

THE MAGICAL AND RITUAL USE OF
HERBS

Richard Alan Miller

This torrent represents a work of **LOVE**. All texts so far gathered, as well as all future gatherings aim at exposing interested students to **occult information**.

Future releases will include submissions from users like **YOU**.

For some of us, the time has come to mobilize. If you have an interest in assisting in this process - we all have strengths to bring to the table - please email occult.digital.mobilization@gmail.com

Complacency serves the old gods.

By the same author:

The Magical and Ritual Use of Aphrodisiacs

The Magical and Ritual Use of Perfumes

El uso mágico y ritual de las hierbas

El uso mágico y ritual de los afrodisíacos

THE MAGICAL AND RITUAL USE OF
HERBS

Richard Alan Miller



DESTINY BOOKS
ROCHESTER, VERMONT

THE AUTHOR

Recognizing that science should not and cannot be separated from the welfare of the human being, Richard Alan Miller is a scientist of extensive and multidimensional expertise. Receiving a degree in Theoretical Physics from Washington State University in 1966, he spent over a decade in biomedical research and development for some of the most prestigious and technically sophisticated corporations in the United States, including The Boeing Company and E. I. Dupont de Nemours Co. He worked for several years in the department of anesthesiology of the University of Washington, incorporating his skills both in medicine and physics, and has been published in several international journals for his work both in physics and parapsychology. He has taught parapsychology for credit in the natural sciences at several universities and colleges. He has also taught courses in shamanism, magic, alchemy, and growing herbs as a cash crop.

In 1972 he formed The Beltane Corporation, now The Beltane Herb Company, specializing in the selling and study of herbs, spices, and books focusing on herbs, health, and the occult. He later became agricultural scientist and buyer for Western Herb Farms, Inc. As a physicist he has invented several critical pieces of farm machinery to assist the small farmer in harvesting and processing. As an agricultural scientist he has developed specific farm plans and crop sources to compete with currently imported spices and herbs, and he publishes a newsletter, *The Herb Market Report*, which is considered one of the best on the subject. He is also contributing editor to *Acres USA*. He continues to research and employ the best of highly technical methods in a harmonious and noninjurious way.

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INTRODUCTION

PURPOSE

To provide the explorer with concise information on various legal psychotropic botanicals currently available.

ORIENTATION

To provide ritual use of mind-altering sacramental herbs.

Ritual is the outward manifestation of the need in man to break the barriers of the ego in order to become a part of something greater. It is the visible form of an inward or spiritual grace. Rites are calculated to arouse the sentiments that support a given goal. Ritual is valuable because

1. It organizes experience. The manner in which an experience is "perceived" will determine possible ways that experience might be used. This allows more conscious control of our growth and development.
2. It lends grace and style to action, preventing clumsy uncertainty, wasted energy, and distractions.
3. It enhances the general atmosphere by using specific symbolism.

In psychology, ritual is considered the celebration of a myth, which is achieved through a carefully constructed enactment of the myth. Because ritual is the externalization of something internal, myth has a more archetypal* than logical structure to it. Rituals reveal values at their most fundamental level. Man expresses in ritual what moves him most.

Therefore: *The symbol always originates on the inside and is projected outward.*

Ceremonies and rituals are the means provided by society for periodically drawing up the energy attached to symbols. As symbols sink back into the unconscious, ritual serves as a technique to bring them back into a more common awareness.

Magic has been defined as “the science and art of causing changes to occur in conformity with will.” What this means is that conflict occurs when people are not living their true will. The purpose in learning magic is to discover that true will (not necessarily desire) and then live it.

Therefore: *Every intentional act is a magical act.*

Whenever individuals change their perception of reality, they also change the ways reality can affect them. This has to do with attitudes, expectations, and projections.

Therefore: *Whenever individuals take a mind alterant, they are (by definition) performing an act of magic.*

Rituals can thus be used to “program” a religious awakening to create a deeper awareness of the spiritual. The art of magic is science combined with ritual. The chemistry of each herb in this book has been thoroughly examined to determine how it

affects conscious perception of reality. This information will enable individuals to control their experience, and as a result, give them more control over who they become.

Some of the materials discussed are quite dangerous. Notes of caution are included because many people have already shown interest in experimenting with them. I feel it is important to discuss these botanicals, while at the same time making sure their potential dangers are understood.

Although I am confident about the accuracy of this information, I cannot assume responsibility for the experiences of people following these traditions for personal drug use.

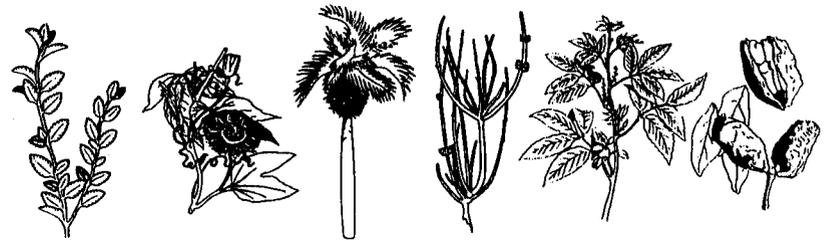
It is wise to use very small portions at first when experimenting with unfamiliar substances. The biochemistry of one person may be different from that of another. Some individuals are allergic* to substances upon which others thrive. Also, one’s body needs may vary at different times. If any undesirable effects are felt, it is advisable to discontinue use of that substance.

If there are no effects, desirable or undesirable, gradually and cautiously increase the quantity of the herb. Experimentation is what this is all about. Spirituality does not lie in what you are doing, but rather in how you do it. There is no greater reflection of true will than personal experience. As Aleister Crowley quoted Rabelais in his *Liber al vel Legis*, “Do what thou wilt shall be the whole of the Law.”

* “. . . the archetypes, as structural forming elements in the unconscious, give rise both to the fantasy lives in individual children and to the mythologies of a people.”—C. G. Jung

* An allergic study can be made by scratching the skin with a sterilized pin and a sample of the herb considered. Scratches should be one-half inch long and not draw blood. If the scratch creates an irritation within an hour, you will probably experience an unpleasant side effect from the herb in question.

Stimulants





DAMIANA

*A sacrament to improve
and tone sexuality*

Family: Turneraceae.

Botanical Name: *Turnera diffusa*.

Synonyms: Mexican damiana.

Geographical Location: Tropical parts of the Americas, particularly Texas and Mexico. It is also harvested in Africa.

Habitat: Grows in dry soil; needs sun.

Botanical Description: A small shrub with ovate leaves that are broadest toward the top end. The leaves are smooth and pale green on the upper side and smooth on the undersides except for a few hairs on the ribs. The flowers are yellow, arising singly from the axilla of the leaves followed by a one-celled capsule splitting into three pieces. The flower has an aromatic smell and a bitter taste.

HISTORY

Many women in Mexico have found that a cup of damiana tea taken one or two hours before intercourse helps to immerse them in the sex act. It is believed to have a tonic effect upon the sexual organs and the nervous system. Most effective when used in combination with saw palmetto berries (*Serenoa repens*) in a 1:1 ratio.

CHEMISTRY

The leaf contains 0.2–0.9% volatile oil, 14% resin, approximately 3.5% tannin, 6% starch, and a bitter substance called damianian.

PRIMARY EFFECTS

Mild aphrodisiac and marijuana-like euphoria, lasting about an hour and a half.

PREPARATION

In his book, *A Manual of Sex Magick*, Louis J. Culling describes a damiana drink preparation: Take 2 heaping tablespoons of dried damiana leaves and boil them in 1 cup of water for five minutes. Cool, strain, and drink in the evening. He recommends continual use over a two-week period for significant results.

RITUAL USE

Below is a fine recipe for an aphrodisiacal cordial of damiana. Soak 1 ounce of damiana leaves in 1 pint of vodka for five days. Pour off the liquid, strain, and filter through a conical paper coffee filter. Soak remaining alcohol-drenched leaves in $\frac{3}{4}$ pint of distilled or spring water for another five days. Pour off the liquids, strain, and filter as before. Warm water extracts to 160°F

and dissolve in $\frac{1}{2}$ to 1 cup of honey. Combine alcoholic and aqueous extractions. Age for one month. During the aging a sediment will form as the liqueur clarifies. The sediment is harmless but you may wish to siphon the clear liqueur from it. For best results, take 1 or 2 cordial glasses of the beverage nightly. The taste is exquisite.

Small quantities of liqueur are excellent for any ritual oriented toward sex magic. Although its chemistry is unknown, damiana can be used as a sacrament to improve and tone sexuality.

Note of Caution: Excessive long-term use may be toxic to the liver.

Damiana can make a really fine smoke if used in a waterpipe. For a marijuana-like high, a blend known as Yuba Gold is:

- 4 parts damiana leaf
- 4 parts scullcap herb
- $\frac{1}{2}$ part lobelia herb
- 4 parts passionflower herb
- 1 part spearmint leaf



PASSION- FLOWER

*A sacrament for the ritual greeting
smoke (a marijuana substitute)*

Family: Passifloraceae (Passionflower family)

Botanical Name: *Passiflora incarnata*.

Synonyms: Maypop, grenadille, apricot vine, passion vine.

Geographical Location: Native from Virginia, south and west to Florida, Texas, and the West Indies. Now cultivated throughout the world.

Habitat: Light, rich, dry soil.

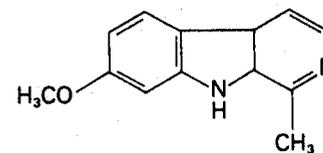
Botanical Description: This herb is a perennial with hairy climbing vines. The leaves have three to five lobes with finely serrated edges and solitary white flowers containing a purple, blue, or pink crown in the center. The ripe fruit, oval-shaped and orange, is called a maypop. The maypop berry contains many seeds and the yellow pulp inside is sweet and edible.

HISTORY

The name passionflower, from the Latin *passiflora*, comes from the symbolic relationship between the anatomical and numerical arrangement of the flowers and the elements of the crucifixion, the passion of Jesus Christ. The finely cut corona in the center of the blossom resembles the crown of thorns; the petals and sepals symbolize the Apostles.

CHEMISTRY

Harmine and related alkaloids. Called a psychic sedative. Isomer harmaline has been tried in Parkinsonism. It is a very potent monoamine oxidase inhibitor. (See Yohimbe, Note of Caution, page 75.)



HARMINE

PRIMARY EFFECTS

When smoked, a very mild, short-lasting marijuana-like high occurs. It acts as both a sedative and a tranquilizer. In larger quantities, it acts more like a hallucinogen.

PREPARATION

Usually smoked in combination with damiana, scullcap, and spearmint or peppermint (for flavor). (See recipe for Yuba Gold, page 9.)

RITUAL USE

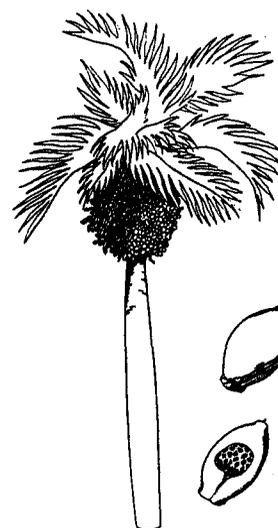
Alchemy has a number of interesting faces. With symbolism, various elements are classified into a system of qualities. By appropriately mixing these qualities, new elements are created. An example would be combining the heat of fire with the wetness of water, thus creating air which is hot and wet. A more contemporary example is: "Although the person had never lectured before, he was excellent because he had the qualities of enthusiasm and knowledge about the subject."

Imagination is one of the great pointers to reality. It is the creative part which enables us to survive and "progress." By taking imagination seriously, beyond the level of mere personal fantasy, it tends to structure itself to major archetypal patterns. Synchronicity is the key. By using tables of correspondences (*Liber 777*, for example) to project and create the archetype, a literal reality is created. We should not separate science and technology from the religious context.

The extraction of alkaloids can be seen as an alchemical process. Use ethyl alcohol or any drinking alcohol. The yield is approximately 1 gram of mixed harmful alkaloids per kilogram of herb. That's a lot of doses—and symbolism!

Note of Caution: Harmala alkaloids are potent monoamine oxidase inhibitors. (See Yohimbe, Note of Caution, page 75.)

Passionflower makes an excellent tea to get rid of headaches and insomnia.



BETEL NUT

A sacrament for stimulation during a long journey or for manual labor

Family: Palmaceae (Palm family).

Botanical Name: *Areca catechu*.

Synonyms: Areca nut, pinang, siri, supari (Hindu), and ping lang (Chinese).

Geographical Location: India, Malaysia, Polynesia, and the South Pacific Islands.

Habitat: Light soil with heavy rain.

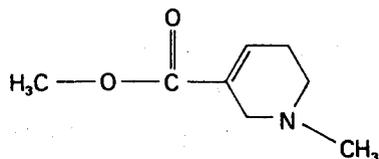
Botanical Description: A slender climbing tree that grows up to 75 feet high, with a ringed trunk that is usually trained on poles or trellises in a hot, but shady environment. The leaf blades grow to be as wide as 3 feet across with many pinnae and many veins.

HISTORY

In 1930 it was estimated that there were at least 20 million betel chewers in India. One betel palm produces about 250 seeds or nuts per year and millions of these trees are under cultivation. It is one of the world's most popular plants, yet few Western people have ever heard of it. The leaf is converted into paper for rolling tobaccos and herbs. Regular use of betel nut, in time, stains the mouth, gums, and teeth a deep red. Asian betel chewers, however, are quite proud of these stains.

CHEMISTRY

Arecoline, a volatile oil, is released from the nut by saliva and lime (calcium oxide). Betel leaf contains chavicol, allylpyrocatechol, chavibetol, and cadinene.



ARECOLINE

Arecoline is in the same cholinergic alkaloids group as muscarine, found in the divine mushroom, soma. (See Fly Agaric, page 76.)

PRIMARY EFFECTS

Mix ½ gram of burnt lime (hydrated calcium oxide) with one betel nut, preferably in a semipowdered form. Place in the side of the mouth like a plug of tobacco for two hours, spitting the saliva occasionally.

Because of the primary effects of arecoline, betel nut is well suited for manual labor. This central nervous system (CNS) stimulant also makes a journey more vivid because it affects one's perception of time. The herb is perfect for weekend journeys to friends in the country, or for ceremonial work on your land.

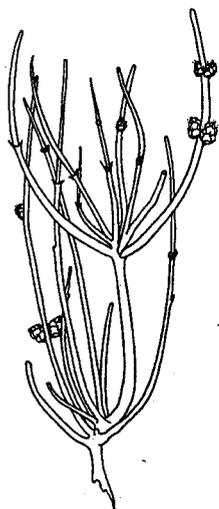
RITUAL USE

The Malayan technique for using betel nut is to mix a mashed or powdered betel nut, some catechu gum from the Malayan acacia tree (*Acacia catechu*), a pinch of burnt lime, and a dash of nutmeg, cardamom, or turmeric for flavor. This mash is then rolled up in a leaf from the betel vine (*Piper chavica betel*).

These betel morsels are sold on the streets in markets as candy (with no current government control).

Note of Caution: Excessive arecoline from either overuse or chewing unripe areca nuts, which contain larger quantities of the oil, can cause inebriation, dizziness, and diarrhea. Also, prolonged use causes damage to the teeth and soft tissues of the mouth.

Betel nut is considered an aphrodisiac because it stimulates available energy and elevates moods. It is currently used like coffee or cigarettes in this country.



MORMON TEA

A stimulant sacrament to improve breathing

Family: Gnetaceae

Botanical Name: *Ephedra nevadensis*.

Synonyms: Stick tea, desert tea, squaw tea, brigham weed, teamsters tea, and popotillo.

Geographical Location: Native to the southwestern United States and Mexico. The variety of ephedra presently used in most commercial preparations is *Ephedra gerardiana* (Wall.) Satpf., commonly known as *ma huang*. It is imported directly from China. Two similar plants, *E. sinica* and *E. equisetina*, are found in northern China from Sinkian to Hopen Province and north to outer Mongolia.

Habitat: Prefers deserts and dry mountainsides with good drainage.

Botanical Description: The herb has both male and female flowers. The males, with stamens, are found on catkins, while the females, with pistils, rise from a

two-leaved flower branch supported on axillary stalks coming from the stems. The fruit consists of two pistil-like capsules containing a juicy cone-shaped seed in each capsule. The stems or branches are slender and erect with small leaves somewhat like scales on the stem.



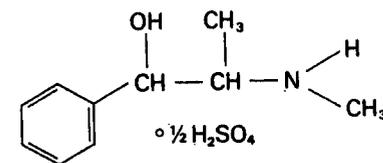
HISTORY

Chinese ephedra has been used medicinally for more than five thousand years. In 2700 B.C., Shen Mung, the father of Chinese medicine, used the dried roots and stems as a decongestant to treat coughs, colds, headaches, and fever. Its Chinese name is *ma huang*.

Some species of ephedra were made into a fermented drink and used ceremonially by Vedic and Zoroastrian priests for Tantric lunar rites.

CHEMISTRY

Mormon tea contains ephedrine, d-norpseudoephedrine, and tannin. Ephedrine produces most of the effects of sympathetic nervous system stimulation.



EPHEDRINE SULFATE (MA HUANG)

Ma huang has four times the effect of ephedrine to Mormon tea because pseudoephedrine has less vascular action, but maintains bronchial effect. They both cost the same per pound.

PRIMARY EFFECTS

Powerful decongestant and stimulant. Blood pressure may rise moderately; heart rate and cardiac output are increased. Bronchi are relaxed and dilated.

PREPARATION

The Chinese technique is to bring a large pan of water to boil. Put 1 to 2 ounces of Mormon tea (or *ma huang*) into the boiling water and cover. Allow to boil for five minutes, then turn down the heat. Three or 4 cups of the liquid should produce the desired effect.

RITUAL USE

The breath is considered the source of life in China. Any herb that improved breathing was considered a sacrament. A simple ritual used today involves the herb *ma huang* and Tiger Balm (an ointment containing camphor):

The herb is left on the stove for several days so that fermentation occurs. The water is usually brought to a boil at least once a day. After the fourth day, the brew becomes quite strong and is considered a stimulant. Breathing is improved by placing Tiger Balm on the lip under the nose and inhaling the fumes of *ma huang*. After doing this for five minutes, drink 3 to 4 cups of the liquid. It will be obvious that the resultant increase in energy is directly related to more relaxed breathing.

Note of Caution: If used in excess (i.e., every day for three weeks), there is the possibility of losing elasticity in the blood vessels and bronchial tubes. Also, Mormon tea and Chinese ephedra produces vertigo, nervousness, and insomnia with prolonged use. It should not

be used if one suffers from high blood pressure, heart disease, diabetes, or thyroid problems.

Ephedrine is used extensively in cases of asthma to produce bronchial dilation. Epinephrine and Empirin with codeine contain ephedrine as the principle activant.



GUARANA

A sacrament for fasting

Family: Sapindaceae (Soapberry family).

Botanical Name: *Paullinia cupana*.

Synonyms: *Panela supana*, Brazilian cocoa, and uabano.

Geographical Location: South America, particularly north and west Brazil and Venezuela.

Habitat: Tropical jungles.

Botanical Description: A climbing shrub with divided compound leaves. The flowers are yellow in an open cluster. The three-celled capsuled fruit contains seeds resembling small horse chestnuts. The fresh seeds are flesh-colored and are easily separated from the fruit after drying. These seeds are washed and roasted for six hours before use.

HISTORY

Many weight problems in the United States stem from diet and eating habits and patterns. An example is the tradition of having three daily meals.

An ancient Chinese legend says that once God requested the Ox-god to tell man he needed to eat only once every third day. The Ox-god was forgetful and accidentally told man he needed to eat three times each day—hence our myth of three meals per day.

This was nine times more food than man needed to eat, and there was no way that quantity of food could be produced. As punishment, God made the Ox-god a beast of burden, to serve man and help produce the huge quantity of food. The ox is considered sacred in most Eastern countries today.

Diet and food consciousness have become so important today that dieting has an air of the ceremonial about it.

Guarana was first used by the Quaramis, a tribe of South American Indians, for bowel complaints. It was also used by Brazilian miners as a preventative for many diseases. Mainly, though, guarana is one of the main ingredients in a favorite diet beverage in Brazil.

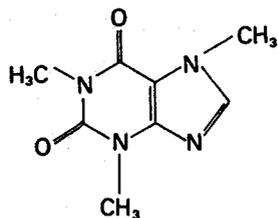
CHEMISTRY

Guarana falls into the methylated purine group containing 5% caffeine, three times as much as is found in normal coffee. Guarana is considered the strongest naturally occurring methylxanthine. It has the same chemical composition as caffeine, theine, and cocaine, and the same physiological action.

Other methylated purines are

1. Coffee. From *Coffea arabica*, an Arabian bush; beans contain 1% to 2% caffeine.

2. Tea. From *Camelia sinensis*, an Asian bush; leaves contain 2% to 4% caffeine, theobromine, and theophylline.
3. Cacao. From *Theobroma cacao*, Aztec chocolate; beans contain about 2% theobromine and traces of caffeine and theophylline.
4. Maté. From *Ilex paraguariensis*, a South American bush; leaves contain 2½% caffeine.
5. Kola. From *Cola nitida*, an African nut; contains 3% caffeine.



CAFFEINE

PRIMARY EFFECTS

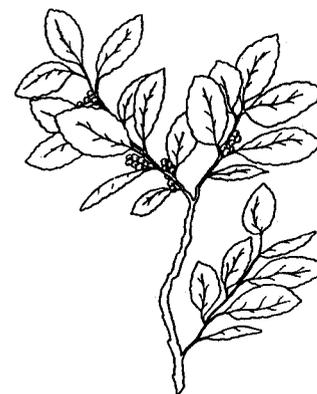
Stimulant. Quickens perceptions, causes wakefulness, slows the pulse, suppresses the appetite, and is useful during long drives or long work periods.

PREPARATION

Powder guarana seed with a mortar and pestle or coffee grinder. Prepare like coffee, using the grounds several times. Two nuts are recommended per cup. The powder can also be put in capsules and ingested.

RITUAL USE

Guarana seed was usually gathered in October, ground, and then mixed with cassava flour, made into a paste with water, and dried in the sun. The paste was often shaped into sticks dried over fires. As an energy source or stimulant, there is nothing better. It also works as an appetite suppressant.



MATÉ

In many traditions, the physical body is considered a temple. It is a direct mirror of the state of mind, reflecting whether a person is happy or not. In most societies, fasting has long been considered one of the finest disciplines for uniting mind and body. Guarana can be used as a training sacrament for achieving conscious control over the physical body through the technique of fasting.

Consider the following schedule as an exercise:

1. First month, fast one day per week, arbitrarily chosen but adhered to rigorously. This means no food, only water or tea (with guarana). Keep a journal, reporting psychological outlook.

2. Second month, fast two days—not consecutively—each week.
3. Third month, add a third day of fasting every other week. Observe change in your psychology. Develop your own schedule. Also note the tone in your “temple” (your body).

Using caffeine speeds up metabolism and kills the appetite.

Note of Caution: Long-term or excessive use of guarana alters the blood sugar. This will cause nervousness, insomnia, and possible psychic habituation.

Guarana can also be used as a tonic nervine against hangovers, menstrual headaches, and neuralgia.



KOLA NUT

A sacrament to simulate sexual energies and combat fatigue

Family: Sterculiaceae (Cacao family).

Botanical Name: *Cola nitida*.

Synonyms: Cola.

Geographical Location: Native to West Africa, particularly in the regions of North Ashanti and Sierra Leone.

Habitat: Near river beds of tropical jungles.

Botanical Description: A tree growing from 40 to 60 feet high that has leaves 6 to 8 inches long pointed at both ends. It has yellow flowers spotted with purple. The yellowish brown fruit is divided into five segments, of which one to three segments contain seeds. The seeds are flat and are 1½ inches long.

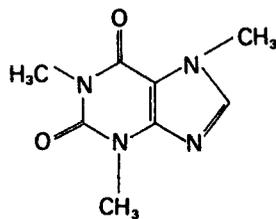
HISTORY

Kola nut was an ingredient in Coca-Cola after cocaine became illegal. Today, even kola nut is not used in this "great American drink." It is, however, still consumed as a drink in Jamaica and Brazil, its primary attribute being a sexual stimulant similar to cocaine.

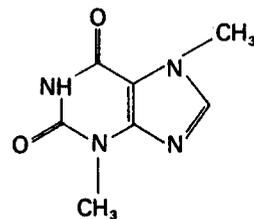
The powdered seeds are used extensively as a condiment by the natives of Africa, the West Indies, and Brazil. A small piece of seed is chewed before meals to promote digestion and to improve the flavor of anything eaten after it. The powder is also applied to cuts.

CHEMISTRY

Kola nut contains 3% caffeine, as well as theobromine and kolanin (a glucoside). It also contains some tannin and starch. Caffeine stimulates all parts of the central nervous system, especially the cerebral cortex and medullary center. Kolanin is a source for carbohydrates, the "fuel" needed for the body's energy. This combination of theobromine and kolanin aids the combustion of fats and carbohydrates. It also reduces combustion of nitrogen and phosphorus in the body.



CAFFEINE



THEOBROMINE

PRIMARY EFFECTS

Stimulates and economizes muscular and nervous energies; considered a strong stimulant.

PREPARATION

One tablespoon of kola nut powder in a cup of black coffee is the recommended method of ingestion. You might add some honey, since it is quite chalky. Another technique is to cap the powder in number 00 capsules, though the oils will not affect the stomach in the same manner. It is only used this way because of its chalklike taste.

RITUAL USE

Most of the original concepts of sex magic were from the earlier Hindu traditions of Tantra. Tantrics believed sex contained an energy which could change the physical world. (The psychological implications are covered in *Psilocybe Mushrooms*, Ritual Use, page 96.)

Psychosexual energy is the principal element behind contemporary western magic. It is the single, strongest emotion-alterant available that can be disciplined and it is the foundation of Tantra. A path to the use of this psychosexual power begins by recognizing and then overcoming restrictive sexual prejudices. The first place to start is by cultivating intense gonadal awareness through the conscious tightening of the pelvic region. This is accomplished through deliberate contraction and relaxation of the anal and urethral muscles.

Two suggested exercises in *Sexual Occultism* by John Mumford have been used in Tantric yoga for thousands of years in India and the Middle East. These particular exercises can be used as a ritual to heighten orgasms.

EXERCISE ONE: To control ejaculation and orgasm (Muladhara Bandha).

This exercise is a pelvic contraction lock that begins at the anal muscles and spreads forward to the genitals. The correct feeling of the anal lock is like the sensation you feel when you retain an enema or hold back the passage of stool from the bowel. The method:

1. Sit erect in a comfortable position, hands palm-up on thighs.
2. Focus attention on anal region. Begin with an awareness of the chair exerting pressure up against your behind. Pinpoint consciousness to anus.
3. Inhale one-half lungful of air, swallow, and hold breath.
4. Slowly contract the anus while holding breath. Continue to hold breath.
5. Women should spread the pelvic area forward from the anus until a distinct twitch is felt in the vaginal lips. Men should spread the pelvic region forward from the anus until a distinct pull is felt on the testicles.
6. Now release pelvic contraction totally. Inhale and then exhale fully.
7. Repeat ten times when first practicing this exercise. Gradually increase to fifty repetitions per exercise period.

The advantages of this exercise are as follows:

1. It tightens slack vaginal walls in women, and it reduces tendency for premature ejaculation in men.
2. It sends a blood flush to the urogenital system.
3. It tones anal muscles, which can prevent and even cure hemorrhoids and other anal disorders.
4. It awakens the Muladhara chakra.

EXERCISE TWO: To increase erectile potency and clitoral sensitivity (Vajroli Mudra).

This exercise involves the urethral sphincter closure, with which you cut off the flow of urine in midstream while voiding. As a preliminary step to this exercise, drink several pints of water or beer on an empty stomach. In one hour empty the bladder. As you do, practice cutting off and restraining the urine flow at least a dozen times while the bladder drains. The method:

1. Sit erect in a comfortable position, hands palm-up on thighs.
2. Focus attention on urethral sphincter. This is below the clitoris for women and at the base of the penis in men.
3. Inhale one-half lungful of air, swallow, and hold breath.
4. Contract the urethral orifice exactly as if cutting off the urine flow. At the same time, pull up on the lower abdomen, as if attempting to suck your genitals into the pelvis. Relax contraction and repeat as many times as possible while holding your breath. Allow sexual excitement to occur.
5. Cease contractions, relax abdomen, inhale, and then exhale fully.

A woman may check to see whether she is performing the exercise correctly by inserting one or two fingers into the vagina during the exercise. If performed correctly, contractions should cause the vagina to close on the fingers.

A man may perform the exercise naked in front of the mirror and watch to see whether the head of the penis twitches or elevates slightly with each contraction.

The advantages of this exercise are as follows:

1. It increases clitoral sensitivity in women and erectile potency in men.
2. It sends a blood flush to the urogenital system.
3. It tones the urethral sphincter, curing urinary stress incontinence.
4. It awakens the Svadhisthana chakra.

Muladhara Bandha should be followed by Vajroli Mudra daily, starting with ten of each. You should add five of each per day each week until you are doing sixty of each per day.

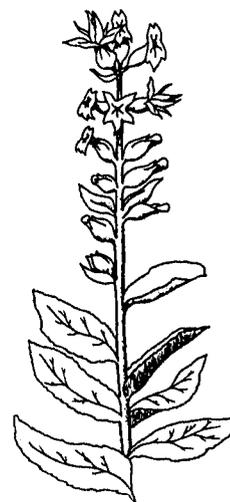
These exercises develop pelvic thrust ability in males and pelvic gripping power in the females. This enhances sensitivity and control in both sexes during intercourse.

Note of Caution: Excessive use of caffeine over long periods can be debilitating to the sexual function. It may also cause nervousness, insomnia, and habituation.

Kola nut is classified as a nerve stimulant and true aphrodisiac. It can also be used to curb the appetite.

Depressants





LOBELIA

A sacrament used in smoking rituals

Family: Lobeliaceae (or Campanulaceae family).

Botanical Name: *Lobelia inflata*.

Synonyms: Indian tobacco, gagroot, vomitroot, and bladderpod.

Geographical Location: All parts of the United States.

Habitat: Fields, woods, and meadows.

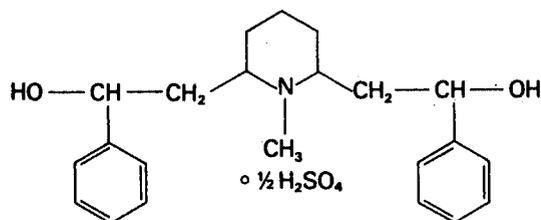
Botanical Description: Lobelia is an annual, indigenous to North America, found in pastures and cultivated fields. The erect, angular stem grows from 6 inches to 3 feet tall and is hairy with a milky sap. The leaves are thin and light green in an ovoid shape, hairy with blunt sawlike teeth on the edge. Numerous small blue flowers growing in spinelike pods are arranged in succession at the top of the stem. The fruit is a two-celled oval capsule containing numerous small brown seeds.

HISTORY

In North America, lobelia found its way into medicine in 1785. Cutler, in his account of herbs, states that when the leaves were chewed, they "produced giddiness and pain of the head, with trembling agitation." The Penobscot of eastern North America used it as a tobacco in the early nineteenth century. A similar species was smoked by the Mapuche of Chile for the narcotic effect. They called the weed *tuba* or *tobaca del diablo*.

CHEMISTRY

Active alkaloids are lobeline, lobelanidine, and norlobelanidine. Although these constituents are not known to have hallucinogenic effects, d-lobeline is a carotid body stimulant.



LOBELINE SULFATE (NIKOBAN)

PRIMARY EFFECTS

When very small quantities are added to a cigarette and smoked, the effect is a mild marijuana-like euphoria. It acts simultaneously as a stimulant and relaxant. Lesser amounts tend to act as a stimulant, larger amounts as a depressant. It alters the mental state.

PREPARATION

Only a pinch should be added to steeping tea, preferably peppermint and chamomile. By itself, it is very harsh.

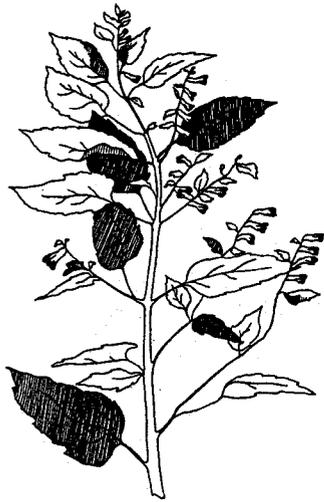
RITUAL USE

The social practice of setting a pipe for guests is fairly common, even today. The purpose is a sort of security where everyone sits and centers as a group. The sacrament has varied from generation to generation. Within the Native American tradition, the pipe bowl is always nearest the center of the circle, being passed from right to left. The host always loads the first bowl.

For an excellent smoking blend with lobelia in it, see the recipe for Yuba Gold on page 9.

Note of Caution: Even normal amounts of lobelia may cause nausea, vomiting, and circulatory disturbances.

Lobelia is considered to be one of the best herbal expectorants as well as a powerful emetic.



SCULLCAP

A sacrament for healing the nerves

Family: Labiatae (Mint family).

Botanical Name: *Scutellaria laterifolia*.

Synonyms: Mad dogweed, blue pimpernel, hoodwort.

Geographical Location: East coast of United States from Connecticut south to Florida and as far west as Texas. Also found in Europe.

Habitat: Indigenous herb, growing in damp places, meadows, ditches, and alongside ponds. Flowers in July and August.

Botanical Description: A perennial with a big porous, yellow rootstock that produces a branching stem growing from 1 to 3 feet in height. The leaves grow in opposite pairs up the stem and have sawlike points on the edge and a point at the end. The flowers grow from axils at the stem and are two-lipped; pale purple or blue in color.

HISTORY

Ancient herbalists named this herb scullcap because blossoms resembled the human skull. It has also been known as mad dogweed and madweed because it cured hydrophobia. The herbalist's guide for determining the use of a herb such as scullcap was termed "the doctrine of signatures." They took into consideration the shape and color of the plant's leaves and flowers and used them as clues to which organs of the body would respond to medicines prepared with these herbs.

1. Red is the color of the blood. It was concluded that plants bearing red flowers would act on the blood. As research now indicates, red-flowered plants are rich in iron for the hemoglobin of the blood. An example is red clover.
2. Blue is a soothing sedative color. Plants with blue flowers are rich in potassium and phosphorus, minerals that are helpful to the brain and nerves. Examples are scullcap, valerian, and vervain.
3. Yellow suggests bile; so herbs with yellow blossoms were given for digestive, liver, and gall bladder disorders. Yellow-flowered plants have an abundance of sodium, the mineral associated with digestion and liver secretions. Examples are dandelion, celandine, and barberry (Oregon grape), all with yellow roots, all proven remedies for stomach, liver, gall bladder, and intestinal disorders.

Herbal literature describes scullcap as being one of the finest nervines ever discovered.

CHEMISTRY

The active ingredients include scutellarin, a volatile oil; a bitter glycoside; tannins; fat; sugar; and cellulose.

PRIMARY EFFECTS

Scullcap is a great tranquilizer. If it is smoked, the effects are similar to those of marijuana. It is most soothing to the mind and nerves and should be considered in all fear states, when there is mental confusion and inability to concentrate.

PREPARATION

Steep 1 ounce of scullcap in a pint of very hot water for twenty minutes. Drink 3 to 4 cups for the most pronounced effects.

RITUAL USE

Tantric yoga techniques have traditionally been used for self-development, using the male-female concept as a source of energy. There are a number of techniques in this system that can be used to physically heal ailments that range from urinary infections to mental disorders. The ritual described below is a healing exercise that only works if the visualization required is strong.

1. Drink scullcap tea.
2. Face each other, man and woman, naked, and in a comfortable sitting position.
3. The woman sits with her hands in her lap. The man places his right hand on the top of her head, his left hand over her stomach.
4. The man then visualizes a large white ball of light originating over his head. This white ball then descends down into his head, through his right hand, down the woman's body, and out through his left hand. This energy is then visualized as circulating up his body, through his right hand, and down her body, again, forming a circular path.

5. The woman visualizes this energy going down her body. She then directs it to the place that needs healing, chosen before the ritual. When she feels the energy in that place, she chants AUM once.

6. When the woman has finished chanting, the couple repeats the ritual, reversing roles. The man does not chant AUM until he feels more energy at his chosen site for healing than he gave her; when he does, he then chants AUM once.

7. When the man is finished chanting, he repeats this ritual back to the woman, again with her chanting AUM only when she feels more energy than she did the first time.

8. This ritual is continued four to five times until each falls back exhausted. A slower form of lovemaking may occur at this time.

If this exercise is repeated each night for one week, the possibilities for healing are limitless.

Note of Caution: It is not recommended that scullcap be used in combination with any pharmaceutical tranquilizers. It is strong in itself, and the chemistry has yet to be identified.

Scullcap is good for eliminating headaches and easing fitful sleeping.



VALERIAN ROOT

*A sacrament for muscle
relaxation and massage*

Family: Valerianaceae (Valerian family).

Botanical Name: *Valeriana officinalis*.

Synonyms: Valerian and vandal root.

Geographical Location: Northern Hemisphere—
America, England, and especially Europe.

Habitat: Warm temperate regions near stands of water.
The sides of riverbanks and irrigated fields; dry pas-
tures; sun.

Botanical description: A perennial about 2 to 4 feet high
with a yellow-brown, tuberous rootstock that rises to
a hollow, angular, furrowed stem with leaves grow-
ing in pairs that are pinnate and sharply toothed. The
flowers are small and clustered together at the top of
the stem and are rose-colored to reddish, sometimes
white.

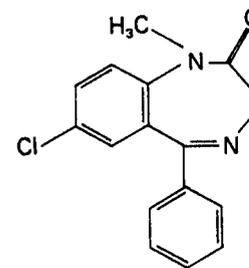
HISTORY

The dried rhizome and roots of this herb were historically used as a nerve sedative and antispasmodic and a remedy for hysteria and other nervous complaints. It was also used for menstrual periods, and to heal both internal sores and outside wounds. Boiled with licorice, raisins, and anise seed, it was used as an expectorant for phlegm in difficult coughs and lung congestion.

Its odor is very unpleasant, much like that of dirty feet. Cats, however, find it preferable to catnip, and it can be stuffed into pillows for them.

CHEMISTRY

The plant contains several alkaloids and glycosides as well as several resinous bodies and a brownish-yellow volatile oil. The oil is very similar to that found in valium. The total alkaloid content is only 0.1% and is composed primarily of chatinine and valerine. The volatile oil consists of formic, acetic, butyric, and valeric acid esters of borneol, as well as pinene and camphene. Exposure to air causes decomposition of the oil.



VALIUM

The oils seem to excite the cerebrospinal system—making the head and spine perfect places for a massage!

PRIMARY EFFECTS

Muscle relaxant and mild tranquilizer. Feeling of "floating in air."

PREPARATION

Since the oils are volatile and evaporate at fairly low temperatures, the root is generally placed in nonboiling water and allowed to steep for 20 minutes. Be sure to cover the pan so that the oils won't evaporate. Normal quantities are 1 tablespoon of valerian root per cup of water, which is approximately equivalent to a #10 Valium (10 mg).

RITUAL USE

Massage is one of the single most important therapies used in healing. The visualization of *chi*, or "life force," being manipulated is a valid method for moving healing energies through the body. This life force is thought to originate in the spine with its movement going either down the legs and out through the toes, or up the back and along the arms and then out through the fingers. In all techniques of massage that use visualization of chi there are some very basic rules:

1. Once you begin to touch the body, the movement should always be away from the spine, either up the body and out through the fingers or down the legs and out through the toes. If you begin to massage the neck, then you must visualize that energy moving out through the arms and then the fingers. You should not make any movement down the back. The flow and direction of chi are very important.
2. Keep at least one hand on your partner's body (if you are reaching for oil, for example). Once you begin touch-

ing the body, you should continue that movement until the energy is brought out through the feet or the hands.

3. Eventually your hands will become tired and cramped. According to conventional medical wisdom, you have strained them from overuse. Chinese practitioners believe, however, that when this happens you have simply taken the nervous energy from your partner and brought it into your own aura. Their technique is to shake both hands, snapping the excess nervous energy off into space. It works. You relieve your cramps and your partner feels a definite loss of nervous energy.

4. The more you are able to visualize the movement of this energy, chi, the more vibrant the experience of massage is to your partner. She or he will literally feel the energy—to the point of being really surprised!

5. Foot and ear massages are more important than neck and back massages. There are more meridian points in the ear than most of the rest of the body combined. The ear symbolizes the body in a fetal position. The foot also symbolizes the entire body as well, and by learning reflexology you can enhance the healing of internal parts of the body through correct massage of the feet.

Note of Caution: If you boil valerian root in water, the oils are lost, leaving only an unpleasant odor. Although the brew may smell bad, the addition of peppermint or spearmint and honey improves the taste. It can also be ground and put in capsules.

Valerian can be served safely to children having trouble going to sleep. It relaxes muscles and induces sleep naturally. For children over ten years old, use ¼ teaspoon to a cup of tea.

Narcotics





WILD LETTUCE

A sacrament for vivid dreams

Family: Compositae (Sunflower family).

Botanical Name: *Lactuca virosa*

Synonyms: Lettuce opium and lopiium.

Geographical Location: Southern and central Europe and the United States.

Habitat: Loose, rich, well-drained fields. Should be planted in late fall. Needs moisture.

Botanical Description: This herb is a biennial with a leafy, round stem that grows from 2 to 7 feet high. The stem is erect and smooth, colored pale green, and sometimes spotted with purple. The lower leaves are numerous and large, growing to 18 inches long. The upper stem leaves are small, scanty, and grow alternately, clasping the stem with two small lobes. The heads are short-stalked with numerous pale yellow flowers. The fruit is a rough, black oval with a broad wing along the edge that narrows to a long white beak holding silvery tufts of hair.

HISTORY

Wild lettuce was traditionally dried and smoked like opium. It has been used for nervousness and as a sedative. It is considered milder than opium but just as "dreamy." Lettuce opium was often used by Native North Americans who smoked the dried resin or sap obtained from the plant. They cut off the flower heads, gathered the sap that drained, and then let it air dry. This process was done repeatedly over a two-week period by cutting a little off the top of the remaining stem each time.

CHEMISTRY

The leaf contains a milky juice made up of 0.2% lactucin; 50% lactucerosol; lactic acid; caoutchouc, a volatile oil; and mannite. There is also a high concentration of nitrates. The active ingredient, lactucarin (also known as lettuce opium), is very similar in structure to opium. These ingredients appear in domestic lettuce as well, but in less than one order of magnitude to wild lettuce.

PRIMARY EFFECTS

Mild narcotic and analgesic. Sedative that induces low alphoid activity rather than deep sleep. (See Thorn Apple, Primary Effects, page 102.) Most dreams occur during REM (rapid eye movement) sleep, a state which is characterized by low alphoid activity.

PREPARATION

The easiest method is to dry the leaves and roots and smoke them in a large pipe. The general commercial technique, however, is to heat (not boil) the leaf in water for at least eight hours, and remove the liquid. The lactucarin goes into solu-

tion with water. A heat lamp is placed over the bowl of liquid and a fan is used to drive the water out of the extraction. The result will be a blackish gum that can be smoked best with a water pipe and hot torch. The gum should be rolled in small balls and sealed in plastic to prevent them from drying out. The hotter the flame, the better the high.

A general amount is approximately 1 ounce of wild lettuce or about ½ to 1 gram of the extract per person.

RITUAL USE

The northern Indian schools of Tantra have a popular internal cleansing method known as *shank prakshalana*. This ritual is particularly well-suited to the chemical makeup of opiates. The technique almost totally flushes out the gastrointestinal tract by passing several gallons of saline solution from the mouth through the numerous convolutions of the intestinal tract and then out through the anus.

This passage and then expulsion of the fluid is assisted by special asanas (postures) that squeeze the stomach and wring out the gut. Marijuana (bhang) or opium (lettuce opium could be used) is added to the shank prakshalana water at the beginning. This produces the desired trance state as the cleansing process reaches levels beyond the physical.

The Hopi believe that induced dream states contain more information about reality than the conscious waking state. Their emphasis on dreams is so great that dreams are recorded for their information content and discussed each day at breakfast. Lettuce opium enhances the vividness of dreams when smoked prior to sleep. It is a good idea to keep a dream diary and review the contents at least once a week.

Note: Some important details are likely to emerge that can be used to assist you in controlling your conscious states and

attitudes. The main function of dreams is to combine new or recent experiences with those from the past to create new attitudes that directly affect your future via projection and inhibition. They present limitations and possibilities. Therefore, dreams, in one sense, can be seen as creating the future.

More time should be spent on the one third of our life that most of us "void out." As C. G. Jung wrote in his *Collected Works*:

No one who does not know himself can know others. And in each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a different situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation.

Note of Caution: Homeopathic medicine recommends that anyone suffering from any form of stomach disorder, especially ulcers, should not ingest any form of lettuce. All lettuces, even domestic, contain a lettuce opium product that coats the stomach wall and reduces the digestive process; it also represses the sex drive.



WORMWOOD

A sacrament for the liqueur after a ritual

Family: Compositae (Sunflower or Aster family).

Botanical Name: *Artemisia absinthium*.

Synonyms: Absinthe and green ginger.

Geographical Location: All over the world, from the United States to Siberia.

Habitat: Roadsides, waste places, and near the sea.

Botanical Description: The herb is a silky perennial plant supported by a woody rootstock producing many bushy stems that grow 2 to 4 feet in height. The stems are whitish, covered closely with fine silky hairs. The leaves are hairy also and of irregular symmetry. The flowers are small with globular heads of greenish yellow arranged on an erect leafy flower stem. The leaves and the flowers have a very bitter taste and characteristic odor.

HISTORY

The genus is named *Artemisia* for Artemis, the Greek name for Diana, goddess of the moon. The following was found in an early translation of the *Herbarium of Apuleius*:

Of these worts that we name artemisia, it is said that Diana did find them and delivered their powers and leechdom to Chiron the Centaur, who first from these worts set forth a leechdom, and he named these worts from the name of Diana, Artemis, that is Artemisias.

CHEMISTRY

Absinthine (a dimeric guaranolide) is the principal agent; anabsinthin and thujone (a volatile oil) are also present. Absinthine is listed as a narcotic analgesic in the same group as codeine and dextromethorphan hydrobromide (Romilar).

PRIMARY EFFECTS

Narcotic and analgesic. It depresses the central medullary part of the brain, the area concerned with pain and anxiety.

PREPARATION

The herb is either smoked or prepared as a liqueur. The absinthine can be extracted with alcohol and water.

RITUAL USE

An excellent liqueur can be made by taking 1 ounce of wormwood (preferably the flowers) and putting it into 1 pint of brandy. Let stand for six weeks. The resultant tincture is then combined with Pernod or anisette to make the classic absinthe.

This is excellent for an after-dinner liqueur, or after a ritual where everyone is emotionally tired.

Note of Caution: Excessive long-term use of liqueur may be habit-forming and debilitating. Ingestion of the above volatile oils as a tincture may cause gastrointestinal disturbances and convulsions due to the substance thujone contained in it.

Hallucinogens





CALAMUS

A stimulant sacrament, used as a tonic for alleviating fatigue

Family: Araceae (Arum family).

Botanical Name: *Acorus calamus*.

Synonyms: Sweet sedge, sweet flag, rat root, sweet myrtle, beewort, bachh (Hindu), racha (Vedic), and shih-ch'ang pu (Chinese).

Geographical Location: Europe, Asia, and China. North America from Nova Scotia to Minnesota, south to Florida and Texas.

Habitat: Marshes, borders of streams and ponds. Commonly seen among cattails and other species of flag.

Botanical Description: A perennial resembling the iris that has a horizontal, creeping rootstock up to 5 feet long. It can be distinguished from real iris by the peculiar crimped edges of its leaves and their aromatic odor when bruised. The leaves are swordlike and grow from 2 to 6 feet high, and a similar ridged

flower stalk appears from the base of the outer leaves, bearing a cylindrical blunt spike or spadix covered by minute greenish yellow flowers.



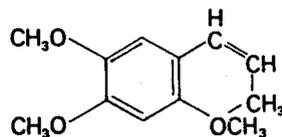
HISTORY

For over two thousand years, calamus has been used by the Moso sorcerers of Yunnan, China, and Ayurvedic medical practitioners as a remedy for bronchitis, asthma, and fevers. In China, calamus is ingested to relieve constipation and swelling. Walt Whitman wrote forty-five ballads under the title "Calamus" in his *Leaves of Grass*:

(For I must change the strain—these are
not to be pensive leaves, but
leaves of joy,
Roots and leaves unlike any but themselves, . . .
"Calamus 13")

CHEMISTRY

The essential oil of calamus contains the psychoactive substances asarone and β -asarone. These are the nonamine precursors to TMA-2, a phenethylamine having ten times the potency of mescaline.



1, 2, 4-TRIMETHOXY-5-PROPENYLBENZENE (ASARONE)

Another possible source of asarone is the wild carrot of central Asia (*Caucasus carota*). Asarone is converted to TMA-2 in the body by aminization that occurs shortly after ingestion.

PRIMARY EFFECTS

Stimulant when a dried root 2 inches long and the thickness of a pencil is eaten; a hallucinogen when over 10 inches is eaten.

PREPARATION

Most preferred technique is to eat the raw root. The root is much like ginger when dry, both in taste and texture. The tongue becomes numb after the root is chewed for four minutes. A common tonic recipe is to boil 1 ounce of calamus root in 1 pint of water. Drink daily before meals. The asarone is more easily converted to TMA-2 on an empty stomach. The root deteriorates with age and should not be used after two years. The asarone has, by that time, become useless.

RITUAL USE

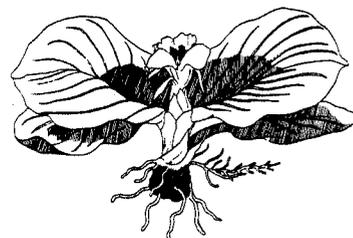
Calamus was one of the constituents of an ointment that Moses was commanded to rub on his body when approaching the tabernacle:

Moreover the Lord spoke to Moses, saying 'Take thou also unto thee the chief species, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a kin. And thou shall make it a holy anointing oil, an essence compounded after the art of the perfumer; it shall be a holy anointing oil.' (Exodus 30:22-25)

The psychoactive aspects of asarone in small quantities create the effect of a stimulant. In Canada it is customary for Cree over the age of forty to chew calamus regularly in small amounts as an antifatigue medicine. In larger amounts it can be used as a mind-altering sacrament for the initiation of a boy into warrior status.

Note of Caution: Some experiments indicate that large quantities of calamus produce tumors in rats. The amount given to produce this effect, however, is astronomical for the weight of the rat. No ill effects have been reported in any of the Cree who use it daily. In fact, they seem to be in good health.

During the Depression, calamus root was chewed as a tobacco substitute in England. It kills the craving for nicotine because of the ginger taste and the aminization that occurs.



GALANGAL ROOT

A mild hallucinogenic sacrament

Family: Zingiberaceae (Ginger family).

Botanical Name: *Kaempferia galanga*.

Synonyms: Maraba, catarrh root, China root, India root, and colic root.

Geographical Location: Tropical Africa, India, southern China, and western Malaysia.

Habitat: Usually in open grassy areas.

Botanical Description: A smooth stemless herb that can grow to the height of about 5 feet; the leaves are long, narrow blades that spread out horizontally. The flowers form a terminal spike and are white with deep veining. The rhizome forms branched pieces that resemble ginger. They are dark reddish brown on the outside, becoming darker toward the center.

HISTORY

There are vague reports that maraba is used hallucinogenically by native peoples in various areas of New Guinea. The rhizome of *galanga*, rich in essential oils, is highly prized as a condiment and folk medicine in tropical regions of Asia. In the Philippines, for example, the rhizome, when mixed with oils, is employed as a poultice and is applied to boils to bring them to a head. It has a long history of medicinal use.

CHEMISTRY

Unidentified principles in volatile oils of rhizome. The rhizome is an ingredient in ginger beer in England, however, and personal experience indicates that interesting alkaloids are present.

PRIMARY EFFECTS

Very mild but definitely hallucinogenic.

PREPARATION

Eat the whole root, approximately 3 inches per person; or add 1 tablespoon of the root, cut in small pieces, to a cup of boiling water and drink when cold.

RITUAL USE

Characters in the movie *The Valley, obscured by clouds* (music by Pink Floyd) eat galangal root in various scenes.

Aleister Crowley uses galangal in his formula for the incense of Abremelin in *Liber Aleph* III-23. The incense is used in *Liber*

Samekh, a ritual designed for "knowledge and conversation" with your holy guardian angel.

Galangal is a stimulant and aromatic, similar to ginger. Below is a recipe for perfume:

8 parts cinnamon oil
4 parts myrrh oil
2 parts galangal oil
7 parts olive oil.



KAVA KAVA

*A sacrament for welcoming
special guests and friends*

Family: Piperaceae (Pepper family).

Botanical Name: *Piper methysticum* Forst.

Synonyms: Kowa, awa, yagona, kowa kowa, wati, ava, ava pepper, and intoxicating pepper.

Geographical Location: Polynesia, Sandwich Islands, and South Sea Islands.

Habitat: Grows best up to 1000 feet above sea level in cool, moist highlands or wet forests. It will grow densely to 20 feet where summer temperatures are between 80° and 90°F with sufficient sunlight.

Botanical Description: An indigenous shrub several feet high with heart-shaped leaves and very short spikes rising from the base of the leaf stems that are densely covered with flowers. The stem is dichotomous, that is, two-forked, with spots. The upper rhizome is the part of the plant that is used. It is starchy with a faint pleasant odor and a pungent bitter taste.

Five varieties are cultivated in Fiji, three white and two black. The white varieties are considered the best source, preferred for commercial crops.



HISTORY

Kava kava has a history of religious and spiritual implications. The following Samoan legend epitomizes man's relationship to the sun, sky, water, and earth, as well as to the "Divine Being" or immortal self and the life cycle. It incorporates the alchemical marriage of fire, wind, water, and earth to the spiritual "other" of the soul.

A girl of great beauty, Ui, was offered to the Sun during the annual sun ceremony. The Sun was so pleased he took her for his wife. Later she was allowed to return to her people to give birth to their child. Ui was sent flying through the sky and miscarried. The fetus, however, floated upon the water and was cared for by a hermit crab. The boy child, Tagaloa Ui, grew up and taught mortals how to make kava and to show reverence for the ceremony.

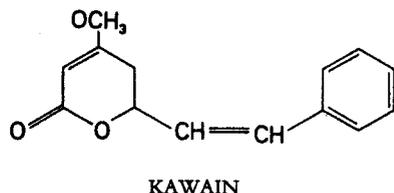
Pava, the first mortal participant, had a son who laughed watching his father chew and spit the brew. Tagaloa Ui, angry at the irreverence, cut Pava's son in two. He then gave Pava the correct procedure. Pava offered the drink to Tagaloa Ui. Instead of drinking it, Tagaloa Ui poured half of the brew on the head of Pava's son, uttering "soyva" (life), making the boy whole again.

The legend is included in the kava ceremonies of the Samoans even today.

CHEMISTRY

Active components in kava are six resinous alpha pyrones: kawain ($C_{14}H_{14}O_3$), dihydrokawain, methysticin ($C_{15}H_{14}O_5$),

dihydromethysticin, yangonin ($C_{15}H_{14}O_3$), and dihydro-yangonin. None of these is water soluble except when emulsified. They are soluble in alcohol, oil, and other fat solvents, including gastric juices.



PRIMARY EFFECTS

Small amounts produce euphoria; larger amounts produce extreme relaxation, lethargy, and eventually sleep. It does not impair mental alertness. Often there are visual and auditory hallucinations, lasting two to three hours with no hangover. Kava is similar to marijuana, as the effects are not noticed when it is used the first few times. Used habitually, kava is similar to cocaine in that it causes the mouth to feel numb.

PREPARATION

The part of the kava plant just below the surface of the ground reaches 3 to 5 inches thick in 2½ to 4 years. After 6 years, the root will weigh as much as 20 pounds; after 20 years, 100 pounds. After harvesting, the rootstocks are scraped, cut into pieces, and dried in the sun on platforms.

Traditionally, the root was made into a tea. With the water-soluble components released, it acted as a mild stimulating tonic. If the material is first chewed, then spit into a bowl, and mixed with coconut milk, more powerful narcotic-type resins are released in emulsion. For maximum effects, mix 1 ounce kava

with 10 ounces of liquid (water or preferably coconut milk), 2 tablespoons coconut oil or olive oil, and 1 tablespoon lecithin. Blend until the liquid takes on a milky appearance. Serves one to two people.

Resins may be extracted with isopropyl (rubbing) alcohol in a heat bath. The solvent is removed by evaporation. Redissolve in just enough warmed brandy, rum, vodka, or honey. This is a more potent method because alcohol swiftly carries the resins into the system.

RITUAL USE

Kava's history and chemistry indicate that its euphoric qualities are best shared with special guests or friends. The narcotic affects the "feeling" centers where warm emotions are generated toward those involved in the ritual. Therefore, kava has been used as a sacrament for welcoming special guests and friends. The following ritual is designed for maximum results:

1. Kava or its extracts should be put into your finest glassware (or coconut cups if you have them) and served to the most revered guests first. The bearer holds the cup at waist level with thumbs and index finger encircling the outside of the cup.
2. The cup is then lifted to his forehead while in the center of the room. The cup bearer then stops 4 feet in front of the guests, lets the cup rest in his right palm, and lowers his right hand with his left. The left hand is placed behind the back while serving the cup to the guests. He then returns to the center of the room while the guest drinks.
3. The guest receives the cup with both hands, pours a little kava onto the floor and says, "May our guardians be with us today." The cup bearer raises the cup and says,

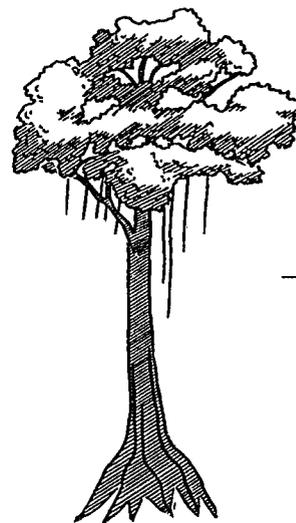
"Life." All others say, "Blessed be." He then drinks his kava in one gulp. The others are served. In silence, they receive the cup and drink the contents in one gulp.

4. If one accepts kava, but does not finish it, the remainder must be discarded before returning the cup.

5. When all have drunk, the lead guest says, "The ceremony is complete. The bowl will hang with the cup and strainer." Light food should then be served and the party begins.

Note of Caution: Continual chewing eventually destroys tooth enamel. Constant and excessive use of the fresh root with alcohol can become habit-forming and after several months results in yellowing of the skin, bloodshot and weak eyes, emaciation, diarrhea, rashes, and scaly, ulcerous skin. When kava use is discontinued, the symptoms disappear within two weeks.

Kawain also has surface anesthetic properties similar to those of cocaine alkaloids. In the Islands, kava leaves are applied to cuts and bruises to prevent infection and to promote healing. The kava pyrones have antibacterial activity against gonococcal and coliform bacilli.



YOHIMBE

A love sacrament for pagan matrimony or sexual intercourse

Family: Rubiaceae (Madder family).

Botanical Name: *Corynanthe yohimbe*.

Synonyms: Pausinystalia, yohimba, yohimbehe, and johimbe.

Geographical Location: Tropical West Africa, especially Congo and Cameroon.

Habitat: Jungle forests, low altitude.

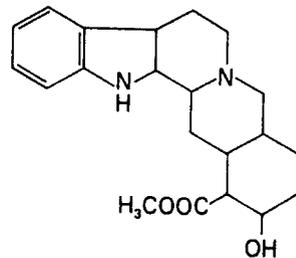
Botanical Description: A large tree that grows from 35 to 50 feet high. The leaves are 3 to 5 inches long and are oblong and oval in shape. The seeds are winged.

HISTORY

Most of the Bantu-speaking peoples have traditionally used inner shavings of the bark as a stimulant and aphrodisiac. It is only used when mating rituals occur. These orgies have been known to last up to fifteen days, with doses of yohimbe increased gradually over that period.

CHEMISTRY

The active constituents are yohimbine, yohimbiline, and ajmaline, all being indole-based alkaloids. The major alkaloid yohimbine can also appear as hydrochloride. This makes it easily assimilable via the mucous membranes (snorted) or when applied beneath the tongue.



YOHIMBINE

Yohimbine and yohimbiline must react with the hydrochloric acid in your digestive juices for them to become soluble and easily assimilated into the body. Yohimbine hydrochloride is also known as quebrachine.

PRIMARY EFFECTS

Yohimbe acts as both a central nervous system stimulant and a mild hallucinogen. Yohimbine is a sympathomimetic indole-

type alkaloid with cholinergic and adrenergic blocking properties. It also inhibits serotonin, the "fine tuning" chemical of the brain.

The first effects are a lethargic weakness of the limbs and a vague restlessness, similar to the initial effects of LSD. Chills and warm spinal shivers may also be felt, accompanied by dizziness and nausea. MDA produces a similar reaction and effect. A relaxed and somewhat inebriated mental and physical feeling, accompanied by slight auditory and visual hallucinations follows. Spinal ganglia are affected, causing an erection in males. The effects last from two to four hours.

PREPARATION

There are several techniques for preparing yohimbe. The traditional way is to bring 2 cups of water per person to a boil. One ounce of yohimbe is then added to the boiling water and allowed to boil for less than four minutes. The heat is turned down and the brew simmered for twenty minutes. Strain the liquid and sip slowly about one hour before effects are desired. If you add 1000 milligrams of ascorbic acid (vitamin C), the bark tea will react to form yohimbine and yohimbiline ascorbate, soluble forms of the two alkaloids. The alkaloids are more efficient in this state in that they are more quickly assimilated by the body and tend to reduce possible nausea. It is also recommended that you fast for eighteen hours before ingesting yohimbe.

The second technique is much more efficient. For one person, soak 1 ounce of yohimbe bark shavings in ethyl alcohol or any drinking alcohol (gin or vodka works well) for an eight-hour period. Strain the shavings and pour the liquid onto a flat cookie sheet, and let the alcohol evaporate. Use low oven heat (150°–250°F) to speed evaporation. The residue, amounting

to 1 gram to 1½ grams, will be yohimbine hydrochloride. This can be snuffed or placed under the tongue. The effects are more pronounced and the reaction occurs within ten to twenty minutes, rather than one hour.

RITUAL USE

Yohimbe is the finest sacrament that can be used for a pagan wedding ceremony. Whereas Christianity uses the duality of good/evil, the pagan draws energy from the male/female duality. One type of pagan altar is arranged by marking a circle on the ground, large enough to surround those who will participate in the ceremony. The altar is set in the center of this circle. An incense burner and six candles are placed on the altar. One candle is set at each quarter, (North, East, South, and West), and two remain on the altar during the rite. An image is chosen by the betrothed and this is also placed on the altar with a wand, usually fashioned from a willow branch. The image and the material of the wand are really your choice.

The marriage rite is best performed at the time of the new moon, when energy (soma) is flowing inward rather than outward. For this type of ritual, the altar is traditionally placed at the eastern edge of the ritual area. All candles are generally white, and the incense has a flower scent of the couple's choice.

An ancient Celtic custom has the bride wear a veil or net and an article of red or scarlet. The couple come with gifts for each other. These are placed on the altar before the ceremony. Wine and cakes should also be present for the orgy that follows. The pledge rings are fitted over the wand and given to the priest or priestess before the ritual.

To begin, the priest or priestess lights the candles and incense. They stand together with their backs to the altar (facing west), the priestess to the right of the priest. The priest holds his right hand aloft and says:

*May the place of this rite
be consecrated before the gods.
For we gather here in a ritual of love
with two who would be handfasted.
_____ and _____, come forward
and stand here before us
and before the gods of nature.*

The man and woman step forward, the man to the right of the woman. The priestess says:

*O beings of Air, Be with us here.
With your clever fingers
tie closely the bonds between these two.*

*O beings of Fire, Be with us here.
Give their love and passion
your own all-consuming ardor.*

*O beings of Water, Be with us here.
Give them the deepest of love
and richness of body, of soul, and of spirit.*

*O beings of Earth, Be with us here.
Let your strength and constancy
be theirs for so long as they desire to
remain together.*

*Blessed Goddess and Laughing God
Give to these before us, we do ask,
Your Perfect Love and Perfect Peace.
Blessed Be.*

All: Blessed Be.

The priest then picks up the wand and rings and holds one end of it before him in his right hand; the priestess holds the other end with her left hand. The rings are between them.

The priestess speaks:

*Place your right hands
over this wand and your rings
(his hand over hers).*

The priest continues:

*Above you are the stars
below you are the stones.
As time does pass, Remember. . .
Like a star should your love be constant.
Like a stone should your love be firm.
Be close, yet not too close.
Possess one another, yet be understanding.
Have patience each with the other
for storms will come, but they will go quickly.
Be free in giving of affection and warmth.
Make love often and be sensuous to one another.
Have no fear, and let not the ways
of the unenlightened give you discomfort.
For the Goddess and the God are with you
Now and always.*

All pause for several seconds, then the priestess says:

*Is it your wish, _____
to become one with this man?
(Answer)*

*Is it your wish, _____
to become one with this woman?
(Answer)*

Here the rings are exchanged, just before the final statement

*Then as the Goddess, the God and the
Old Ones are witness to this rite,
I now proclaim you primates*!*

*The Church of All Worlds refers to one's primary mate as "primate."

The yohimbe is now consumed to seal the contract and a kiss is given. (The kiss is also known as the third password.)

Now everyone consumes yohimbe. When the gifts have been opened, the ritual is considered over. The priestess takes the wand and taps each candle to put it out, starting at the north and going clockwise, while saying:

*Our rite draws to an end.
O lovely and gracious God and Goddess,
be with each of us as we depart.
The circle is broken!*

Then enjoy the evening with your friends and yohimbe. Orgasms will be intensified! (See Psilocybe Mushroom, Ritual Use, page 96 for ritual technique for sexual intercourse.)

Note of Caution: Yohimbe is a monoamine oxidase (MAO) inhibitor. Among the materials which may be dangerous in combination with MAO inhibitors are sedatives, tranquilizers, antihistamines, narcotics, and large quantities of alcohol. Any of these will cause hypotensive crises (severe blood pressure drop). Amphetamines, LSD, cocoa, and dairy products will cause hypertensive crises (severe blood pressure rise). It is generally recommended that no other drug be used in combination with or within a ten-hour period of the use of yohimbe.

Librium or sodium amobarbital partially blocks yohimbe effects. Indian snakeroot (Rauwolfia serpentina) also contains yohimbine and indole alkaloids. Rauwolfia is not recommended, as it takes a minimum of two days to several weeks for the body to metabolize reserpine, and there is no control over when the effect will occur. Rauwolfia is quite dangerous as an MAO inhibitor.



FLY AGARIC

*A sacrament used for initiation
and spiritual growth*

Family: Agaricaceae (Agaric family).

Botanical Name: *Amanita muscaria*.

Synonyms: Soma, asumer, amrita (Aryan), pong, pank, pongo (Siberian), bolong gomba (Magyar), and Narren Schwamm (German).

Geographical Location: Native to Europe, Asia, and North America (temperate parts of the Eastern and Western Hemispheres).

Habitat: Pine, birch, beech, and larch forests during the rainy seasons (hardwoods, conifer, or fields).

Botanical Description: This marvelous specimen can be found anywhere from 1½ to 14 inches wide at the caps, forming an ovoid button when young growing nearly flat with age. The cap is red to reddish orange with white warts even when young. Amanita can be found in other colors ranging from orange to light

brown to yellow or white, but these species can be poisonous. The gills are free and spaced apart and are white in color. A veil is present in young specimens that forms a white collar with age. The spore print is ellipsoid and creamy white. The stem is from 1½ to 12 inches high by ¾ to 2¼ inches thick. It is white to yellowish white in color with small hairlike tufts along the sides of the stem. The stem is anchored to the ground by a whitish bulb. The inner flesh of the mushroom is firm and white.



HISTORY

The name “fly agaric” is derived from the amanita mushroom, which is made into a decoction to kill flies. Probably the oldest of the hallucinogenic plants and perhaps the most widespread, the amanita has been employed for centuries as an orgiastic or shamanistic inebriant by both the Ostyak and Vogul (Finn-Ugrian peoples in western Siberia), the Chukchi, Koryak, and Kamchadal of northeastern Siberia, and several Native American tribes along the Pacific Coast. It has been suggested that some ancient “berserkers” of Scandinavia who went on periodic orgies of killing were thrown into a mad frenzy from ingesting fly agaric.

An early account of a curious Koryak custom states:

When they make a feast, they pour water on some of these mushrooms and boil them. They then drink the liquor, which intoxicates them; the poorer sort, who cannot afford to lay in a store of these mushrooms, post themselves on these occasions round the huts of the rich and watch for the opportunity of the guests coming down to make water and then hold a wooden bowl to

receive the urine, which they drink off greedily, as having still some virtue of the mushroom in it; and by this way they also get drunk.

Public Health Service Pub. #1645

Some 3500 years ago, Aryan people came down from the north into the Indus Valley of India, bringing with them the cult of soma (the only known plant to be deified). They worshipped this holy inebriant, drinking an extract of it in religious rites. More than a thousand hymns were composed and printed in the sacred texts known as the *Rig Veda*, 120 of which were devoted exclusively to soma. The Aryans were aware of the urine-drinking phenomenon as evidenced by the following quotes:

Like a stag, come here to drink!
 Drink Soma, as much as you like.
 Pissing it out day by day, O generous one,
 You have assumed your most mighty force.

VIII 4.10
Rig Veda

Soma, storm cloud filled with life,
 Milked with milk and butter,
 Navel of the Path; immortal Concept,
 Which springs to life far from here
 In unison those charged with the task,
 The blessed do honor to Soma.
 In flowing movements swollen men piss Soma.

IX 74.4
Rig Veda

In the belly of India
 Intoxicating Soma is filtered.

IX 80.3
Rig Veda

The Vedic poets speak of three filters involved in the preparation of Soma: (1) the filtering of sunlight into the mushroom, bearing its magical powers from the heavens; (2) the woolen cloth through which the juices were strained; (3) the human body.

John Allegro, who wrote *The Sacred Mushroom and the Cross*, traces this mushroom (using Sumerian tablets from Arcad and Erech) through several cultures and finds it to be a focal point in the Christian tradition. One strong point in favor of Allegro's assertion is a fresco, circa 1291, discovered on the wall of a deserted church in Plaincourault (Indre, France) that shows Adam and Eve posed on either side of the "Tree of Life." The "Tree of Life" is depicted as a large branched *Amanita muscaria* with a serpent wrapped about it. The forbidden fruit in the mouth of the serpent is clearly an apple. Allegro has also found data indicating that the entire book of Revelation, written by John the Apostle, was written entirely under the influence of soma, the fly agaric!

Heaven above does not equal one half of me.
 Have I been drinking Soma?
 In my glory I have passed beyond earth and sky.
 Have I been drinking Soma?

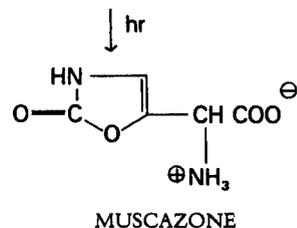
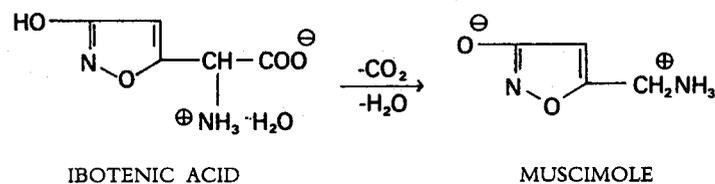
I will pick up the earth and put it here or there.
 Have I been drinking Soma?

X 119, 7-9
Rig Veda

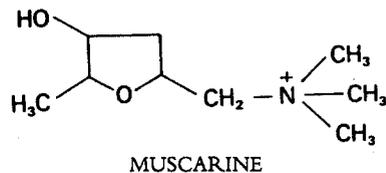
CHEMISTRY

The main toxic constituents are muscimole, a CNS hallucinogen, ibotenic acid, a precursor to muscimole, and muscazone.

Ibotenic acid easily decarboxylates and loses water to be transferred into muscimole at about 165°–175°F. Muscimole, not a genuine constituent of living *A. muscaria*, is probably produced during the drying process. Ultraviolet irradiation of ibotenic acid results in the production of muscazone.



Other alkaloids present are muscaradine and muscarine. Muscarine, a psychoactive tropane, was at one time believed to be responsible for the mental effects of the mushroom. It is now understood to be present in relatively small amounts. It is difficult for this molecule to pass the blood-brain barrier, the third filter of the Vedic poets.



PRIMARY EFFECTS

Dizziness, twitching, and possible nausea after thirty minutes followed by numbness of feet and twilight sleep for two hours, hallucinations both visual and auditory. The experience lasts from four to ten hours. Muscarine is a highly toxic hallucinogen, being a tropane. Muscimole is a CNS hallucinogen. Ibotenic acid causes flushing of the skin and lethargy or drowsiness.

PREPARATION

The fresh mushroom should be sliced vertically in ½-inch segments and heated in an oven at 165°–175°F until dried. The muscarine will mostly evaporate out of the mushroom and the ibotenic acid alter to muscimole. It is recommended that you have a friend available to help you in any emergency. The amount eaten should be conservative, perhaps a ¼ to a ½ of one mushroom with an 8-inch diameter, until you have personal data on your own body's reaction. Fasting is critical. The body does filter the muscarine, so you may wish to save the urine. Mushrooms that have dried unplucked in the ground are believed to be the most potent.

RITUAL USE

Soma has been regarded as spiritual food, which aids the growth of the spiritual body. Initiation (where the spirit comes out anew) occurs when this chemistry affects your psychic body. It is a major hallucinogen that defies comparison. Soma is the "flesh of the gods." It is therefore used in initiation ceremonies and for spiritual growth.

Among the Koryaks, the women prepare the mushrooms for the men by moistening and softening them in their mouths and then by rolling them in their hands into sausage-shaped morsels. The men either chew these or swallow them whole. Usu-

ally three agarics are taken, one large and two small. Sometimes ten to twelve are eaten, but this could easily be a lethal dose.

Mushrooms are also added to soups, sauces, reindeer milk, or bogberry (similar to blueberry) juice.

The Kamchadals prepare a wine by fermenting a mixture of amanita and bogberry juice.

The Aryans, as described in the Vedic hymns, gathered the mushrooms by the light of the full moon. The juices were then pounded out, filtered through a woolen cloth, mixed with water, milk, honey, or barleycorn infusion, and drunk during magical and religious rites.

The magical balance can be seen between muscimole and muscarine: although both are hallucinogens, they produce opposite effects on the body. One counters the effect of the other. One is a food for the spiritual body, the other a poison for the physical body.

Note of Caution: Although relatively small quantities of muscarine exist in *A. muscaria*, this is not true with other species, including *A. pantherina*, which is a white to yellow-white variety. Proper identification is extremely important.

The standard antidote for muscarine poisoning is atropine. If one of the more lethal amanitas (*A. phalloidso* or *A. verna* or *A. verosa*) has been ingested, there may be some chance of saving the victim's life if

1. There is immediate medical attention.
2. There is an immediate administration of antitoxin.
3. There is a continuous intravenous administration of glucose to maintain the rapidly diminishing blood sugar level.

The Koryaks say that if too much agaric has been taken ("leading to pressure on the stomach") 2 to 3 tablespoons of fat, oil, butter, or blubber is an effective remedy. Some tribes believe that a swig of vodka is also helpful.



MORNING GLORY SEED

*The sacrament used for death and rebirth;
increases the ability to reprogram
attitudes, behavior patterns, and goals*

Family: Convovulaceae (Bindweed family).

Botanical Name: *Ipomoea violacea*

Synonyms: Tiltiltzen, badoh negro, badoh, badungas, la'aja shnash, Mexican morning glory, heavenly blue, pearly gates, flying saucers, and blue stars.

Geographical Location: Grows profusely at various elevations in North America and Mexico. Several other varieties are found in Central and tropical areas of South America and in the West Indies.

Habitat: Moist or wet thickets, in hedges, or on the sides of hills and terraces.

Botanical Description: A large vine that often is found clinging to small trees and fences with heart-shaped leaves that are membranous, 1½ to 4 inches long by 1¼ to 3 inches wide. The flowers are white and funnel shaped, in dense open clusters. The fruit is a

one seeded capsule, oval in shape, about a ½ inch long.



HISTORY

The seeds were said to be used by Aztec priests along with ashes of poisonous insects, tobacco, and some live insects as a body rub before sacrifices to make the victim fearless. In their ceremonies, a willing victim was thought to be more valuable than an unwilling one, so the sacrament was used to create a more receptive atmosphere.

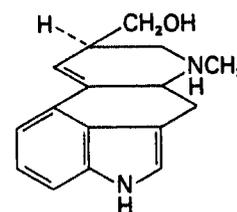
The seed was known as *tliltliltzen*, the Nahuatl word for black, the suffix indicating that it was revered as sacred. Fernández wrote of the morning glory seeds in 1573, and a Spanish record of 1629 reports that the seed in an infusion “deprives a man of his senses and is very powerful.” Those who used it were said to have “communicated with the devil, believed in the owl and sucked blood.”

Today, the Mazatecs grind the seeds in a metate, wrap the meal in a linen bag, and soak it in cold water. The decoction is fairly potent and provides a *curandera* (healer) with information about the illness possessing the patient. It has also been used to locate lost objects.

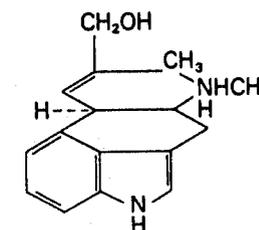
CHEMISTRY

Active ingredients are d-lysergic and d-isolysergic acid amides, lysergol, chanoclavine, elymoclavine, and ergonovine. d-Lysergic acid amide is the principle alkaloid. It is present in the seed in the form of a salt and is therefore soluble in water, but not in ether or alcohol, unless it is first hydrolyzed with a 10%

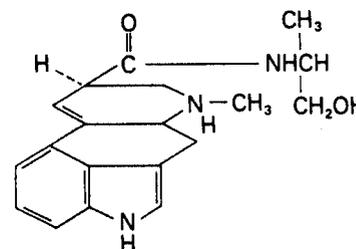
ammonium hydroxide solution. The alkaloid is also present in the leaves and stems, but in lesser concentrations than in the seeds. The effect of these alkaloids in combination is similar to LSD and other hallucinogens except it is about ten times weaker.



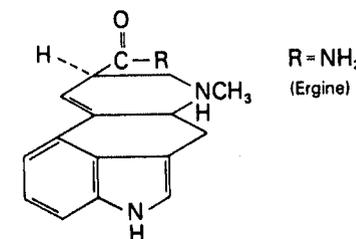
LYSERGOL



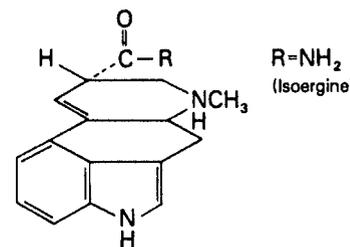
CHANOCLAVINE



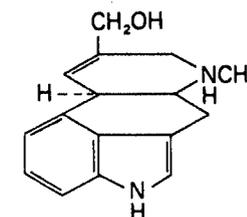
ERGONOVINE



d-LYSERGIC ACID AMIDE



d-ISOLYSERGIC ACID AMIDE



ELYMOCLAVINE

PRIMARY EFFECTS

LSD-like experience lasting from six to twelve hours. There may be slight nausea, similar to that from peyote, which can easily be eliminated by fasting and taking two or three airsickness pills. Dramamine is recommended.

PREPARATION

The most successful technique—taking into consideration the chemistry involved—is this:

1. Fast for eighteen hours before ingestion.
2. When ready for the ritual, grind the seeds in a pepper grinder. They must be powdered or they will pass through the body with little or no effect.
3. The powder should be placed in a small saucer of water and soaked for one hour. Use ½ ounce per person with a weight of 150 pounds. Three hundred seeds are equal to about 300 micrograms of LSD-25.
4. While you are waiting for the seeds to soak, take two to three dramamine (airsickness pills). A librium or scullcap tea should also be taken at this time to eliminate anxiety.
5. Put the water and the powdered seeds into a milkshake and drink. The first effects will be noticed within fifteen to forty-five minutes.
6. When you are beginning to “come down,” a librium or scullcap tea should again be taken to facilitate a smooth entry.

RITUAL USE

A person who takes a major mind alterant is actually performing an act of magic. The first and most important question that

should be asked is, “Why am I performing this act?” In other words, “What is the goal?” Classical Hinduism suggests four possibilities:

1. Increased personal power, intellectual understanding, improvement of life situation, or insight into “self.”
2. Duty, to help others, providing care or rehabilitation. Healing.
3. Fun, sensuous enjoyment, and pure experience.
4. Transcendence, liberation from the three basic illusions: space, time, and ego. Attainment of mystical union.

Once a goal has been selected and defined, the next most important question should then be asked: “What is your method of reprogramming?” I recommend reading *The Psychedelic Experience* by Timothy Leary. This manual guides one through the intermediate stages between death and rebirth. It systematically lists the levels of consciousness met after normal consciousness leaves the place of routine reality. It attempts to forewarn and prepare the voyager for the range of visions to be encountered. Leary’s manual is based on the *Bardo Thödol*. The *Bardo Thödol*, which first appeared in English as the *Tibetan Book of the Dead* in 1927, is used in Tibet as a breviary to be read or recited on the occasion of death to help the dying person concentrate on the experience he or she is about to undergo. It is a road map to the cycles of events after death that lead to either liberation or reincarnation.

In highly symbolic language, the spirit is told what to expect in each of the three stages between death and rebirth. The first stage describes psychic happenings at the moment of death; the second stage describes the dream state that follows and the “karmic” illusions that occur; and the third step describes the beginnings of prenatal feelings, or the return of the ego.

Leary's *The Psychedelic Experience* is the perfect book written for this form of magic. He has modularized each point correctly, including the ability to literally create rebirth! With this manual, one can actually reprogram attitudes, behavior patterns, and goals in life. Everyone should experience a controlled programmed LSD trip once. It is a form of initiation.

Note of Caution: Persons with any serious history of hepatitis or other liver disorders should not take lysergic acid amides. Also, ergonovine has uterus-stimulating properties. It is given almost routinely to women at the end of the second stage of labor to cause uterine contractions and reduce bleeding. This is why a warning is contained in the literature about the use of hallucinogens during pregnancy; it could cause abortion.

A list of LSD-like compounds is given for reference:

Bufotenin—An indoleamine from a plant, *Piptadenia peregrina*, and a South American toad. Action similar to that of LSD.

Caapi (wild rue)—From *Banisteriopsis caapi*, a South American jungle vine; contains harmine.

Cohoba (Niopo; parica)—From *Acacia niopo*, a Central American mimosa; contains bufotenin and other substances.

Harmine (banisterine; yageine; telepathine)—From *Peganum harmala* and other plants. Called a psychic sedative. Potent MAO inhibitor.

Iboga—From *Tabermanthe iboga*, an African plant containing ibogaine and ibogamine. Said to relieve fatigue.

Methyltryptamine (indole amphetamine)—Produces rise in serotonin in brain, as does LSD.

Myristicin—From nutmeg, produces bizarre CNS symptoms.

N, N-dimethyltryptamine—Powerful hallucinogen, five times as active as mescaline; effects appear in three to five minutes and disappear in one hour. Strong MAO inhibitor.

Psylocybin—Will be covered in detail in the next chapter.

Yagé—Another name for *Banisteriopsis caapi*. Also known as ayahuasca or caapi.

Hawaiian wood rose seed—large and small—From *Merremia tuberosa* and *M. nervosa*. I have decided not to discuss these seeds because I believe morning glory to be a superior species. *M. nervosa* has a natural coating on the seed that is related to strychnine and must be sanded off. It does not burn off or dissolve in Coca-Cola. Also, the black-brown bark of both kinds of seeds must be removed. The primary alkaloids are identical to those found in morning glory seeds. For the same results, eat 15 seeds per bodyweight of 150 pounds.



OLOLIUQUI (*RIVEA CORYMBOSA*)—
A VARIATION OF MORNING GLORY, FROM MEXICO.



BABY WOOD ROSE



PSILOCYBE MUSHROOM

*A sacrament for sex magic rituals,
love feats, and prophecy*

Family: Agaricaceae (Agaric family).

Botanical Name:

1. *Psilocybe baeocystis*.
2. *P. cyanescens*.
3. *P. pelliculosa*.
4. *P. semilanceata*
5. *P. strictipes*.

Synonyms:

1. Magic mushroom.
2. Strophana.
3. Elf's stool
4. Liberty cap.
5. Cultivator's cap

Geographical Location: North and South America (in abundance). There have recently been reports of identification in New Zealand and China.

Habitat:

1. Open lawns or near evergreens, especially conifers in the forests.
2. Found in groups among leaves in woods, lawns, and decomposing wood.
3. Grouped in clusters on debris and humus in or near conifer forests.
4. Large groups in tall grass, pastures along the road (never in dung); golf courses.
5. Conifer or mixed woods; on the earth or rotting wood.

Botanical Description:

Psilocybe baeocystis

Cap: ½ to 2½ inches wide. Blunt, rounded, cone-shaped with incurved edge when young, finally expanding to a flat wavy edge with age. Color is olive brown to buff brown with a greenish tinge at the edge (with age). Sticky when wet from a thin separable jellylike film. Has a slight point in center that is copper brown when dry. The mushroom *Naematoloma* is yellow-capped and should be avoided.

Gills: Almost entire width of gill is attached to stem. Faces are dark cinnamon or gray with purple tints, becoming lavender-gray with age. The mushroom *Agaricus* has free gills, although the spore print is similar.

Spore Print: 10 to 13.3 microns by 6.3 to 7 microns. Terete. Purple/lavender-gray. *Galerina*, a poisonous mushroom that looks similar has brown spores. *Omphalina* has white spores.

Stem: 2 to 2¾ inches tall by ¼ to ½ inch thick. Fibrous, loosely packed, white, becoming cream to yellow at the top. Veil present.

Flesh: Stem is brown. Cap is yellow but lighter than surface. No odor or taste. Stains green.

Season: End of July through February (in warmer winters).

Note: This species contains larger quantities of psilocybin. This is also the only known species to contain baeocystin and norbaeocystin, representing earlier stages of psilocybin development. Physiological activity has not yet been determined. I see this species as the most potent of the local psilocybins.

Psilocybe cyanescens

Cap: ¾ to 3 inches wide. Bluntly rounded, cone-shaped when young, becoming convex with a knob in the center with age. Color is chestnut when wet.

Gills: Far apart with dark umber faces and pale edges. Faces are cinnamon to dark, smoky reddish brown as spores mature.

Spore Print: 9 to 12 microns by 5.5 to 8.3 microns by 5 to 7.7 microns. Distinct and thick-walled. Purple-brown spore, where *P. cubensis* is more purple.

Stem: 2½ to 4 inches tall by ¾ to ½ inches thick. Stiff. Base is enlarged and often curved. Covered with silky fibers. Overall color is whitish. Veil is thin and snow white near the cap.

Flesh: White, staining blue when bruised or dried. No odor, but tastes similar to fresh grain. One dry gram of this species yields about two milligrams of psilocybin. Very potent.

Season: End of July through end of September.

Note: There are at least two species resembling *P. cyanescens* that have not yet been formally identified and named.

Psilocybe pelliculosa

Cap: ½ to 1½ inches wide, at least half as tall as it is wide. Bluntly rounded, cone-shaped with straight edge when young. Becomes bell-shaped with age. Color is yellow-brown to olive when young. Fades

to dull pale brownish yellow with greenish gray tint with age. Sticky when wet from separable jellylike film (appears translucent with radial lines from edge when wet).

Gills: Close and connected to stem. Separate with age. Edged almost white, faces are dull cinnamon brown until darkened by spores.

Spore Print: 9.3 to 13 microns by 5 to 7 microns. Distinct pore, smooth, terete to ellipsoid. Purple-brown spore.

Stem: 2½ inches to 3½ inches tall by ¼ inch thick at the top. Color is white to grayish. Covered with silky fibers, brownish toward the lower portion. Dark brown with age. Upper portion covered with powdery secretion. Veil generally absent. Stem larger at base.

Flesh: Thin and pliant at the cap. Tough stem. Both become bluish green when bruised. Odor is slightly musty.

Season: End of August through January.

Note: Although this species is small, do not let that deter you. *P. mexicana*, the most highly prized of the Mexican species, is even smaller!

Psilocybe strictipes

Cap: ¾ to 1½ inches wide. Bell-shaped to convex when young. Becomes broadly convex to flat with wavy edge with age. Color is dull yellowish brown to olive brown. Fades to cinnamon buff in center and almost white at the edge. Dingy overall with age. Film of jellylike material present when wet. Stains green.

Gills: Close, with three tiers of partial gills, connected to stem. Faces are white but become dark chocolate brown from spores.

Spore Print: 9 to 12 microns by 5.5 to 6.5 microns. Smooth with pore. Purplish brown spore.

Stem: 3½ to 5¼ inches tall by ¼ to ½ inch thick.

Straight, stuffed with pale brownish pith. Surface almost white from closely pressed fibers. Stains brownish where fibers are removed.

Flesh: Cap same color as surface, dingy, brownish, and brittle in outer layer of stem. No odor. Tastes mild. Stains bluish green.

Season: The end of September through November only.

Note: This species is very similar to *P. baeocystis* but has a longer stem.

For a complete description of all the hallucinogenic mushrooms, see *Magickal Mushroom Handbook* by Richard Miller and David Tatelman (available from Beltane Herb Company, 2311 N. 45th., Seattle, Washington 98103).



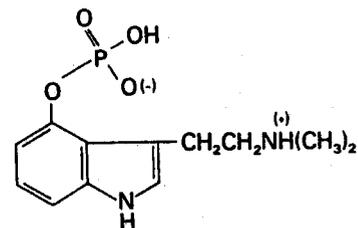
HISTORY

R. Gordon Wasson has presented evidence depicting mushroom worship dating to A.D. 300. Mushroom stone images have been found in Guatemala dating back to perhaps 1000 B.C. Some of these stones depict a young woman sitting under a mushroom with a metate. Although they were formerly thought to be connected with a form of phallic worship (due to their peculiar form), they are now associated with ancient mushroom rites.

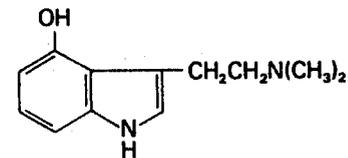
Mushrooms were doubtlessly consumed in rituals over much of Central America in ancient times, but the only tribe that is definitely known to have used *teonanacatl* ("flesh of the gods") is the Chichimecas. There are six tribes in Oaxaca today that consume sacred mushrooms: Mazatecs, Chimantecs, Chatinos, Zapotecs, Mixtecs, and Mijes. Other tribes using sacred mushrooms are the Nahoas of Mexico, the Tarascans of Michoacau, and the Otomis of Puebla.

CHEMISTRY

All psilocybe mushrooms contain the hallucinogenic alkaloids psilocybin and psilocin.

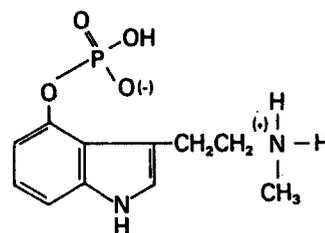


PSILOCYBIN

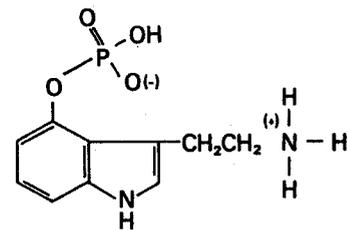


PSILOCIN

As noted in the special note on *P. baeocystis*, this species has also been found to contain baeocystin and norbaeocystin. These alkaloids are believed to interfere with the respiratory system, so it is recommended that they be used with caution.



BAEOCYSTIN



NORBAEOCYSTIN

PRIMARY EFFECTS

Colored hallucinations, muscular relaxation, hilarity, inability to concentrate, alteration of time and space perception, and feelings of total isolation from the environment. Peak occurs from one to one and a half hours after ingestion. Total experience is approximately six hours.

PREPARATION

There is really no preparation other than making sure all manure or dirt is off the mushroom. They should not be stored in a plastic bag and frozen. If you wish to store them, the only correct way is to string them by the stems and hang them upside down, free to air dry.

Once they have completely dried, then they can be powdered and placed in a bag that can "breathe." The best way to serve the dried mushroom is to powder it and mix it with a favorite liqueur. Heat over 150°F will destroy much of the psilocin. In other words, spaghetti dinners are nice only if the mushrooms are added to the sauce at the last moment.

RITUAL USE

Sex magic: The first use of sex within the rituals of western traditions of magic began with the Ordo Templi Orientis (O.T.O.), an 800-year-old Masonic order in Germany. Members had studied the Hindu traditions of Tantra and found that the energy contained in those rituals was greater than in any other known technique. At the turn of the century, Aleister Crowley became their new Outer Head of the Order (O.H.O.) and rewrote those rituals for a more contemporary application. For a clear picture of this technique, it is recommended that the student first read chapter 16 of *The Tree of Life* by Israel Regardie, followed by pages 82–86 of *Liber Aleph, The Book of Wisdom or Folly* by Aleister Crowley. The "Mass of the Holy Ghost" is described on page 86:

de Formula Tota
on the complete formula.

Here then is thy Schedule for all Operations of Magick.

First: thou shalt discover thy True Will, as I have already taught thee, and that Bud therefore which is the Purpose of this Operation.

Next, formulate this Bud-Will as a Person, seeking or constructing it, and naming it, according to thine Holy Qabalah, and its infallible Rule of Truth.

Third: Purify and consecrate this Person, concentrating upon him, and against all else. This Preparation shall continue in all thy daily Life. Mark well: make ready a New Child immediately after every Birth.

Fourth: make an especial and direct Invocation at thy Mass, before the Introit, formulating a visible Image of this Child, and offering the Right of Incarnation.

Fifth: perform the Mass, not omitting the Ipiklesis, and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine Eagle.

Sixth: at the Consumption of the Eucharist accept this Child, loosing thy Consciousness in him, until he be well assimilated within thee.

Now then do this continuously, for by Repetition cometh forth both Strength and Skill, and the Effect is cumulative, if thou allow no time for it to dissipate itself.

I will now describe in simple terms how this formula is applied to sex magic:

1. Discover your true will. What is the purpose of the operation? Or perhaps you wish to have some event occur, etc.
2. "Name it"—as a person, an entity which has its own personality. It could be that wish to change a habit. If

that is the case, then treat this new proposed change as a new entity, a new person who is not you. This is the detail to the purpose.

3. Purify and consecrate this new person. This is the point where you and your mate generate the desire, the foreplay with each reminding the other continuously of the purpose of the operation. This is the bud-will.

4. Formulate an image of this bud-will into a child (a magical child). With entry, you both begin to redefine the child. The proper term for this is synergy: the creation of new information to add and supplement the original intent. It is the invocation. You begin to live what you create. For visualization, the Red Lion is the male essence and the White Eagle is the female menstruum.

5. Form a bond with the gold ring. This is the climax! The Red Lion becomes the White Lion and the White Eagle becomes the Red Eagle.

6. Consume the eucharist and know that no other energy is necessary. After the climax, both male and female should eat the semen and menstruum. The eucharist in alchemical terms is the Philosopher's Stone.

Repetition of the thought and act brings strength and skill.

Note: The thought during a sexual climax . . . happens! (This is the Masonic secret.)

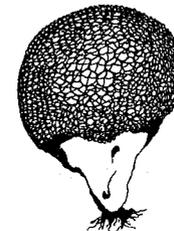
In this ritual it should be noted that only odd numbers of mushrooms should be eaten, never even numbers.

Mexican Love Feast: Each adult takes four, five, six, or thirteen pairs of mushrooms and experiences his or her own inner ecstasy while sharing feelings of brotherly love with the others. The curandero may chant or dance periodically during this event.

Mexican Prophecy Ritual: Before the ceremony a chocolate beverage is usually served. Women sing, dance, and clap hands. The curandero gathers some corn, parrot feathers, cacao beans, copal resin, green tobacco, and bark paper. He has fasted since noon of the preceding day. For five days he has abstained from sex, alcohol, meat, and salt. This will continue for another five days after the ritual (otherwise he believes that he risks going mad). At sunset the altar candles are lit. Those present are seated on the floor. The question for prophesy is decided and clarified. The mushrooms are then eaten in pairs during a period of one hour. As many as fourteen pairs can be eaten. No one is allowed to leave. Silence is maintained. The curandero rubs green tobacco on his head and stomach and on the back of his neck. He blows out the candles. At 1:00 A.M. the prophecy begins.

Note of Caution: Make absolutely positive identification of the species of mushroom to be used. Also note that *P. baeocystis* contains other alkaloids that should not be used by any one with respiratory problems. In Mexico it is said that the mushroom is capable of driving a person mad if certain precautions are not taken. For this reason pregnant women do not consume the mushroom in Oaxaca.

Other intoxicating mushrooms are the Amanita, Conocybe, Panaeolus, Stropharia, Pholiotina, and the Copelandia. All are described in Magickal Mushroom Handbook by Richard Miller.



GI'I-SA-WA (*LYCOPERDON MARGINATUM*) Puffball found in the temperate forests of Mexico. Nonvisual hallucinogen. Some related species grow wild in the United States.



THORN APPLE

*A sacrament used for
astral projection*

Family: Solanaceae (Nightshade or Potato family).

Botanical Name: *Datura stramonium*.

Synonyms: Jimson weed, devil's apple, stinkweed, Jamestown weed, yerba del diablo, angel's trumpet, and Gabriel's trumpet.

Geographical Location: Native to southwestern United States, Mexico, Central America, India, and Asia.

Habitat: Sandy soil areas; flatlands; open, semidry, low-land meadows and roadsides.

Botanical Description: A coarse annual herb that branches freely, attaining the height of about 3 feet. It has a long thick and whitish root with many fibers. The stem is smooth and erect with many branches. The leaves, large and angular and 4 to 6 inches long with a coarsely toothed margin, grow singly in the forks of

the branching stems. The flowers are large, about 3 inches in length, and encased in a calyx; they are long and tubular and swollen below, ending in five very sharp teeth. The top part of the flower, the corolla, is pure white and half-opened in a funnel shape with six prominent ribs extending into six sharp pointed segments at the top of the flower.



HISTORY

The name *datura* originated from early Arabian names such as *datora* and *tatorah*. Early Sanskrit writings refer to these drugs as *dhurstura* and *unmata*. The name "Jimson weed" comes from Jamestown, Virginia, where a colonist found *datura* growing near a pile of rubbish discarded by the ships at dock.

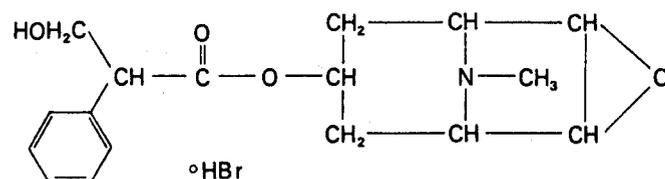
In India, women known as "mundane ladies" (prostitutes) would use "knockout drops" (*D. metel*) for intoxicating, then robbing, their clients. It is a powerful narcotic.

Old Chinese herbal medicine texts state that if equal amounts of Jimson weed and *Cannabis sativa* are gathered in the seventh and eighth moon, dried in the shade, pulverized, and taken in wine, the preparation ingested would produce a narcotic anesthesia so effective that operations and cauterizations could be performed with little or no pain.

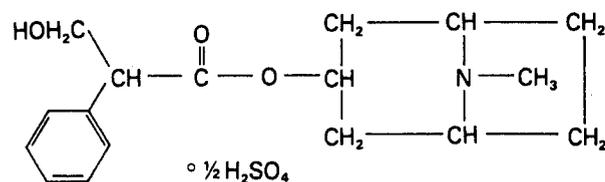
The Algonquians of eastern North America would make a drink containing Jimson weed, *wysocan*, for young boys to take when initiated into manhood. A type of violent madness would occur for about twenty days with a total loss of memory of their former life. When the boy regained consciousness, he would start adulthood forgetting that he was ever a child.

CHEMISTRY

The principal active component is scopolamine (hyoscine). Other alkaloids are atropine, hyoscyamine, mandragorine, and other tropane alkaloids. These are all parasympathetic depressants.



SCOPOLAMINE HYDROBROMIDE (HYOSCINE)



ATROPINE SULFATE (TINCTURE OF BELLADONNA)

PRIMARY EFFECTS

Parasympathetic depressant. Hallucinogen and hypnotic. A hypnotic produces low alpha and spindle alpha brain activity. This does not allow deep sleep to occur although it does lower brain patterns to states where dreams occur.

PREPARATION

DO NOT INGEST! The leaves are smoked (Don Juan's "little smoke"). *Cannabis sativa* may be added. The dose should be less than 2 grams per session, taken less than once per week.

RITUAL USE

In 1658, Porta wrote in his book *Natural Magick* that a potion containing henbane, mandrake, stromonium, and belladonna was drunk to make a man act like a beast—probably one of the origins of lycanthropy.

A traditional technique for witch's flying ointment was to take the fat of an animal or even a child and simmer it in the fresh juice of stromonium, water parsnip, aconite, cinquefoil, and deadly nightshade. Soot was added to blacken the mixture and then the ointment was rubbed over the entire body. A broom was sometimes used to put more of the ointment up into the vagina—by this time the witch was really hallucinating and experienced "flying on her broomstick to the sabbath." This is a classic example of astral projection.

To control the experience of astral projection, the recommended procedure is to fast the day before the experiment (abstaining from drugs also). In the afternoon secure your room from sound and other possible distractions: telephone, visitors, etc. Smoke two large joints of datura, about 1 gram each. Then lie back and allow the effects to occur. To get a better idea of the expected effects and what you might do with this experience, I recommend the book *Journeys Out of the Body* by Robert Monroe.

Note of Caution: Datura can be detrimental to the heart because of the tropanes. A tolerance is built up to the tropanes in the parasympathetic system, thus requiring more datura to achieve the same effects. This is not true with their effects on the heart and severe damage may occur. This is why this and related tropanes should never be ingested. They are extremely toxic.

Other tropane-containing herbs which may be used similarly

1. Belladonna (*Atropa belladonna*)—also known as deadly nightshade. Used originally to dilate pupils attractively, hence belladonna.
2. Henbane (*Hysocyamus niger*)—also known as devils' eye. Traditional use was as a flying ointment for ritual.
3. Mandrake (*Mandragora officinarum*)—also known as may-apple. Believed to be magical because its root structure resembled a man.
4. Monkshood (*Aconitum napellus*)—also known as wolf's bane or aconite, was traditionally considered to be the most important of the Solanaceae group as it was used to fight the werewolf.
5. Mint Bidis (nontobacco cigarettes from India). The ingredients are spearmint, gigantic swallow wort, thorn apple, holy basil, marjoram, sour orange, and papaverine. Mint Bidis contains 65 milligrams scopolamine and 16 milligrams atropine per cigarette.

The first four can be made into extracts with ethyl alcohol. A smoke is then prepared by dipping a cigarette or herbal into the extract and letting it air dry.



BELLADONNA



HENBANE



MANDRAKE

QUICK REFERENCE CHART

Most of the botanicals described in this book are legal today.

COMMON NAME	PRINCIPAL AGENT	SUGGESTED USE	EFFECT
Belladonna	Atropine, scopolamine	Ointment	Strong hallucinogen
Betel nut	Arecoline	Chew as plug	Stimulant
Broom, Scotch broom	Cytisine	Smoke	Strong sedative
Bufotenin	Bufotenin	Ointment	Hallucinogen
Caapi	Harmine	Tea	Stimulant
Calamus	Asarone	Eat	Mild hallucinogen
California poppy	Glucosides	Smoke	Mild euphoriant
Catnip	Nepetalactone	Tea	Mild hallucinogen
Cinnamon	Unknown	Smoke	Mild stimulant
Choba	Bufotenin	Ointment	Hallucinogen

COMMON NAME	PRINCIPAL AGENT	SUGGESTED USE	EFFECT
Coffee	Caffeine	Brew	Stimulant
Conocybe mushroom	Psilocybin, psilocin	Eat	Mild hallucinogen
Copelandia mushroom	Psilocybin, psilocin	Eat	Mild hallucinogen
Damiana	Unknown	Smoke	Mild stimulant
Ephedra	Ephedrine	Tea	Stimulant
Fly agaric	Muscimole, muscarine	Eat	Strong hallucinogen
Galangal root	Rhizome	Tea	Mild hallucinogen
Guarana	Caffeine	Tea	Strong stimulant
Harmine	Harmine	Tea	Stimulant
Hawaiian wood rose	Lysergic acid amides	Eat	Strong hallucinogen
Henbane	Atropine, scopolamine	Ointment	Hallucinogen
Hops	Lupuline	Tea	None
Hydrangea	Hydrangin, cyanogenes, saponin	Smoke	Stimulant
Iboga	Ibogaine, ibogamine	Tea	Stimulant

COMMON NAME	PRINCIPAL AGENT	SUGGESTED USE	EFFECT
Juniper	Unknown	Smoke	Hallucinogen
Kava Kava	Kawain, pyrones	Tea	Mild hallucinogen
Kola Nut	Caffeine	Tea	Stimulant
Lobelia	Lobeline	Tea	Mild euphoriant
Mandrake	Scopolamine	Tea	Hallucinogen
Mate	Caffeine	Tea	Stimulant
Mint Bidis	Atropine, scopolamine	Smoke	Mild hallucinogen
Monkshood	Atropine, scopolamine	Ointment	Hallucinogen
Mormon Tea	Ephedrine	Tea	Stimulant
Morning glory seed	Lysergic acid amides	Eat	Strong hallucinogen
Nutmeg	Myristicin	Tea	Mild hallucinogen
Panaeolus mushroom	Psilocybin, psilocin	Eat	Mild hallucinogen
Passionflower	Harmin alkaloids	Smoke or tea	Mild stimulant
Periwinkle	Indole alkaloids	Tea	Hallucinogen

COMMON NAME	PRINCIPAL AGENT	SUGGESTED USE	EFFECT
Pholiotina mushroom	Psilocybin, psilocin	Eat	Strong hallucinogen
Prickly poppy	Isoquinilines, photopine, bergine	Smoke	Narcotic-analgesic
Psilocybe mushroom	Psilocybin, psilocin	Eat	Strong hallucinogen
Scullcap	Unknown	Tea	Tranquilizer
Snakeroot	Reserpine	Tea	Tranquilizer
Stropharia mushroom	Psilocybin, psilocin	Eat	Hallucinogen
Tea	Caffeine	Tea	Stimulant
Thorn apple	Atropine, scopolamine	Smoke or tea	Strong hallucinogen
Tobacco	Nicotine	Smoke	Strong stimulant
Valerian root	Chatinine, valerine	Tea	Tranquilizer
Wild lettuce	Lactucarine	Smoke	Mild narcotic-analgesic
Wormwood	Absinthine	Liqueur	Narcotic-analgesic
Yage	Harmine	Tea	Stimulant-hallucinogen
Yohimbe	Yohimbine	Tea	Mild hallucinogen

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