, India, South America, Mexico, and Southern U.S. The seeds contain from 2 to 7 % mixed Harmala alkaloids. The majority of my experiments with Harmala have been done with Syrian Rue, this being the most potent and readily available source of Harmala.

SOURCES:

Banisteriopsis caapi must normally be procured in the Amazon jungle. On rare occasions it is sold by specialty plant and herb dealers who specialize in this type of substance.

Peganum harmala seed can be picked wild in many of the areas listed above. It can also be procured from specialty seed and herb dealers, and occasionally as stock for making dye. Some seed dealers will not ship Syrian Rue seed to California since a "noxious weed" law prohibits this. Apparently Syrian Rue is a hardy plant and will take over other vegetation if planted in the same area.



A native gathers *Banisteriopsis caapi*, "Vine of the Soul "
Photograph courtesy Richard Evans Schultes.

THE HIGH:

The Harmala experience by itself is generally quite mild, although some acquaintances of mine have obtained full psychedelic effects from Syrian Rue by consuming small amounts over the course of a day to circumvent the nausea.

I'm primarily interested in how Harmala potentiates and enhances other psychedelics. Ingesting a "potentiating" dose of Harmala produces feelings of subtle energy flowing and a slight enhancement of perception. Concentrated Harmala may be smoked for a more mind/less body oriented high, often with feelings of euphoria and relaxation. I find it a nice alternative to a cannabis high, more meditative and relaxed.

DOSAGE AND PREPARATION:

Approximately three grams of Syrian Rue seed is required for a potentiating dose. (1 1/4 teaspoons of finely ground seeds.) Gracie and Zarkov and I all found that a certain amount of Harmala acts like a switch in potentiating the effects of other psychedelics. A larger dose does not seem to increase this "potentiating effect" but only increases the physical symptoms such as nausea. Three grams of Syrian Rue seems to be a sufficient amount to potentiate other psychedelics without being too hard on the stomach.

Syrian Rue is prepared by first grinding the seeds in a coffee grinder. The resulting powder is then put into gelatin capsules. Using this method it will take about two hours for the Syrian Rue to take effect. Some users boil the powder for a few minutes to make a tea which will come on in just one hour, but the taste of the tea is rather bitter. Lately I've been spreading my consumption of Syrian Rue over an hours time which further reduces stomach disturbances.

Syrian Rue and other sources of Harmala can also be extracted. Gracie and Zarkov used vodka as a solvent. The extract I tried has some advantages over the seed form. It can be smoked, which produces a very nice high and comes on within minutes. And the extract, smoked or ingested, seems to produce less nausea and other physical symptoms for the same intensity of high. However, smoking Harmala won't produce as long-lasting an effect as ingesting, when used alone as well as when used to enhance other psychedelics.

COMBINATIONS:

Harmala potentiates many psychedelics. It has a long history of use as a main ingredient in Ayahuasca or Yage where it was included to potentiate and enhance DMT. In fact, these brews



would have been impotent without the addition of Harmala since DMT is not normally active when taken orally. Harmala inhibits enzymes which normally destroy DMT in the stomach before it can reach the brain. Harmala also reduces the speed at which DMT is metabolized within the brain.

Harmala adds its own signature to the experience of the other psychedelics I've tried it with. I experience this signature as a connection to: the collective unconscious, the earth spirit (gaia), the evolutionary mythologies and archetypes of the past. It also tends to tune me into the subtle energies and feelings of the body. Most of my friends who've experimented with Harmala report similar results. These aspects of Harmala are perfect to bring an already cosmic high, like DMT, into a very expanded dimension. A regular DMT experience can feel like some post-human identity in a distant galaxy aeons in the future. With Harmala the experience gets linked through the individual identity to earth, humanity, and the evolutionary history stored within us.

I've tried Harmala with *N,N*-DMT and 5-MeO-DMT, LSD, psilocybin, and Ketamine with good results.

Harmala may significantly intensify and possibly be dangerous if combined with drugs of the phenethylamine family: ecstasy, mescaline, and 2C-B.

See the [LSD](#), [Psilocybin Mushroom](#), [DMT](#), and [Multiple Combinations](#) chapters.



KETAMINE



THE ULTIMATE PSYCHEDELIC JOURNEY



INTENSITY: 10 - Infinity

MATERIAL:

Ketamine is a general anesthetic manufactured by Parke Davis and marketed as Ketalar. It is also distributed by several smaller pharmaceutical companies. The Parke Davis Ketamine comes in a multi-use sealed vial, generally containing 500 mg. Ketamine is also used as veterinarian anesthetic, and occasionally it is sold in powder form on the underground market.

HISTORY:

Ketamine is used clinically as a general anesthetic. It is considered a "gentle" anesthetic and is often given to children and elderly people. Its psychedelic characteristics were discovered after a large number of recipients reported "reemergence" experiences while coming out of the anesthesia. Further experiments showed that a dose much smaller than the anesthetic dose produces a psychedelic experience of incredible intensity.

DOSAGE and ADMINISTRATION:

A 100 mg. dose of Ketamine taken intramuscularly will produce an intense psychedelic experience. The exact dose required will vary with body weight and mental state. Ketamine can also be administered by snorting. One must pour the liquid out on a glass tray and set in an oven at 200 degrees F until the liquid has

evaporated. The remaining powder can then be scraped off and snorted.

Many people are understandably afraid of needles, but Ketamine is much safer than "street drugs." Ketamine comes in a sealed pharmaceutical vial and does not contain the impurities often found in "street drugs." Ketamine is routinely administered at a much higher dosage as a clinical anesthetic, and is considered a safe and gentle anesthetic, therefore there is little risk of an overdose. Ketamine is normally taken intramuscularly rather than intravenously. The psychedelic self-experimenter John Lilly injected Ketamine in himself 24 times a day for several consecutive months without significant difficulties (see John Lilly's - *The Scientist*). By all means anyone injecting any substance should use only a new, sealed hypodermic syringe and never share with even a close friend. The risk of contracting a disease like AIDS is by far the greatest risk in using a needle. I feel that the Ketamine experience was worth overcoming my fear of needles, although many who have wanted to try Ketamine but can't overcome this fear have snorted it for a less intense experience.

THE HIGH:

Ketamine is the most intense, bizarre, and enjoyable psychedelic I've tried, and this perception is common among the people I know who've used it. The Ketamine high comes on about two minutes after injecting. One should be lying down or reclining at this time, because on a regular psychedelic dose they will be unconscious of their body shortly after this.

Ketamine can be taken in various dosages. A smaller dose will allow one to maintain some sense of identity, memory, and ability to perceive and interact with their physical surroundings. I find that a 10 to 20 mg. dose puts me in a non-psychedelic,



disassociative altered state. 50 mg. does little for me psychedelically, putting me in some semi-conscious halfway zone. 75 to 125 mg. will produce the highly desirable Ketamine trip. For the effects of very large doses see the writings of John Lilly. I tend towards unconsciousness with too large a dose. The experience I will describe here is for the average psychedelic dose of approximately 100 mg. taken intramuscularly. I've heard reports of people who snort small amounts of Ketamine while at dance clubs. However, the experience produced by this is not even remotely similar to what I've described below.

As the high is coming on there is a break in the continuity of consciousness. Soon after this point I find myself in a swirling psychedelic universe. There is no concept that I am currently high on a drug that I'm going to come down from. Frequently there is no recollection of ever having been myself, been born, had a personality or body, or even known of planet earth. The experience is one of being in total orgasm with the universe. I feel like I'm in hyperspace, simultaneously connected to all things. Billions of images and perceptions are simultaneously flowing through my circuits. I am not bound into three dimensions. In the fourth dimension of time I am not locked into the current moment. I experience backwards and forwards in time as well, with the current moment being the center of intensity. On my first Ketamine experience there was a non-verbal feeling that my entire life up to that point had been preparation, particularly my other psychedelic experiences, and taking Ketamine was like pressing the GO button. It felt as though there had been a major and permanent shift in the "fabric of reality," or the mode in which I perceived the universe. It felt as though the states of mind I had broken through to in previous psychedelic peaks had become the base reality. And this new reality felt better than I'd ever anticipated it could be. My past psychedelic experiences taught me how to release and flow within this type of world. On a Ketamine



experience I do not need to "do" anything. Once administered, the experience simply happens. Sometimes I feel like a single atom or point of consciousness adrift in a swirling vortex of energies, like a single cell within a being of galactic proportions. This feeling may shift and I then become the center point through which all these energies pass. The experience is of titanic proportions in the merging of energy, intent, and awareness, yet lucidly articulated to the minutes" spiraling details. All the while I feel very relaxed and at home in this universe. Even though any supports of reality, identity, or stability are being dissolved at the speed of light, I do not experience any fear, as if the one who would experience fear at losing these things is not a part of me. As the waves of experience pass through me I feel a bit like a kid on a rollercoaster. Although he's about to have an exhilarating experience while going over a hill, deeper in his mind he's confident that the rollercoaster will stay on its tracks.

Some 30 minutes to an hour into the experience I come to an apex. At this point I have felt that my will determines whether or not I exist, and whether or not the universe exists. And I could toggle between existence and non-existence many times within a second. I've even had the impression that I could cause the universe (which is quite fluid in the moment) to crystallize in whatever format I desired although I haven't had the impetus to actually try this.

After this comes the return to regular consciousness, which begins with one perception out of each million seeming like it's within my familiar perceptual structure. These "personal perceptions" increase in frequency, one every 100,000, one every 10,000. Soon I remember my previous identity. I've never felt this moment as disappointing, as I frequently feel when coming down from ecstasy. When I realize I'm coming back it feels more novel like "Wow, I'm coming back, I wonder what life is going to be



like after this experience." Although there is a feeling that the ride's almost over this part of the experience is quite interesting, with part of my mind still running circles around the cosmos, and another part reintegrating with my identity. Often I experience the return portion of the Ketamine Journey as an alien rebirth experience. Upon returning to the body, visuals will continue for a while with eyes opened. These can be quite spectacular and hallucinatory, and bear more resemblance to DMT visuals than other psychedelic visuals.

45 minutes to an hour after injecting the Ketamine I'm back though there remain some strange bodily sensations. I tend to feel light (anti-gravity), slightly dizzy, have poor motor coordination, and a bit nauseous if I move around. For a couple of hours after the experience I find it best to just relax, lay in bed, listen to music, etc. until the recovery period has passed.

One problem I find with Ketamine is that the experience is difficult to bring back and reintegrate with routine reality. Memory of the experience is even difficult. Within hours after coming back, 99% of the experience is inaccessible to my current conscious mind. The Ketamine experience is so bizarre and otherworldly that a normal mind can't even conceive of experiencing in this manner. It feels as though some part of the mind protectively closes off access to the dimensions experienced on Ketamine. I've recently found a method that is proving effective at solving this problem. This is to take Ketamine while already high on 2C-B. This seems to provide a "bridge" between the ego or identity, and a state that is ego-less and without limitations.

I've observed a fairly mixed response in others I know who have tried Ketamine. It seems that people either love it, and think it's the greatest stuff in the universe, or feel uninspired by it. From



speaking with numerous people who've tried it, it's clear that most have had experiences similar to what I've described, while others describe much less fascinating results. After taking Ketamine some 100 times I've noticed that it's fairly easy to miss the mark, and wind up with an experience that is nothing like what I've described above.

The main trick to hitting the mark with a Ketamine trip is taking the correct dose. Too small an amount will not obliterate one's self-awareness, and will fail to admit one into the realm of pure awareness. Too much will bring one towards unconsciousness, giving one the vaguest impressions of having traveled somewhere. Many have had successful journeys by starting with 75 mg., and increasing the dose by 15 mg. on each separate occasion until the desired experience is reached. If one takes Ketamine while already high on a psychedelic, such as 2C-B or LSD, the "dosage window" for achieving a spectacular Ketamine journey is significantly wider.

Another important factor in the quality of the Ketamine experience is one's "set" or personality. Dr. Igor Kungurtsev, a Russian psychiatrist, was involved in administering an experiment treating alcoholics with Ketamine. An article on his work was published in the Fall 1991 issue of The Albert Hofmann Foundation Bulletin. One of his findings was "the correlation between the type of personality and the type of experience under the influence of Ketamine. People who are very controlled and have difficulties letting go, or who have problems with relationships, often have negative experiences with Ketamine. For them the dissolving of the individual self is horrible. For other patients who are more relaxed and able to surrender, who have a deep capacity to love, the experience is usually blissful, even ecstatic."



Kungurtsev also found that Ketamine produced spiritual experiences, as well as long term changes in the spiritual outlook, of most of those who tried it. "It is interesting that many people who never thought about spirituality or the meaning of life reported having experiences that one might read about only in spiritual texts or Eastern teachings... For many patients it is a profound insight that they can exist without their bodies as pure consciousness or pure spirit. Many of them said that as a result of their experience, they understood the Christian notion of the separation of the soul and the body, and that they now believe some part of them will continue to exist after death. There were several cases where people reported contact with God, but this is usually not an anthropomorphic figure. They describe an ocean of brilliant white light, which is filled with love, bliss, and energy."

SAFETY FACTORS:

Ketamine is extremely different than other psychedelics when it comes to safe use. Since injection is usually involved, the purity of one's material, and safe use of needles is paramount. Equally important is that one not undertake any bodily activity that could be dangerous while on Ketamine. A psychedelic dose of Ketamine moves one towards a state of unconsciousness where a surgeon could operate on them. The normal reaction abilities that prevent us from accidents and death are suspended while on Ketamine. When I take Ketamine I'm always Iying down, and do not get up until the tail end of the experience. Even for a few hours afterwards I will not go outdoors where potentially lethal traffic is passing by. However, for people who do not "program" themselves to spend the Ketamine experience in a comatose state, it may be possible to get up and walk around while quite high.

One of the safest methods of taking Ketamine is to have a friend or "sitter" present when one takes it. Since I frequently take Ketamine while alone, I take precautions such as extinguishing all



candles in my room. Were I to accidentally knock over a candle and start a fire, I probably would not have the presence of mind required to extinguish the fire or move myself to safety.

A major concern regarding safe use of Ketamine is its very high potential for psychological addiction. A fairly large percentage of those who try Ketamine will consume it non-stop until their supply is exhausted. I've seen this in friends I've known for many years who are regular psychedelic users and have never before had problems controlling their drug consumption. And I've seen the lives of several people who developed an addiction to Ketamine take downward turns.

After about two years of once-per-week Ketamine use I even found that I had developed an addiction. Although it was less severe than what I've described above, it took considerable effort to break the cycle of repeatedly using it, even though I was aware of detrimental effects that it was causing. Since that time I've used Ketamine only occasionally, but find that I must continually exercise a high degree of will power to prevent myself from falling into a pattern of regular use. Amongst those I know who use Ketamine, I've seen very few who can use it in a balanced manner if they have access to it.

One of the most remarkable things I experienced in becoming aware of and breaking my Ketamine addiction was the intervention of the tryptamine drugs, psilocybin and *N,N*-DMT. The DMT provided insights into the negative effects Ketamine was having on my life: a reduction in ambition; a reduction in healthy mortal fears, such as the fear of death; as well as a reluctance to confront fears or difficult tasks and situations directly. Frequent use of Ketamine can lure one as an escape since a blissful and fantastic state of fearless, disembodied consciousness is so easily available.



In my early experimentation, when combining Ketamine with psilocybin I normally had good experiences and virtually bypassed the bodily discomfort of the recovery period. However, while I was addicted to Ketamine I could no longer have a good mushroom trip if I planned to take Ketamine during the experience. I remember one experience where the visuals were complete static, and after taking the Ketamine I returned in a lethargic, uncoordinated, low-energy state. This was a complete contrast to my previous experiences with this combination. During these times DMT proved to be a strong ally, teaching me to be a dragon, and offering encouraging glimpses of what my experiences could be like if I defeated the addiction.

Another factor to be aware of when using Ketamine is that much of the life energy, known as Chi or Kundalini, departs the body during the journey, normally returning along with one's awareness. While I've often experienced a wakening of this Chi energy as it reenters my body, with less care and indiscriminate use I've returned to find my body drained of this force. It is not uncommon to feel slightly drained of energy or lackadaisical after a K trip.

COMBINATIONS:

Ketamine can be combined with most other psychedelics. However, after much experimentation I've decided against using it with any natural psychedelics. While I did have some positive experiences with such combinations early on, eventually I began seeing many negative effects, and felt that it was inappropriate, or at least that I was not ready, to combine substances of these types.

It seems as though the "entities" of the natural psychedelic realms are adverse to having their realms polluted by people combining them with K. I also feel these entities frown on

excessive or indiscriminate use of Ketamine by itself.

The reversal in my experience of combining Ketamine with psilocybin was one factor that has led to my current position. But the most intense message came when I tried combining Ketamine with mescaline. When one takes a natural psychedelic like mescaline, they often come into contact with with age-old entities of that realm. With mescaline I find that I become a branch of a living entity, often called "Mescalito," who has existed at least since humans first ingested psychoactive cacti. Mescalito can be viewed as being a conglomeration of the experiences of all mescaline users. It feels as though when taking mescaline I become an "eye" of Mescalito, and that he experiences through me. Mescalito has experienced much during his 3000+ year life time. However, my introducing him to a powerful synthetic anesthetic/psychedelic left him shocked, stunned, and confused. It was a serious insult on my part to force this experience on Mescalito, especially since omens were telling me I should not do it.

I've found Ketamine to combine best with **2C-B** This produces an enhanced K journey as well as reducing the negative effects during the recovery period. Limited experimentation with some rare synthetic phenethylamines, including **2CT7**, **2CT2**, and **DOB**, have also produced good results. I find no enhancement of the K journey when combining it with ecstasy, however, this does reduce the discomfort of the recovery period. Combining K with **LSD** produces an enhanced K journey, however the recovery period can be a serious drag.

See the [Multiple Combinations](#) chapter.

MULTIPLE COMBINATIONS

COSMIC SYNERGISM

SAFETY FACTORS:

All of the multiple combinations listed here I have tried in my personal experiments. Some of these combinations may not have been tried by anyone but myself, and they may affect other people differently. Those who use multiple combinations typically exercise a high degree of caution, especially with MAO inhibitors. These combinations can be very heavy, both physically and mentally.

Mushrooms + Syrian Rue + *N,N*-DMT + Nitrous Oxide + Ketamine -

This experimental session was quite enjoyable and exceeded my expectations. The mushrooms + Syrian Rue was a medium strength dose, pleasant but not overwhelming. The DMT added to the experience, especially in the visual context, and the nitrous blasts felt great whenever I did them. The unique portion came towards the end of the experience when I injected 75 mg. of Ketamine, my first time using it in combination with mushrooms. The Ketamine experience overpowered what was left of the previous high but was pleasantly enhanced having a wider range of feelings than on Ketamine alone. I was semi-consciously aware of my body chanting and moving about during part of this time. This is something which is common with DMT + Syrian Rue but had not happened to me on Ketamine before. Additional journeys with mushrooms + Ketamine initially produced good results. However, I eventually decided this combination was not appropriate. My reasons for this are discussed in the previous

chapter.

LSD + Ketamine + *N,N*-DMT -

I started with 200 mcg. of acid. Two hours later, after the acid high had stabilized, I injected 100 mg. of Ketamine, my first time trying this combination. It was one of my best Ketamine journeys and lasted about 1 1/2 hours. I smoked *N,N*-DMT a couple of times after the Ketamine journey had ended. The DMT produced its usual effects but seemed to be diminished in intensity by the lingering Ketamine. The same amounts of *N,N*-DMT taken on LSD alone would have produced much intenser experiences. I no longer use DMT with Ketamine. Another drawback with this combination was with the extension of the Ketamine recovery period. This is the period after the Ketamine journey during which one is no longer tripping, but is waiting to feel normal again. While on acid this period was extended by another hour or two, and pretty much blew the rest of the acid trip.

On subsequent LSD + Ketamine trips I have taken the Ketamine toward the end of the session. This makes the recovery period much less unpleasant, particularly if I remain in bed until falling asleep. In many of these experiences I have found myself in a relaxed hallucinatory state during the recovery period.

LSD + Syrian Rue + *N,N*-DMT + 5-MeO-DMT + Nitrous Oxide + Cannabis -

This combination felt absolutely beautiful. The combination of Harmala + LSD + DMT (in either form) is the basis of the trip. The cannabis and nitrous are sort of add-one. The experience of combining these psychedelics as a group produced effects similar to the combinations of two substances as described in the chapters on LSD, DMT, and the Harmala alkaloids. In comparison with a typical LSD trip there was vastly more space or information to explore, and it felt infused with a spiritual quality.

LSD + Ludiomil + Nitrous Oxide (+ Ketamine) -

In the LSD chapter I discussed the effects of LSD + Ludiomil. This combination intensifies the LSD experience and also produces intense dream activity in the subsequent nights. In this experiment I tried ingesting the Ludiomil some two hours into the LSD trip. The amount of dream activity subsequent to this experience was far less than my previous experience when I'd ingested the Ludiomil before taking the LSD.

The Ludiomil took effect some 15 minutes after ingesting, and the change was quite apparent. It intensified the acid high and produced what I'll describe as a "platinum plated" acid trip. It was as though every perception and thought were coated with a silverish translucent light. I described this in the LSD chapter as a "thin invisible membrane between myself and anything my senses touched upon."

The most spectacular part of this journey came later when I took a balloon of nitrous oxide. I have tried nitrous with virtually every psychedelic and every combination. I thought I knew the limits of the nitrous experience and was quite unprepared for the remarkable transformation that took place. I can only describe it as a totally hilarious, melting through the bottom of the universe as it all came swirling down into me. The "melting" sensation of this experience was most distinct from the common nitrous high.

In my third experiment with this combination I took the Ludiomil five hours prior to the LSD. This produced significantly more dream activity during subsequent nights than when I'd ingested the Ludiomil after the LSD. This trip also allowed me to take a closer look at the "membrane" between my mind and what I perceived. On this occasion I saw the membrane as a spongy, or even spring-loaded barrier, between my mind and the world. It



seems as though Ludiomil functions by creating a time-delay buffer zone which prevents rapid responses and changes in the mind.

During this experience I injected a small dose of Ketamine, 45 mg. I found it produced a quite unique Ketamine experience in which I had more freedom to shift between an individual and an infinite perspective than ever before.

LSD + Ketamine -

This experience took place while I was backpacking in Death Valley Using psychedelics in natural environments, and in solitude, tends to produce intense experiences. However, taking psychedelics in the wilderness can be dangerous for someone who is not experienced with both psychedelic use and in surviving harsh terrain. Psychedelics can easily disrupt several basic survival instincts, such as sense of direction and sense of time. The unique portion of this experience came during the LSD trip. I had ingested some 350 mcg., an amount which for me normally produces only peripheral visual phenomenon.

As I hiked through the mountains of Death Valley there were some perceptions which I feel led to my experience. I had been closely observing some small lizards which move at an amazing speed in the hot desert sun. In trying to synchronize with a lizard's mind, it was quite apparent that its time sense, as well as the flow of information from its sense organs to its responding muscles, was worlds apart from that of a human. Then, while hiking in a canyon, I noticed what appeared as webbing strewn across the canyon walls. Upon looking closer this turned out to be a harder material than the rock below eroding at a slower pace and standing out in ridges of web-shaped formations. It appeared to have been created during volcanic eruptions of molten minerals at the time the mountains were formed. The canyon, cutting ever deeper into

the mountain's side, was revealing the history of the terrain.

As I sat back to rest and closed my eyes, my visual sphere became filled with visions of desert animals like snakes and scorpions, images which are typical of a session in the desert. The next vision that appeared was a distinct image of a saber tooth tiger. I thought of early humans who were hunted by such animals, and the strength of the impression this must have made on the minds of my ancient ancestors. This train of thought progressed and I saw large, hairy, bear-like forest animals who probably left similar impressions on the species consciousness. As my mind progressed further back in time I began to see creatures of the dinosaur era which in ancient times had roamed the ground I was now resting on. And I was aware that going back along the evolutionary line I must have evolved from such creatures. I began to feel that in times past I had been each of the animals that I saw, the predators who hunted, and the victims who fled from the predators with fear and were eaten. Then my mind's eye opened up and time spread out to infinity. I saw and experienced all the manifestations that the land around me had been through over millions of years, and the lives of all creatures that had lived there. This myriad detailed lives and visions was simultaneously present in my mind with startling clarity for a timeless moment. I had become the One Mind onto which all the experiences of time have been etched. I went past this fulcrum and saw myself retreating to my individual perspective. The afterglow of this experience infused the next several hours of the acid high, and left me awed with the magic of the desert environment.

By the time the full moon was high in the sky I had hiked to the salt flats and administered Ketamine while at the lowest elevation in the United States. I felt that I became part of the earth and penetrated to levels deep within the "mind" of the planetary consciousness. Becoming part of the earth's spirit is something

frequently experienced by myself and others while on Ketamine.

2C-B + Mushrooms (+ Ketamine) -

2C-B + Mushrooms is the first psychedelic combination I tried **that does not work**. I had very high hopes for this combination, along with Ketamine, since at that time both 2C-B and mushrooms combined spectacularly with Ketamine if taken alone. (However, I later came to the conclusion that Ketamine should not be combined with psilocybin or any other natural psychedelic.) The first time I tried this combination I took 25 mg. of 2C-B and 5 grams of mushrooms. Both of these quantities will produce a trip of decent intensity for most people, but produce only threshold trips for me, due to my high tolerance and familiarity with the experience. In general my experience was one of feeling "dopey" or "drugged," a somewhat dumb and unfocused state of mind.

There was a brief moment in this experience that was lucid and quite marvelous. During this period the universes of both the 2C-B experience and the mushroom experience were available simultaneously, as though two different "parallel realities" were coexisting in the same physical space-time, and I was able to move about these two universes freely. Based on this short experience of a unique and useful state of mind, I decided that the next time I tried this combination I would try a much larger dose of each substance.

At the time I did my first 2C-B + mushroom journey I was down to my last dose of Ketamine, with no likely possibilities of obtaining more. The most remarkable portion of this trip came just before I injected my final dose of K. I decided to sit and meditate on how profoundly my Ketamine experiences had changed my life, how valuable they had been to me, and how sacred the opportunity to experience these states of consciousness was. I also prayed that this mind-altering substance would become available



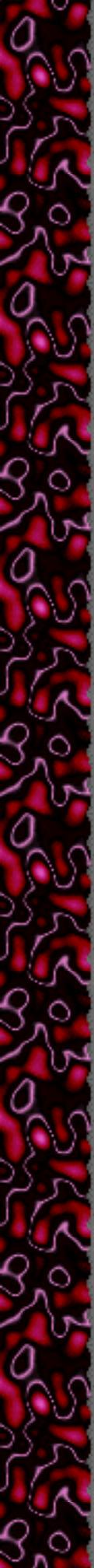
to me again. Anyway, when I sat to meditate and pray, the energy became so intense and focused that I was absolutely amazed. My abilities in meditation and concentration have waned over the past few years, but at that moment I felt like I could wield my will and mind like Luke Skywalker wields his light stick in Star Wars. This force was so strong that it was frightening.

After this staggering meditation session I was ready to inject my last dose of K. This I did, and had a typical Ketamine trip. I would definitely say that it was less spectacular than my K trips taken in combination with either 2C-B or mushrooms alone.

The second time I tried 2C-B + mushrooms was seven months later. For my second journey I took 50 mg. of 2C-B and 10 grams of mushrooms, doses large enough to do the trick for me. However, the experience produced by taking a sufficient dose was strongly negative. I felt as though a mesh of interference patterns was placed before my awareness, obscuring all thought and perception. It seemed like the 2C-B and mushrooms were trying to alter my consciousness in opposing directions, and they frustrated each other's efforts. I also had a feeling that I was hexed, that there was some force preventing me from venturing into an expanded state of awareness.

This general feeling of confinement and oppression led to negative thoughts and feelings, producing the longest lasting and most unpleasant psychedelic trip I've had in years. It felt like a serious slap in the face, an infusion of the states of mind and reality tunnels that some of life's less fortunate people have to endure.

Always the experimenter, I decided to try Ketamine in the midst of this journey, hoping it might reverse things. Initially the ego death produced by the K released me from what I'd been feeling,



but with the return to self-awareness the negativity was spread out into the Ketamine domain.

I finally emerged from my tripping room and went up to my living room to put on some music. There I was startled to see a large black spider on the center of my polished marble coffee table. It took less than a moment for me to realize that this was an omen, as I've rarely seen spiders of this size in the area I live, and never on the center of the coffee table that I built by hand. Omens that I've received in the past have included a bat flying into my home on halloween.

Based on these two experiences I've concluded that 2C-B + mushrooms is a combination not to be messed with, although I have a sense that a powerful shaman may be able to make use of it. Many South American shamans can control combinations which include the Belladonna alkaloids, a substance which drives some people to insanity. Of course, since 2C-B is a modern synthetic substance, there is no centuries-old tradition of shamanic use. And if it throws me for a loop, those who can master it must be few and far between.

2C-B + Ketamine -

2C-B and Ketamine produce highs which are quite different. Taken in combination it feels like two streams crossing at right angles, thereby producing a uniquely new universe of experience. This combination works well with either a small or large dose of Ketamine (25 mg. to 100 mg.) With a smaller dose of Ketamine I do not go on the Ketamine journey, but the relaxed immersion in flowing psychedelic mental fireworks is most enjoyable. When used with 2C-B, the Ketamine recovery period is also diminished, with ease of movement, no feeling of nausea, and sometimes incredible physical energy. I have frequently emerged from the Ketamine journey and immediately begun dancing about like a

whirling dervish, or assuming yogic asanas where intense subtle energies were traversing and harmonizing within my body.

As described in the Ketamine chapter, when K is used with 2C-B there seems to be significantly increased recollection of the Ketamine domain. This has been valuable to me in creating a "bridge" between normal reality and the bizarre and amazing world of the Ketamine experience.



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FURTHER EXPLORATIONS

WHERE DO WE GO FROM HERE?

I am often asked questions regarding the overall role that psychedelics are to play in the world, and what effects they will have on both a planetary and individual scale. I would like to speculate on three such questions: What is the purpose of psychedelics? What lasting benefits and changes can be derived from their use? What will be the role of psychedelics in future societies?

There are numerous possible answers to these questions, and how the future develops is dependent on the decisions and actions of people in the world today. One possible scenario for the future is that all countries will become police states, psychedelic use will be completely suppressed, and life on this planet will be totally destroyed through nuclear or chemical warfare, or through the poisoning of earth's environment. I prefer to consider the brighter alternatives and attempt to do my part, however small, to make them reality.

THE LEGALIZATION OF DRUGS AND HEALING SOCIETY'S VIEW OF SUBSTANCE USE

- I consider worldwide legalization of drugs to be inevitable. Recently major steps have been taken towards this in the European Community. Legalization is the only sane solution to the social/criminal mess that currently exists, and the first step to be taken in the readjustment of society's view of substance use. Being a drug user in America today is like being a Jew in Nazi Germany around 1938. Let's hope this situation stops escalating before cannabis

smokers are sent to the gas chamber.

Within the current situation, anyone who wants drugs can find most items with little difficulty. The users are subject to highly inflated prices, possibly impure substances, the risk of arrest, and sometimes need to deal with criminal elements to obtain the drugs. There is a void of accurate unbiased information available to those who use or wish to use drugs, and the cultural attitude toward drug use is quite negative. The public is put at risk due to the violence that occurs in black-market drug wars. And since the price of drugs is inflated, addicts of certain substances must frequently steal to support their habit. All this could immediately end if drugs were legalized.

The only people who benefit from drugs being illegal are the drug dealers, and government agencies that can confiscate and keep the possessions of drug users. (Often possessions are confiscated from those only suspected of being involved with drugs.) Politicians in several third-world countries have been found to be profiting from the illicit drug trade. And I will be surprised if time does not reveal that many politicians of this country, who are publicly preaching against drugs, are secretly reaping profits from the illegal drug trade as well. That these politicians are also passing laws that allow the confiscation of a drug user's property makes this an even greater conspiracy. And don't forget that political power controls the media, which in turn influences the opinion of the masses.

In addition to removing criminal status from anyone who wants to change their state of mind, I feel we need a complete cultural reorientation toward substance use. The first step here is to identify why people desire to change their state of mind. Currently a large percentage of "drug users" use drugs as a means of escaping from a degenerating societal structure or an



unsatisfactory life. This is frequently seen with alcohol, heroin, crack cocaine, and similar drugs. People approaching substance use from this perspective seldom have an interest in improving themselves or the state of affairs surrounding them.

With psychedelic drugs, the majority of users are pursuing a state of mind that is much finer than anything experienced in ordinary life. Many psychedelic users also attempt to make permanent changes in themselves, using the psychedelic state as a tool and guide for the continued development of their "base personality." This perspective and purpose for substance use is in keeping with shamanic tradition. It is this perspective that needs to be understood, valued, and practiced by society at large before humanity can reap the multitude of benefits available through psychedelics.

With the proper perspective in place we can take a closer look at what psychedelics have to offer.

AFFINITY FOR ONE'S SELF AND OTHER PEOPLE - The most important benefit of psychedelics may be the sense of kinship felt for other people, and the respect for one's self that grows from these experiences. The family of empathogens is particularly noted for its ability to facilitate an acceptance and bonding with other people. Experiencing this state of mind even once can eliminate feelings of hatred, hostility, and prejudice that are so prevalent in the world today. I believe that if every politician in the world were given one properly guided ecstasy experience that there would be at least a 95 % reduction in wars. Widespread use of psychedelics would also reduce the amount of cruelty and violence between people. As working examples of this theory one can examine the environments where psychedelic use is popular: such as the "rave" scene, Grateful Dead concerts, or San Francisco during the "Summer of Love." Within each of these



environments there is virtually no hostility or violence, and there is a feeling of goodwill between people. A psychedelic experience also shows one the variability of perspectives. After a psychedelic trip one is likely to hold their own perspectives less rigidly, and also be more tolerant of the perspectives of others.

APPRECIATION OF NATURE, RECOGNITION OF HUMANITY'S SMALLNESS AND OF OUR BEING AN INTEGRAL PART OF THE UNIVERSE - Humans have developed a state of mind that is very self-centered. This has resulted in humanity's thrashing of the environment which has only gained public attention in recent years. Humanity has decided to live for today only, without giving much thought to the future. Many people appear to feel that they are above nature in such a manner as that they will get more from watching a weekly TV series than anything nature might have to offer them. Psychedelics frequently change one's perspectives in these regards. The psychedelic user is likely to have an appreciation of the vastness of the universe, the finiteness of humanity's current knowledge, and the myriad possible experiences of life. The user of psychedelic plants is likely to be awed by the incredible power and knowledge contained within the vegetable kingdom, and abandon the perspective of humankind as the sole dominator of nature. Furthermore, psychedelics can actually make one sensitive to the point of perceiving the feelings of "insentient" life such as plants, producing a sense of kinship, and a desire to share the planet with other life forms.

SELF-DEVELOPMENT ON NUMEROUS FRONTS - Psychedelics can help the user develop in many ways. The primary development that tends to occur is a general broadening of perspectives and life experience. Each time one embarks on a psychedelic voyage the familiar mode of viewing the world is temporarily set aside and the voyager has a chance to view life



with the "filter of conditioning" removed. Although a new filter is created as the psychedelic state fades, the tripper's post-session reality should be permanently changed, at least to a small degree. After a psychedelic trip one has the vantage point of having experienced life as though he or she had been a different entity. One's "filter of conditioning" should become less biased as one experiences life through a multitude of viewpoints. It is also likely for a tripper's filter to become less rigid as he or she becomes familiar with its underlying fluidity

It is not uncommon for psychedelic users to come to the realization that what they have called "reality" is but an arbitrary view of life. The next step in this sequence is acknowledgment that one's experience of life can be consciously changed to their will. For me this has resulted in an expansion of my abilities and what I consider possible to do. Psychedelics should also expand one's ambitions and desire to obtain the most out of life. Once you've experienced heaven it is difficult to remain satisfied with a mediocre state of existence. For one's life to be strongly affected by psychedelics it is usually necessary to make the insights gained during the psychedelic experience part of their regular frame of mind. This requires some type of follow through after one's Journeys, possibly a spiritual or psychological practice that will help avoid slipping back into routine patterns. This can take much more effort than the psychedelic experience itself, but the rewards can be well worth the effort.

The ability of psychedelics to stimulate artistic creativity is well known. The cultural revolution that began in the Sixties has many outstanding examples. In the *Psychedelics Encyclopedia* Peter Stafford describes several surveys of artists who tried psychedelics and how it affected their work.

TAPPING NORMALLY DORMANT ABILITIES OF OUR

MINDS AND DEVELOPING "ULTRA-CONSCIOUSNESS" -

Psychedelics are fascinating because they allow people to have experiences outside the realms we normally consider possible. This can include such experiences as telepathy, astral travel, visibility into the past and future evolutionary blueprint, increased sensitivity of the senses, increased range of the senses such as visibility in the infrared spectrum and audibility beyond the normal range of human hearing, communication with non-physical entities, access to the mind's "programming" or "machine" language, and access to normally unconscious realms via Ketamine and DMT.

Psychedelics can also give one's mind a focusing and resolving ability comparable to a microscope's ability to render visible what could not otherwise be seen. One can focus the mind into the realm of thought for deep philosophizing, or turn it toward perceptions for a richer experience. The enhanced perception common while listening to music on psychedelics makes a good example of this resolving ability. The sound of a large musical ensemble is normally too thick to distinguish all the details of the sound. Listening to the same piece of music on LSD one is able to hear many more distinct instruments, possibly down to the individual notes. Frequently LSD will help me to distinguish lyrics in music which I could not distinguish in a sober state of mind. Listening to music in a psychedelicized state can also allow one to gain a deeper experience of the music and a greater understanding of what the musicians are trying to convey. This clearer perception of the artist's intent results from more of a "soul-to-soul" connection, and is not entirely based on the increased auditory sensitivity and resolving power of the mind.

These abilities can also be described as an enlargement of what one's mind is able to take in at any given moment. While looking at, say, a tree, normally someone can recognize the tree as a tree,



see its leaves and overall shape, or concentrate on any section of the tree. However, it is beyond most people's ability to simultaneously perceive each of the 100,000 or so leaves that are actually making up the image. With psychedelics one can perceive significantly more than in normal awareness. This can be most spectacular in a beautiful natural setting such as the coast line or the Grand Canyon. Experiments with LSD in the Sixties found an average increase of ten points in the I.Q. test results of those administered LSD [1]. This presents a massive potential for increasing one's intelligence.

Experiences into normally unconscious realms can be both fascinating and frightening. Tuning into these realms is like gaining admittance to a new dimension. These non-physical realms have been explored for millennia by shamans and mystics and offer a tremendous volume of information and experiences. My LSD trip in Death Valley described in the Multiple Combinations chapter, is one example of this type of experience. The mind is the final frontier and psychedelics are the most powerful tools for inner exploration.

THE ROLE OF PSYCHEDELICS IN FUTURE SOCIETIES -
Once the world recognizes the values of psychedelics there will be a rush to develop these potentials to their maximum. Psychedelics will be used as tools to enhance learning, communication, creativity, and problem solving. Psychedelics will strongly affect the views and morals of humanity, and create a race that would rather live together in harmony than constantly be working against different factions of itself.

There will be a push to develop new psychedelics with specific effects, and others having effects not attainable with the contemporary psychedelics. There will be intensive research projects to delve into and map the newly accessible areas of the

mind. Being a fan of science fiction, I believe that such skills as telepathy and psychokinesis will be practiced on a large scale, and psychedelics will play a major role in developing these potentialities.

The term "evolutionary agents" is frequently used when discussing psychedelics and I find this to be an appropriate description. If one is willing to entertain the idea that humanity has not reached the ultimate end of evolution, it is easy to see that psychedelics act as catalysts to develop higher abilities in the mind. In summary psychedelics will change humanity into a peaceful, more intelligent fastly evolving society. As Terence McKenna says "If it's not a future with psychedelics, what kind of future will it be?"

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1. See *The Psychedelics Encyclopedia* by Peter Stafford, first edition



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DMT ~ WATER SPIRIT

A MAGICAL LINK

In my descriptions of psychedelic experiences thus far, I have attempted to describe the range of effects that most users encounter. However, in some cases psychedelic experiences can become quite unique and personal. I've had a most unusual relationship with *N,N*-DMT, which has led to my discovering a magical alliance between *N,N*-DMT and the spirit of water.

When I first encountered *N,N*-DMT I quickly became an aficionado, and began smoking either 5-MeO or *N,N*-DMT two or three times each week. Over the next two years I used DMT approximately 100 times.

My natural curiosity has led me to take psychedelics in as many different settings as possible. I've taken psychedelics in the peaks of the Sierras and at mountain lakes, in desert wilderness and rugged canyons, in local parks and open space preserves, at the ocean, in tropical forests, in airplanes, even while hanging upside-down in amusement park rides. I've also had numerous experiences in a variety of indoor environments. Given this inclination, it's an unlikely coincidence that I never smoked DMT near a body of water until I'd been using it for several years. It was the contrast between this experience and my many other DMT trips which provided the basis for my discovering this magical link.

When I began smoking *N,N*-DMT my experiences over the first few months were bright, positive, enjoyable, and ever touching



new dimensions. Some aspects of certain experiences had been quite frightening. However, the scary episodes only led to a deeper understanding of myself and the realms to which DMT introduced me.

After about four months of use I began to lose some of the rapport I had experienced with DMT, accompanied by a reduction in the frequency of my use.

Shortly thereafter I took a vacation to Arizona with plans to take psychedelics while backpacking in several desert areas. The first leg of my journey brought me to the vicinity of Mt. Lemon, just south of Tucson. This was to be my first experience smoking DMT in the Southwest, and I was anticipating an experience as magical as my previous trips in the desert.

However, the results were entirely different than what I'd expected, and completely unlike any of my previous DMT experiences. I felt a deep fear which is hard to speak of. I sensed the presence of death, despair, and loneliness. I felt haunted by some mysterious evil, and I thought of the word "spooky" to describe the unsettling feeling this experience left me with. The feeling of "enchantment," which is normally delightful on DMT, had become something sinister. And I was quite baffled as to how this occurred.

From Mt. Lemon I drove south to Organ Pipe Cactus National Monument. In this beautiful "green" desert I took Ketamine while outdoors for the first time. This proved to be an excellent journey, and I found that the environment entered into the Ketamine experience even though I was quite unaware of my body and surroundings. The next day's "trip" entailed consuming a large section of *Trichocereus macrogonus*, which I had brought with me, and small pieces of two local cacti, the Organ Pipe cactus and



the Saguaro. The latter of these is said to contain psychoactive alkaloids.

The third stop of my journey was in Sedona where I hiked into the red rock cliffs. Not one to be intimidated by any psychedelic experience, I tried smoking DMT again. This experience was even more frightening than the last. I was overwhelmed by dread and terror. And although it was a cool March evening at 7,000 ft. elevation, I produced so much sweat on my forehead that it dripped down my face while the rest of my body remained dry. I've heard the analogy of someone being so scared they produced beads of sweat on their forehead, but I never knew this was literally possible.

I saved the Grand Canyon for the last portion of my journey, since I knew that no other sight could match its spectacular beauty and intensity. A few years back I had a wonderful experience taking acid

in the Grand Canyon, and I dropped a couple hits as I began my descent. I was again in awe as I walked through "God's playground" where every rock became a jewel and each bend in the trail exposed more of this impossible work of art. Inside the Canyon I find that I enter a non-linear time state. While the erosion which created the canyon presents a vast timescape, I experience the ever-changing terrain as always alive within a continual state of flux. Formations that appear dead from one perspective are beginning a new phase of life from another. The music and lyrics of Hendrix capture the feeling of the moment. "I float in liquid gardens way down in Arizona's new red sands [1]."

Some people claim that LSD is too cold and synthetic to provide a mystical nature experience. I have not heard this from anyone who's dropped acid and hiked into the Grand Canyon,



although I noticed an even larger amount of synergy when I had the opportunity to take synthetic mescaline in the Canyon a couple years later.

After returning home from Arizona, whenever I smoked DMT I would do so with trepidation. I found it difficult to access the realms which I had previously enjoyed on DMT. Despite my determination to break through any barriers, I was not able to succeed. A brief flash of visuals was the highest attainment on most of my trips, and the feeling of magical enchantment had all but departed. I frequently felt that some metaphysical force was preventing my progress, and I now believe this must certainly have been the case. Although I continued to work with DMT, as the satisfaction of the experience diminished, so did the frequency of my use. I logged only 15 DMT trips between my vacation to Arizona and my "water" experience over a year later.

It was a clear, cool May night beneath a new moon when my relation with DMT took a turn. I had joined a group of friends for a boat ride up the Petaluma River off of San Francisco Bay. I'm not much of a seafarer and had never tripped on a boat before. The majority of my boating experience has been on the choppy waters of the sea or the bay, and the thought of spending a trip poking over the side of a boat never much appealed to me. This evening I was in for a surprise!

I had brought along some acid and a bit of DMT. I had no intention of pre-dosing with Harmala alkaloids and smoking enough DMT for the full effects, but I thought that some light DMT "dusting" may be enjoyable for all. We cruised up the river for an hour or so and threw the anchor. There we would float for the next nine hours under a sky full of stars and where the current flowing downstream mingled with the ebb and flow of the tide in San Francisco Bay.



I began the evening by dropping 250 mics of acid. This was consumed by nearly all present. I then took a hit of ecstasy since they were being passed around. And after I mentioned that I brought some DMT, one of my friends whipped out some ground Syrian Rue seeds and a pipe.

Smoking non-extracted Syrian Rue can hardly be considered a satisfactory method of assimilating enough Harmala to act as a DMT potentiator, but it does produce an effect. Smoking just a few hits of these seeds while high on acid produced a pleasant buzz. And we figured that the small amount of Harmala would also act as a synergistic enhancement for the DMT.

I was the first to take a hit of DMT, probably about 15 mg. worth. I took my hit in the cabin of the boat and was rewarded with beautiful and enchanting visions. None of the menace that had plagued my recent DMT trips was present, and the luxurious and magical qualities had returned. I continued to load small hits of DMT in the pipe and pass it amongst my friends, each of whom reported a serene and beautiful experience.

Before taking my second hit I left the cabin of the boat, snuggled under blankets with friends, and ventured into the brisk air outside on the deck. I had been planning to take my second hit lying on the roof of the boat looking up at the stars. However, one member of our group just had his first-ever DMT experience while on the deck of the boat. And after listening to his fanatical hooting, hollering, and raving about how "it started with the patterns in the water and went up into the air, then it came down from the stars and connected in the sky...", I decided to take my second hit while looking out over the water.

I smoked my hit and the effect was truly magical. Although I



was not too high to observe my surroundings, the experience had all the qualities that I desire in DMT. The profound effect the water imparted to my experience was immediately obvious. The current, tide, and wind, playing with the surface of the water, and the reflected light from the sky was absolutely mesmerizing and enchanting. The synchronism between the visions I saw with my eyes open, and those seen with my eyes closed was phenomenally amazing. It seemed that the patterns on the water were responsible for these visions, as well as the profoundly magical and harmonious mental/emotional state to which I found myself transported.

At this time I was in the midst of reading Terence McKenna's *True Hallucinations*. This book describes his psychedelic adventures in the Amazon jungle, many of which took place on the banks of the Amazon River. It immediately dawned on me that the *river* must have played a large part in creating the setting for his mystical trips. The harmony between DMT and the river was clearly present.

It was not until a day later that I became aware of the magical link between DMT and water, and that DMT is most compatible when used in the vicinity of water. This knowledge actually came to me not while high on DMT, but while tripping on Ketamine and a 2C-B-like substance, with Ketamine being the primary factor.

Both Ketamine and *N,N*-DMT can take me to a world where leprechauns and munchkins chatter with me, and I can understand the language of the birds chirping away. With Ketamine I enter this world frequently if I'm taking it in combination with psilocybin or 2C-B. It was while in such a state that one of these leprechaun creatures whispered in my ear that "DMT is a *Water Spirit* plant. "



In addition to the "verbal" message, this elfin creature also transmitted thoughts, images, and knowledge, the essence being that the DMT spirit likes to be in the vicinity of water, that DMT is more likely to bestow peaceful visions and experiences on those who use it while maintaining this link, that DMT detests being away from water, and those who use DMT removed from water will often experience its wrath.

Simultaneous with this transmission I was able to see how my own experience with DMT fit this pattern. I have described my experiences using DMT in the desert in areas devoid of water. These were the negative extremes.

I've also smoked DMT in moist areas. I distinctly recall my two DMT trips in Hana on Maui. My first experience was done indoors during the evening. The sliding door to the back patio was open, and through it floated the sounds of a stream with splashing pools and waterfalls that flowed by some 30 feet away. My second experience took place on the front yard of the estate during the daytime. The stream was still audible, and had I been sitting up I could have looked out over the ocean less than a mile away.

When I took this second hit I lay down under a giant coconut palm, staring up into its bountiful clusters of fruit while sunlight filtered through its giant drooping fronds. These were two of the most luxurious, peaceful, and magical DMT trips I've had. In front of my closed eyelids the creative force was generating intricate visions of beauty at a rate approaching a billion per second! I saw harmonious and magically charged scenes which intermingled nature, plants animals, spirits, people, and what I took to be ancient Hawaiian Gods.

I can also remember some experiences smoking DMT at home when it was raining outside. These trips stood out from the norm



as being delightfully enchanting, with the elfin energies being extremely abundant and rambunctious.

Another odd point that struck my awareness was the coincidence of the places I have not smoked DMT. I've already remarked that it was an unusual coincidence that I had never smoked DMT near water, given my penchant for taking psychedelics in a multitude of outdoor environments. This is exaggerated by the fact that I live near the ocean, and my normal routines take me jogging or bicycling along the beach once or twice each week.

There could be two logical explanations for this as well. One is that DMT is not something one tends to use in public, reducing the likelihood of my smoking DMT at the local beach. The second reason, which I discovered soon enough, is that with the normally windy conditions of the California coast it is difficult to keep a lighter burning, much less get a proper hit of DMT.

However, based on internal perceptions from my many DMT tryps, I feel that something which exists in a metaphysical realm was trying to prevent me from gaining knowledge of the DMT~Water Spirit connection. It seems that these *energies* are somehow threatened by my having this knowledge, and that my discovery of this information and subsequent spreading of this knowledge is an unleashing and upheaval of powerful shamanic forces. Indeed on the first evening following my discovery I had *dreams* throughout the night where I was battling or fending off malevolent non-physical entities.

One other occasion at which I did not smoke DMT should also be noted. Seven months prior to my "water" experience I went backpacking in Death Valley. Although I brought along Peyote, LSD, and Ketamine, I did not bring any DMT. This could have



been due to the poor rapport I was experiencing with DMT at the time. But it may have been the result of some omen, instinct, or intuition, which caused me to avoid bringing DMT to the driest spot in the country.

Another notion which this leprechaun imparted to me is that in the Amazon region, where DMT has been used by the natives for millennia, it is most frequently consumed in the Ayahuasca beverage. Another traditional method of administration is the snorting of concentrated DMT snuffs. However, I've never heard of a native method of consumption which involves burning, or putting a flame to the DMT. Yet some of the native preparations would certainly have produced a strong effect if used in this manner. Up to this time all of my DMT journeys had been through smoking, but this would soon change.

My discovery of the DMT~Water Spirit connection took place shortly before I was to go to Hawaii. There I would have many opportunities to smoke DMT where waterfalls, streams, pools, and ocean abound.

While in Hawaii I smoked DMT twice along the awesome and beautiful Napali coast of Kauai. I was anticipating experiences similar to what I'd had on the boat. But I received another lesson that DMT experiences are never predictable, or subject to fitting into my preconceptions. The energy of natural environments seems to frequently affect a DMT trip, and this was quite prevalent in this intense setting.

For my first hit I was sitting naked in the middle of a stream, on the ledge of a waterfall, with my legs dangling over the side and water flowing over my body from the waist down. As I took the hit I was looking seaward, and focusing on the stream. The sensation was peaceful, yet not the deep serenity I had



experienced on the boat. As I lay down to submerge my back in the water I found myself staring up into a grove of Koa trees. The energy from these trees was sharp and lively, much more vibrant than any of the trees I'd been around when smoking DMT in California. The Koa trees' energy shattered the sensations I'd experienced while looking at the water, but it was a pleasant, shimmering intensity. I then stood up, turned around, and looked into the majestic, silken-sheered mountains behind me. My response to the mountains' energy nearly made me fall over. The mountains of the Napali coast are like no others in the world. The highest rainfall levels on earth have eroded these volcanic remains into sheer, razor-sharp contours covered with a dense blanket of tropical foliage. They rise to nearly 4,000 ft. in just a short distance from the sea. At the time of my visit these mountains were even more ferocious looking than usual. The hurricane which devastated Kauai the previous fall had stripped off nearly all foliage and branches above 10 feet, leaving thousands of silver tree skeletons in its wake.

The sight of these mountains invoked a fear in me. Not of something evil, but of something so powerful and durable that human frailty is greatly magnified. To get an idea of this feeling try to imagine an ant in the midst of an elephant stampede, suddenly becoming cognizant of the situation.

I then tried switching my vision between the mountains and the stream. I found that the water acted as a grounding force, preventing me from being overwhelmed by the intensity of the mountains.

A couple months later I began experiments with ingested DMT which I've found to be very significant. As mentioned before, DMT is never smoked or burned in the cultures where a shamanic tradition exists. It seems to me that DMT is adverse to fire. It may



yield positive results to those who begin with, or only know of this method of use. But in my case at least, it eventually led me to this preferred ancient method of use.

Before ingesting the DMT I take four grams of Syrian Rue and wait until MAO inhibition is in effect. I've had good results using about 160 to 200 mg. of DMT. This is far more than is required for smoking, but it produces a three to four hour experience. I've found it best to consume the DMT over half an hour to allow for a more gradual inebriation. With smoked DMT the "flash" is part of its legendary effects. But a more gradual ascent allows the experience to unfold in a more natural manner, as occurs with LSD, mushrooms, mescaline, or the Ayahuasca beverage.

The content of an ingested DMT experience is quite different than the traditional psychedelics. And after my first such experience I came away with the conviction that this was deep and serious, making LSD and mushrooms seem like child's play in comparison. The experience tends to unfold before me, and I find I must maintain sharp awareness to understand the messages being conveyed. The scenes are rich, vivid, emotionally charged, and filled with symbols and archetypal images that feel imbued with deep meaning and significance. The speed at which visual images develop is slower than with those that accompany the "flash" of smoked DMT. I've found that this allows me to absorb the content of the images more fully.

With ingested DMT I've had visions which challenge Ketamine visuals for vastness and cosmicity. Yet these DMT visuals had a degree of realism I've never before encountered. The images were so real, so alive, palpable, and tangible that I could almost taste them. And I nearly felt that I could reach into their dimension and physically touch them. At times it was as though I was a spectator watching a performance of the grand universal theatre. But at



other times entities in the visions were quite aware of my presence, and were able to metamorphose as a means of communicating to me. The play-like elfin chatter which accompanies many smoked DMT tryps has also been present during these journeys. In nearly all manners, these ingested DMT tryps have exceeded my experience of smoked DMT.

In order to find out if DMT affected other people similarly when used near water, I interviewed friends that have used DMT several times. I found that most of them have not used DMT outdoors at all, and only a few have used DMT near water or in a desert. None of these people knew what I was seeking when asking about their DMT experiences in different outdoor environments. Yet approximately 75% of those who had used DMT near water reported some of their most profound tryps in this environment. A couple people who had not smoked DMT near water also had water play an important role in their experiences. The one person who had smoked DMT in a desert had begun on a powerful shamanic journey, but had to disengage as the intensity and fear that he couldn't handle the ride increased. And a few people reported experiences too intense to enjoy when using DMT in the presence of fire.

Since discovering this link I have spent lots of time thinking about its application. That this knowledge can be used by DMT smokers to increase the chances of a positive experience is the most obvious use. This may allow DMT smokers to gain reliable access to DMT's magical aspects, and through developing this alliance, to enter into the shamanic world. However, since becoming aware of this connection I feel that mastery of the DMT experience is still many steps away, or that it may even be something which one can never truly have a firm grasp on.

Perhaps this is a stepping stone in humanity's reestablishing its



relationship with DMT. We may be at a turning point where DMT will be removed from obscurity and become a "mainstream" psychedelic.

I'm also curious as to what science will find in relation to this theory. Since DMT is normally present in the brain, blood, and spinal fluid of humans, it would be interesting to see how the levels change in people who live in dry or wet areas, or who travel between these areas. I'd also like to see how DMT is metabolized by the brain and the body in different climates. I suspect it would be different.

Another useful study would be to chart the numerous plants throughout the world that contain DMT. To my knowledge most of these plants grow in areas with abundant water, but a study done by an expert botanist would be more conclusive. And from a cultural perspective, do any of the native users of DMT ascribe a link between DMT and water, and is this link present in their rituals and practices ?

Something else I've speculated about is whether DMT is one portion of an alchemical formula. If DMT corresponds to water, is it possible that some other substances correspond to earth, air, and fire ? And would a combination of these substances bring one to the "ultimate state of consciousness" ?

If this is so, there are many possible candidates for the other substances. Could the psilocybin mushroom be an Earth Spirit? What would happen if one were to take psilocybin away from earth, say in a space shuttle or an airplane ? The Harmala alkaloids are also an important factor here. I should note that this link I'm describing exists between *N,N*-DMT and water. Whether a similar link exists for 5-MeO-DMT I can not presently say. And virtually all of my *N,N*-DMT experiences have been done in combination

with Harmala alkaloids.

One of my courses for future study will be to continue psychedelic use in different areas. I will be looking for distinct differences in the experiences produced in different settings. In the past I have focused on combinations where I'd expect a positive synergy. This has often been the natural habitat of the substance I was consuming, like taking cactus in the desert or mushrooms in the forest. I have yet to try many opposing combinations such as mushrooms in the desert or cactus in snow-covered mountain peaks.

As of yet though, DMT is the only psychedelic to produce highly positive results in one natural environment, and equally negative results in a reversed environment. Since becoming aware of this connection my relationship with DMT has become strongly positive. I feel I now have an ally for venturing into this fascinating world of the unknown.

1. Lyrics from the song *Voodoo Chile* by Jimi Hendrix on the LP *Electric Ladyland*.



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PSYCHEDELIC REALITY

CYDELIKSPACE

There exists a state which I will call "CydelikSpace," that I have visited numerous times through the use of psychedelics. CydelikSpace has correlations to the digital world of "cyberspace" described in William Gibson's novels. However, CydelikSpace is not a fictional dimension. It is accessible now, and even appears to be the underlying reality behind all existence. It is of this state that one becomes aware, to a greater or lesser degree, during deep psychedelic experiences, and any other mystical or spiritual experience.

CydelikSpace is vast. It appears to contain all matter and energy in all of its manifestations since the beginning of time. This state also contains thought. In fact, it may be *thought* that gives birth to matter, since experience of CydelikSpace supports the notion that the manifest universe is a construct of consciousness, and not the other way around.

While in this state I have experienced in lucid detail, what seems to be every thought that has been formulated in my mind throughout my entire lifetime, as well as each perspective through which I've viewed life, and each experience I have had. I have seen my entire life laid out in suspension before me, and I could wander through my previous perspectives as a detached observer. I could view my life through four dimensions, easily recalling in full detail perspectives and perceptions back through early childhood. I could see the development throughout my life, of ideas, identity, beliefs, coincidences, relations, and limitations.



These were seen with the precision of someone analyzing graph charts displaying data, yet with full emotional connection. It is said that when one is about to die, their entire life flashes before their eyes. While under the influence of psychedelics this flash has lasted for hours, and allowed for reflection, devoid of panic, anxiety, attachment, or fear.

Not only is CydelikSpace a complete depository of my own life's perceptions, it similarly contains all thoughts and experiences of every human, animal, plant, and molecular life form that has existed in the universe since time began, including the life experience of individual cells and galactic star systems. Other lives can be experienced with almost as much detail as one's own, down to a child's wonder upon first feeling dew on the morning grass, the trace of lipstick left on your lips after kissing a lover whom you've never before met, or a child's first impression of a pattern on clothing, seen while playing at nursery school, in a building too modern to have existed during your own childhood. These vivid impressions can be much more extraordinary!; being in an extraterrestrial body while making love and enjoying the sensations perceived through a much finer tactile sense than exists in humans, or, the experience of a planet's soul over millions of years as different groups of plants evolve, flourish, and give way to their successors upon its surface.

When in CydelikSpace it is clear that you and I are not two. CydelikSpace exists, and the detailed dreams of our separate lives are entirely contained within it.

But this entire storehouse of universal experience is but a fraction of CydelikSpace's magnitude. It also contains all thoughts which did not occur but could have, and each variation of experience that did not take place. The thoughts that have passed through one's mind, the actions taken, and the experiences one has



had are but one series of occurrences. The possible thoughts, actions, and experiences that did not manifest in one's life are infinite, and branch out endlessly. An artist's marks upon a canvas are but one rendering of the multitude of visions held inside the head, and CydelikSpace additionally contains innumerable visions that the artist never dreamed in the wildest fits of imagination.

Occasionally I've experienced events while in CydelikSpace that later manifested in consensus reality. One can also experience events that happened in a time and place where they were not present, and find that these events actually occurred. This is not to say that all experiences in CydelikSpace have parallels in consensus reality. Only a very small percent do. This can be compared to dreams. Almost everyone has had a few dreams that were precognitive, or somehow paranormal, but it is only one in a great number. The same generally holds true for paranormal psychedelic experiences. However, it has been stated that many shamans in the Amazonian regions have effectively mastered this ability to enter the psychedelic universe, and view future or past events from the lives of those in their community.

In *The Holotropic Mind* Stan Grof suggests "As individual human beings we are not isolated and insignificant Newtonian entities; rather, as integral fields of the holomovement (CydelikSpace) each of us is also a microcosm that reflects the macrocosm. If this is true, then we each hold the potential for having direct and immediate experiential access to virtually every aspect of the universe, extending our capacities well beyond the reach of our senses."

Through his observation of thousands of psychedelic sessions, as well as sessions involving other means of entering into "non-ordinary states of consciousness," Grof has put together a very thorough collection of information to confirm that events and



experiences of the type I describe here are common occurrences for the majority of psychedelic users. He argues that the indisputable validity of these experiences calls for a new model and understanding of ourselves, our minds, and the manifest universe. In summarizing his observations Grof says "I am now convinced that our individual consciousnesses connect us not only with our immediate environment and with various periods of our own past, but also with events that are far beyond the reach of our physical senses, extending into other historical times, into nature, and into the cosmos... we can re-experience episodes that took place when we were fetuses in our mothers' wombs... On occasion we can reach far back in time and witness sequences from the lives of our human and animal ancestors... We can transcend time and space, cross boundaries separating us from various animal species, experience processes in the botanical kingdom and in the inorganic world, and even explore mythological and other realities that we previously did not know existed."

In my experiences I've found that CydelikSpace not only contains all possible thought, vision, and experience. It may also contain all manifestations of physical matter. My perception while in CydelikSpace is that all matter, all energy, all movement, is still contained in a dimensionless point. The "Big Bang" and the unfolding of the universe has not yet occurred. CydelikSpace is a seething mass of unlimited possibilities contained within a nucleus. While in CydelikSpace the manifest universe that I appear to wake up to each morning is no more real or solid than countless other universes.

In a 1989 *High Times* article, Ramses Sputz describes his Ketamine experience; "I become a floating diffuse cloud of disembodied thought, stirring the warps and waves of Einstein's non-linear, non-Euclidean space-time continuum. I'm on a guided tour through the subatomic factory which continuously generates



the universe, witnessing the mathematical equations which govern the emergence of matter from the field of quantum probabilities, the vacuum matrix from which all particles arise and into which they dissolve. But the factory doesn't manufacture this universe alone. Countless other universes are rolling off the assembly line, and I can see their images peeping around the corners of space-time."

As a physicist can explain, what feels like a piece of solid steel, is not actually solid at all. It is composed of 99.9999... % empty space, with some minute subatomic particles swirling about at incredible velocities. So in CydelikSpace, the existence of self and the universe is experienced as switching on and off and through a myriad manifestations each fraction of a millisecond.

Most any psychedelic can, on auspicious occasions, bring one deeply into CydelikSpace. The LSD experience I had in Death Valley shows one possible experience of CydelikSpace. In my mind's eye I beheld all of the changes that the landscape around me had passed through over millions of years. I experienced the lives and witnessed the perspectives of each life form that had lived on these grounds.

The experience of Enlightenment, Satori, or Samadhi, as it is called in various Eastern religions, is another variation of Cydelikspace. I have had this experience of Samadhi. The extinguishing of self-awareness and the dawning of omniscient awareness was simultaneous. It was as though someone had switched on all the interior lights of my mind, and this light passed through me like a bolt of lightning. Everything was understood and made clear. It seemed quite obvious that the entire manifest universe, along with my identity and experience of life, was all a creation of Consciousness.



The experience sought by many practicing Eastern religions closely resembles CydelikSpace. However, those who have apparently attained this "Enlightenment" have expressed only a partial understanding of CydelikSpace. They seldom describe vast and detailed perceptions, such as the infinite variety of life forms that have existed throughout time and space, and in the non-manifest realms. Although the states of mind these people experience may be vast, they do not seem to be without limitations. Rarely are "Enlightened" persons even aware of the thoughts in others' minds.

I'll even hazard to suggest that complete cognizance of CydelikSpace is not possible for any individual or entity. There appears to be a paradox in that to comprehend CydelikSpace in full one must shrink to a point of zero, at which stage there would be no experience or perception. To function as a human, and comprehend all of CydelikSpace, is not possible. This is not to say that one can't have some extremely grandiose experiences in this arena. But I don't believe one can ever reach a final stage of Enlightenment, attainment of a state from which they have nothing further to learn, nowhere further to go.

Many mystical religions preach pursuit of this Satori experience at the expense of not valuing one's personal identity or ego. These philosophies tend to degrade the development of personality, character, abilities, relations, even evolution itself. While the ego or identity certainly needs to be transcended to enter CydelikSpace, it is only by continually rebuilding our identity that our lives continue. My philosophy has been to use the psychedelic, spiritual, ego-loss experience to break down my limitations and definitions of myself, to keep my identity from stagnating, then to rebuild and develop in the manner I choose, a wiser, healthier, happier ego.



Indeed it is this loss of ego, identity, or self-awareness which admits one into CydelikSpace. And since any psychedelic can dissolve the identity to a degree, any psychedelic can admit one into CydelikSpace. However, with most psychedelic experiences the tendency is for the ego to begin to reinstate itself immediately after it has dissolved. While the experience of CydelikSpace seems timeless while in it, if timed on a clock the deep portion of the experience usually lasts but a few seconds.

My LSD experience in Death Valley is a case in point. At first my self-identity was dissolving slowly. The pace increased until the ego was in a rapidly deteriorating state. The "peak" during which "I became the One Mind onto which all the experiences of time have been etched," lasted for but a brief moment by our earthly clocks. The descent back to self-awareness was equally sharp, as I saw layers of identity forming in front of my perception. If viewed across a graph chart, the ego-loss/reinstatement process would start as a slowly rising curve, changing to a nearly vertical, quickly-rising line as the ego dissolves to near nothingness. The reinstatement of the ego usually closely mirrors its dissolution.

In 1953, after ingesting mescaline for his first psychedelic experience, the famous author-philosopher Aldous Huxley wrote *The Doors of Perception*. Here Huxley discusses ideas of his own, and of other philosophers, relating to this theme. "The function of the brain, nervous system, and sense organs is in the main *eliminative* and not productive. Each person is at any moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment,



and leaving only that very small and special selection which is likely to be practically useful."

"According to such a theory, each one of us is potentially Mind at Large. But in so far as we are animals, our business is at all costs to survive. To make biological survival possible, Mind at Large has to be funneled through the reducing valve of the brain and nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us stay alive on the surface of this particular planet."

"The various 'other worlds' with which human beings erratically make contact are so many elements in the totality of the awareness belonging to Mind at Large. Most people, most of the time, know only what comes through the reducing valve and is consecrated as genuinely real by the local language. Certain persons, however, seem to be born with a kind of by-pass that circumvents the reducing valve. In others temporary by-passes may be acquired either spontaneously, or as the result of deliberate 'spiritual exercises', or through hypnosis, or by means of drugs. Through these by-passes there flows, not indeed the perception 'of everything that is happening everywhere in the universe' (for the by-pass does not abolish the reducing valve, which still excludes the total content of Mind at Large) [1] but something more than, and above all something different from, the carefully selected utilitarian material which our narrowed, individual minds regard as a complete, or at least a sufficient, picture of reality."

While I've had many experiences of CydelikSpace on various psychedelics, it is only Ketamine that has made navigation of CydelikSpace possible. The depth to which one goes in CydelikSpace, and the vastness of one's experience, is directly dependent on the degree to which one's ego has been diminished. Ketamine has the ability of diminishing the ego much further than



any other psychedelic, even to the point of total unconsciousness. Equally important is that Ketamine keeps the ego in abeyance for a period of 15 to 45 minutes. Ketamine provides a more complete "*by-pass of the reducing valve*" than any other psychedelic, and this by-pass remains wide open for a long period of time.

Ketamine is a reliable means of bringing one to a state that is pre-human, pre-body, even pre-solar system. What I mean by this is that one is "upstream" on the level of consciousness. One is deeply enmeshed in CydelikSpace where vast galaxies are being born and destroyed each moment. It is also Ketamine, and DMT, that have led to my most spectacular, vivid, and totally mind-blowing visions. These visions can take on forms from this planet, this human life, but with completely bizarre details and incredible variations.

One of the unfortunate aspects of Ketamine is that it tends to diminish the ego too far. Ketamine can diminish the ego sense to complete unconsciousness. As one approaches unconsciousness they experience less of CydelikSpace, and retain little upon returning to routine awareness. Having the most spectacular adventures in CydelikSpace requires a trick of retaining just the right degree of identity. Keeping this *thread-of-identity* unbroken for as long as possible allows the perceptions of CydelikSpace to be firmly impressed in the memory banks, providing a greater degree of recollection of this alien realm.

I have found a method that has proven highly successful in allowing me to retain this desired degree of identity while flying on Ketamine. My solution is to take Ketamine while already high on a psychedelic. Although psychedelics diminish the ego, they also expand awareness and bring one into the "current moment." Anyone who's experimented with psychedelics can easily imagine that it would be quite difficult to become unconscious while on,

for instance, LSD.

I have found that LSD, many synthetic phenethylamines, and in particular, 2C-B, can be effectively combined with Ketamine.

Using LSD with Ketamine has some drawbacks, in that the Ketamine recovery period is significantly increased and quite unpleasant. I've found this can be tolerable by taking Ketamine about 2/3 of the way into the LSD trip, and remaining in bed afterwards until falling asleep. However, the Ketamine trip is most spectacular if taken in the early stages of the other psychedelic's duration.

I've found that when I combine Ketamine with other psychedelics I frequently enter a space where I begin chanting, speaking in tongues, and channeling discarnate entities. In one such experience I even did some "automatic writing" shortly after coming out of the Ketamine trip. This was a somewhat difficult process for me to maintain as I had never done it before. It requires practice to allow the *force* to move my writing hand without getting in the way as an interpreter. You'll notice the change from a third person to a first person perspective in the message I transcribed.

"They are sad. They see what's happening but seldom have mediums through whom they can communicate. They pray that the ancient knowledge they worked so hard to obtain will not be lost and will have a chance to reach humanity and feel the rays of the sun. We coded this information in the mind, in the DNA, so it would not be lost. Plants will allow access to this information. "

I also understood from this message that with each generation this "ancient knowledge" becomes more diluted in our minds, and more difficult for one to access. When they "see what's



happening" on our planet they are talking in general about society's problems, and they know that their "knowledge" can cure humanity's woes.

Taking Ketamine while on 2C-B has produced some absolutely spectacular experiences. I've used this combination some 30-40 times and have never failed to hit the mark. In contrast to the traditional psychedelics, 2C-B has both ego-dissolving and ego-strengthening properties. 2C-B tends to produce a very "in-the-body" experience, and combined with Ketamine allows one to bring some human perspectives to a normally bodiless realm of immortality. While this can be extraordinarily enlightening, I also suspect that it could lead to some quite bizarre and deluded ideas. It seems that there are "laws" which prevent *identification-with-the-body* from existing simultaneously with *identification-with-immortal-consciousness*. Ketamine taken with 2C-B short circuits this cosmic rule and the ego can become inflated in some rather unusual proportions.

I've had many experiences with 2C-B plus Ketamine where immediately after the Ketamine trip I was able to get up and dance around like a whirling Dervish. This also frequently entails going into ritual/yogic postures and movements which release a great deal of Kundalini energy.

While on 2C-B it seems that any amount of Ketamine produces interesting results. With 25 mg. of Ketamine I will not lose self-awareness to the extent required to embark on a true Ketamine trip. However, the state of mind produced is quite novel, otherworldly, and illuminating.

With just 50 mg. of Ketamine I can completely separate from self-awareness and journey into CydelikSpace. While high on another psychedelic it seems that it requires a smaller amount of

Ketamine for the break with the ego to occur. I've also noticed that this complete separation from self-awareness becomes easier to achieve as I gain familiarity with Ketamine and the process of total release.

Another important benefit of combining Ketamine with 2C-B is that recall of the experience is significantly increased. Visiting this realm of cosmic fun and knowledge but coming back with only the faintest recollection of what one's experienced can be frustrating, and leave one feeling that something is missing. Such was a common feeling with much of my early Ketamine experimentation. But since I began using Ketamine with 2C-B, I find I can now access my memory at any time, and recall in a fair amount of detail many exotic and fascinating experiences.

Following are some of my adventures in CydelikSpace, reports from the frontier of consciousness. All occurred while taking Ketamine with 2C-B.



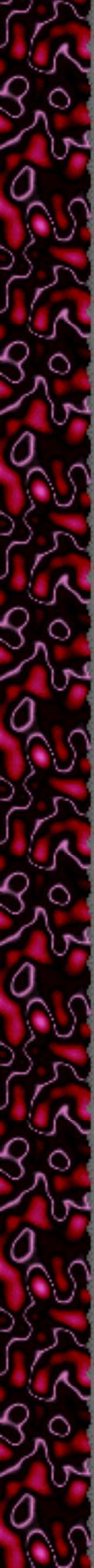
...As I watch I see human bodies mating, giving birth. The scene changes, various animal and reptilian forms have appeared in place of the humans, and are now seen mating and producing their offspring. I have a question in my mind. What is this incessant drive that appears in all species to re-create, to produce incarnate offspring, to invite suffering ? This unlimited universe of consciousness was perfect before. As I continue to watch and wonder, the multiplying bodies change to alien entities. The graphic detail of their forms is incredible. Hollywood would pay millions for images like this. The bodies I am watching appear to be moving toward an earlier time in the life of the universe, I'm honing in on the source of all this creation. In the final scene that I can recall, I'm watching alien bodies similar to an octopus but



mammalian, with hair. The vision of their mating and propagation is both disgusting and fascinating... The themes of aliens and birth are ones which occur frequently in the Ketamme domam.

...As I arise from deep disembodied CydelikSpace I stand up, but I am still in the realms of the cosmos. The words formulate in my mind, "**I am transmutational being, I manifest out of the void.**" I know myself to be the substance of which the manifest universe is made. I know myself to be that which wills the universe to come forth into existence from the void. I know these things as my body is dancing around and performing ritual movements in my tripping room. And as I'm dancing I clearly experience a parallel life. I am the commander of a star fleet, some 20,000 years in the future, part of a race that has descended from those we call Atlanteans, who lived on this planet in ancient times in a parallel universe. With my eyes open I can clearly see the decorations on the walls of my trip room, as well as the inside of my spacecraft along with the many crew members whom I am giving instructions to... I understand that this is but one of several parallel lives in which I exist.

...A magic ritual had been performed, a most intricate trap had been set, and the elusive essence of the alien life-giving force had been captured. She was held as though suspended in space, where all present could view her form without obstructions, a form shrouded in so much elusiveness and mystery that previously one could not be sure if she truly existed, or was merely a figment of imagination and folklore. But there she was, on display for the first time, and not seeming too happy about occupying center stage in the spotlight for all to see. She appeared as a semi-transparent, constantly moving flow of energy and matter; serpentine, dragon-like, with forked tongue and wings, never holding her shape for even a moment. Now octopoid, now like a dragonfly, constantly slithering through different shapes under the



scrutinous eyes of her observers. Of course there was no intention of harming this "Mother-of- all- Forms," just to observe her for a moment to satisfy the curiosity for knowledge, and to delight in the marvel of her mysterious ethereal manifestations...

...I became the encryptor of DNA, the evolutionary blueprint, my incredibly intelligent mind sees the obvious solution of making sea faring mammals the choice species for long-term intelligence development potential. While the creatures on planetary surfaces would go through frequent extinction as climates changed and areas of vegetation changed to desert or ice, the seas on all planets would be much more stable environments with a stable food source. The sea mammals would not be endowed with the primate tendencies of power worship and killing one another off. The sea mammals would have an additional advantage of being able to move through three spatial dimensions, while most of the creatures on land are limited to the two dimensional surface. While the creatures on the surface may eventually develop technology and even travel through the galaxies, the sea mammals would have accomplished most of the same ends without the need for gadgets. The primary tool of the sea mammals would be the development of telepathic communication, not only amongst those on their home planet, but being able to link up with sea mammals throughout the cosmos...

This experience took place during the stage of the Ketamine journey where one begins to reestablish self-awareness... I was infinite awareness, knowing myself to be consciousness itself. As this omnipotent consciousness, I was also aware that I was the creator of all that I perceived. I began creating some objects that were suspended in a multi-dimensional space, floating and swirling about the way planets and star systems may appear if viewed from a perspective where you could see their entire motion. I decided to give each of these objects a certain degree of



consciousness and memory, so that they could view things from their own perspectives. Yet I knew that as objects within my creation, they could never attain the unlimited awareness that I possessed. Generating this creation also enlarged my own limitless universe, as I could now enjoy the miniaturized views belonging to each of these objects. As I watched, these objects grew in knowledge, along with their ability to see, understand, and interact with one another and their surroundings. It then dawned on me that all of us are just particles of the Creator's consciousness, learning and trying to understand. I was swept by a wave of emotion, and felt an empathy and understanding reaching out to all beings. I then had the feeling of wanting this reality to exist. This "model" I had produced as an experiment felt good, and I wanted it to become manifest. I was the Creator, deciding to begin Creation. Next, I was absolutely flooded with an overwhelming feeling of love, such as I had never felt before. This feeling is always a bit of a novelty to me. I tend to be more of a mental, masculine persuasion. But this love was of an intensity I had never before experienced. It seemed like the love that Goddess must feel for her creations. It had a distinct feminine or maternal quality to it, and as I regained self-awareness, this love poured into every aspect of my being.

As I sit at my desk typing this I am still under the effects of 2C-B plus Ketamine. Now here's one for the unusual coincidences list. The phone on my desk rings, normally I would pick it up and talk to whoever's on the line, even though I'm still fairly inebriated. But as I sat next to the ringing phone I had the intuition that my mother was calling, she usually calls every month or two. And since she's under the impression that I don't take any drugs, I decided not to talk to her while I was this high, and with my vocalization slurred as it normally is for a couple hours after taking Ketamine. After the fourth ring my machine answered, and after my greeting played back I was not surprised to hear my

mother's voice leaving a message.

One of the most intriguing phenomena of CydelikSpace is what I'll call the *Cosmic Wind* or *Cosmic Jet-Stream*. I've experienced this Cosmic Wind some 20 times, most often while combining 2C-B with Ketamine, and each time it's been sheer bliss, thrilling excitement, effortless, and the knowledge that there's no way I can go wrong. The Cosmic Wind seems to only blow in the right direction, can only be traveled upon when I'm in a most pristine state of mind, and allows me to travel through CydelikSpace at otherwise impossible speeds. Once in this Jet-Stream I am carried along with no effort of my own, and virtually locked onto a path headed to the most sublime dimensions

If you're a traveler along the frontiers of consciousness, keep your eyes open and try to catch a ride on this *cosmic express*. With the Cosmic Wind at your back, a fragment of identity as a sail, and no baggage of a human or personal nature, you'll just be rippin' through CydelikSpace and loving it!

1. Huxley's parenthesis



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A psychedelic classic which describes this respected writer's first experience with mescaline in 1953. Gives the reader a glimpse of the possibilities within a psychedelic experience and provides excellent philosophical perspectives.

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giving the reader a long-term perspective on the plants which have intrigued humans for millennia.

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This unpublished manuscript is distributed throughout the psychedelic underground. It contains some excellent material not available elsewhere, particularly the chapters on Harmala-containing plants and DMT. Available from: Rosetta P.O. Box 4611, Berkeley, CA. 94704.

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Shulgin has been one of the great pioneers of psychedelics for some 30 years. As a chemist he has invented over 200 psychedelic compounds. PIHKAL gives the chemical formula and description of effects for 179 compounds. The first half of the book is written as a novel describing the experiences of two psychedelic explorers.

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Some of these books can be found at bookstores. Most others can be obtained through the mail order companies listed below:

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Loompanics (206) 385-2230
Quick Trading Co. (800) 428-7825 x102



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The Essential Psychedelic Guide provide clear, detailed descriptions of the effects of all major psychedelics, including exotic substances like DMT, Mescaline, Ketamine, and 2C-B. for each substance it discusses the material, history, and effects, plus hard to find information on dosage levels, methods of administration, combinations, and safety issues.

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