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PSI & THE PSYCHEDELIC EXPERIENCE

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Psi and the Psychedelic Experience



Welcome to the April 2011 issue of *Paranthropology*, which this month has the general theme of "Psi and the Psychedelic Experience". This issue comes just a couple of weeks after a momentous psychedelic event at the University of Kent - "Breaking Convention:

A Multidisciplinary Conference on Psychedelic Consciousness" - which saw an epic gathering of academics and psychedelically minded folk over the course of two gloriously sunny days in Canterbury. There were over 600 people in attendance which, to my mind at least, testifies to the growing interest in the psychedelic experience and the expansion of our understanding of consciousness. I hope that this issue can make at least a small contribution to that search for understanding.

The main focus of this issue will be on the intersection of the psychedelic experience and ostensible psi phenomena (as well as other highly peculiar experiences). There would appear to be a distinct correlation between the use of psychedelic substances and the experience of paranormal-like phenomena. In "Adventures in a Yorkshire Landscape" Andy Roberts, author of *"Albion Dreaming: A Popular History of LSD in Britain"*, details a peculiar LSD fueled adventure. In "Connecting, Diverging and Reconnecting: Putting the Psi Back in Psychedelic Research", Dr David Luke provides an overview of the long association of psychedelic drugs with paranormal experiences and points to the necessity of a multi-disciplinary approach to the study of this intriguing cross-pollination. In "Mushroom Dream Ceremony: A Sorcerer's Apprentice Guided to the Unknown" Alysa Braceau tells the story of her apprenticeship to a Native American sorcerer's tradition and details her experiences with psilocybin mushrooms. Serena Roney-Dougal has contributed a chapter from her book *"Where Science and Magic Meet"* outlining her research into the possible link between the pineal gland, endogenously produced DMT and psi experiences. It makes for fascinating reading. In "Psi and Psychedelics: One Episode of Many" Jean Millay, a pioneering researcher in the intersection of psi and psychedelics, gives an interesting account of one of her experiences in which the two became intertwined. Mark Schroll gives an account of an OBE while taking too much nitrous oxide at the dentist as a child. "Psychedelics and Spirituality" by Peter Barrett gives an overview and comparison of the literature on mystical and psychedelic experience, and in "In Memory of Stan Gooch" Robert Schoch and Oana R. Ghiocel give an insight into the life work and theories of Stan Gooch, who passed away in September last year. Also included is a complete catalogue of psychedelic titles from Deep Books for those of you who might want to read a little deeper into the subject.

Enjoy!

Jack Hunter

Adventures in a Yorkshire Landscape

Andy Roberts

The year was 1974, my big acid year. There was a plentiful supply of outstanding LSD available and I and small group of trusted psychonauts sallied weekly into the mystic to see what would happen. We thought we were adept trippers, able to handle any weirdness the drug could throw at us but, there were one or two events that we found baffling and which shook us to our collective core

My girlfriend Helen had been 'studying' the Tarot, in the somewhat lackadaisical way we dipped in and out of the occult in those days and thought it would be interesting to see what happened if we took acid at the same time.

Helen, I and Andy our friend took some acid and Helen told us what she intended. The pack (Rider-Waite tarot) was shuffled by us all and Helen dealt the cards. Firstly she dealt us a card each, face down. This would be a representation of our general character. Then she dealt a fourth card which, when turned, would denote the 'quality' of the trip. And she dealt a final card, face down, to be turned over in the morning. We turned the 'character' cards over. I can't, now, recall what cards they were, but in the ambiguity of the tarot, they were interesting and prompted some discussion.

So far, the acid hadn't hit. A tingle here and a perception shift there but nothing major. We knew it would come. Then we turned our attention to the card that was to denote the 'quality' of the trip. One of us turned it over. It was the Death

card in all its stark, skeletal symbolism. Subtleties and nuances of meaning in the death card meant nothing to us. This was, and meant, DEATH. In that moment, the trip hit us like a hammer. The walls melted, logic and proportion fled the scene and my stomach turned to ice. The expressions on the faces of my fellow trippers showed they were having exactly the same experience.

Panic swelled and we needed to change the vibe. Coats on, and the traditional mid trip walk was embarked upon earlier than expected. We sallied forth from the bungalow into the thick pulsing dusk, walking quickly, trying to distract ourselves from the tsunami of foreboding enveloping us. We scurried into the centre of the tiny village heading for a friend's house. A guy came out of the phone box as a police car pulled up. He was visibly distraught, screaming, 'He can't be dead, he can't be dead' at the police driver. In the context of the tarot card and our growing panic, the word 'dead' was not what we wanted to hear, and any form of police activity the last thing on our minds. What the fuck was going on?

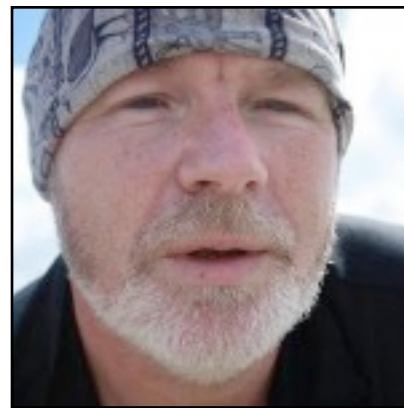
Gathering our rapidly disintegrating resolve, we pressed on, to see if Chris would be in with his open fire, chessboard, dope and Grateful Dead albums. He wasn't. Our salvation was gone. We daren't go back so we went forward, to the brow of a hill which overlooked Hartshead church and Hightown, an area of country lanes and fields. About a mile away, at the cross roads, we could see coloured lights. We had no idea what they were, but they offered a goal to reach and a diversion from the panic, so we set off into the dip toward them.

When we came out of the dip, about 400 metres from the lights, we could see what they were. It was a – then state of the art - police Range Rover with an extending coloured flashing light, an ambulance and two police cars. For fuck's sake! We were driven on by morbid curiosity, now utterly convinced that the trip was out of our control. Trying to look nonchalant (have you tried that recently in an Afghan coat and purple loon pants?) we walked past the lights; a motorbike had gone through the wire fence and at that moment, a body was being lifted out of the field. As we watched, aghast, a car screeched to a halt and a woman got out, saw the body and let out a blood curdling animal howl of anguish that cut through all time and everything ever and now and froze us to the spot. It didn't take a genius to work out this was the dead biker's mother and we had witnessed her seeing her dead son.

We walked fast for a long time, jabbering to each other. What had we witnessed? What had we been part of? In our deluded tripping minds, by mixing acid with the tarot and drawing the death card as the emblem of our trip, we had in some way 'caused' the events to happen. It was a long night before we returned to the bungalow. Among the discarded tarot cards, one still lay face down,, shimmering in the end of trip dawn, freighted with unseen meaning. We turned it. It was the Fool. What else could it be? This further confirmed our belief that the death card represented what was going to happen during the trip and the fool card showed us we had been taught a lesson. We were absolved. Free in the new morning to start afresh unburdened by the events of the previous evening. We read into it what we needed to.

Of course, a more rational view might be that the whole experience was a complete coincidence, chance and interpretation that our trip appeared to predict a death when in reality, we were just stoned observers to a tragic event in the real world, stupidly believing we were in some way connected to it. I don't know and my take on the events- still strong in my memory after 37 years varies depending on whom I'm talking to and what I allow myself to believe. One thing I remain certain of is that if you take LSD and essentially start playing games with the multiverse you must accept that what happens to you will not necessarily be what you expected or wanted.

Caveat emptor!



Andy Roberts has authored or co-authored 12 books on a wide variety of subjects from the fringes of society. His interest in psychedelic drugs, specifically

LSD, stems from a thorough experiential grounding in the counterculture of the 1970s, which led him to write *Albion Dreaming*, a social history of LSD in Britain (Marshall Cavendish, 2008). Andy contributes to a number of magazines including *Fortean Times*, for which he has written feature articles for many years and co writes a sceptical monthly column about the UFO scene. He believes the secret of the universe can be found in the music of the Grateful Dead. In the real world he works for a Housing Association.

CONNECTING, DIVERGING, AND RECONNECTING: PUTTING THE PSI BACK INTO PSYCHEDELIC RESEARCH¹

BY DAVID LUKE

It's great to have so many wonderful characters here from the field. Were the great scientist Isaac Newton in my place now, he would say how he only got to this position by standing on the shoulders of giants. I rather regret that Isaac Newton isn't standing where I am now, because he would probably do a better job of it. Nevertheless, I have taken a few tips from him and read through many of the past presidential addresses.

In looking through them, I found a recurring suggestion that parapsychology can both gain something and give something to other fields of enquiry through its research activities. The fields highlighted to benefit from this cross-fertilisation are usually physics, biology, and of course, psychology. I would like to echo that sentiment but broaden the usual list and assert, or in some cases reassert, our valued interaction with other fields and branches of investigation such as anthropology, archaeology, ethnobotany, phytochemistry, neurobiology, psychopharmacology, and the closer branch of transpersonal psychology, along with its emerging ecological neighbour, ecopsychology.

One particular point of contact where each of these disciplines or subdisciplines connects with our own is in the study of consciousness and its altered states, the specific point of interaction being with the "re-emerging" area of psychedelic research. The relationship to parapsychology of this relatively uncharted region of investigation has been my main academic interest for several years and, if you will allow me to take you on a short journey down the metaphoric rabbit hole, I hope to show you why, like Alice, I grow forever curiouser and curiouser!

Some ancient origins of psi, as we all know, can be traced back in the historical record in one direction to the oracles of Delphi in ancient Greece. The seeresses would sit atop a stool and prophesise in delirious altered states, which some researchers have identified as being caused by psychoactive hydrocarbon gases issuing forth from the rock fissure (see, e.g., Devereux, 2008). Another theory holds that the psychedelic plant henbane (*Hyoscyamus niger*) was used in the temple, because the plant was once called "pythonian" by the ancient Greeks in honour of Python: the visionary serpent goddess venerated by the seeresses at the temple, who were themselves called the pythia (e.g., see Rudgley, 1998). That was until

¹ This article is the Presidential Address delivered at the 53rd Annual Convention of the Parapsychological Association, Paris, France, July 22–25, 2010.

the mythical Apollo slew the goddess and took her place, after which time henbane became sacred to Apollo as well (Hocking, 1947).

Spreading the net wider and further back, into prehistory even, we find remnants of shamanism going back millennia in all directions across the globe—though we cannot be certain that the magical practices we find in the historical and anthropological record mimic what our ancestors in prehistory did, but they certainly give us clues. What we do know of shamanism in more recent times is that practitioners of this art utilise techniques for altering consciousness apparently conducive to psychic diagnosis, clairvoyance, telepathy, precognition and spirit communication, which they do in the name of their community. The techniques they have used for entering altered states can be crudely summarised by the five Ds (though there are more techniques); drumming, dancing, dreaming, diet and drugs. It is with the last category, drugs, that I found reports of the intentional use of psychedelic plants for psychic experiences across all five continents, from the use of nicotine-rich pituri (*Duboisia hopwoodii*) by indigenous Australians (Australian Institute of Parapsychological Research, 2004) and datura (*Datura metel*) on the Indian subcontinent (Schultes & Hofmann, 1992), to the use of iboga (*Tabernanthe iboga*) in central Africa (Pinchbeck, 2002), Syrian rue (*Peganum harmala*) in north Africa and the Middle East (Rudgley, 1998), mandrake (*Mandragora officinarum*) in Europe (Müller-Ebeling, Rätsch, & Storl, 2003), and fly-agaric (*Amanita muscaria*) mushrooms in Siberia (Rudgley, 1998) and north America (Wasson, 1979). And then we have a whole medicine cabinet full of different “psi-chedelic” plants and fungi in Mexico alone, ranging from the use of peyote cacti (*Lophophora Williamsii*) by the Huichol Indians in the North (Slotkin, 1956), to teonanacatl (mushrooms of the *Psilocybe* genus) and ska pastora (*Salvia divinorum*) use by the Mazatecs in the South (Soutar, 2001; Wasson, 1962)—not to mention South America, where we find an enormous pharmacopeia of natural plant psychedelics that have been used traditionally for psychic purposes for millennia.

For instance, we heard earlier today about the Amazonian jungle decoction, ayahuasca (often a mixture of *Banisteriopsis caapi* and *Psychotria viridis*), which is used by some healers to diagnose illness by apparently enabling them to see inside the body of their patients in a manner like X-ray vision (Dobkin de Rios & Rumrill, 2008). About a hundred years ago, early researchers investigating the alkaloids contained within the brew even named one of them “telepathine” (harmine) because of the apparently psychic experiences people typically had when taking it (Beyer, 2009).

Strictly speaking, of course, it would be a misnomer to call these substances “drugs” in the medical sense because their context of use does not fit well within the medical model. Imagine going to your doctor to find out what is wrong with you and instead of her prescribing you drugs for some physically defined illness she suspects you have, the doctor pops open the pills and takes them herself. She then diagnoses your illness by staring

into your organs without the aid of any mechanical devices and treats you directly by singing and blowing tobacco smoke over your head. For this reason, these substances have a number of different names depending upon which intellectual territory they occupy for those describing them.

For law enforcement agencies they are narcotics or drugs; for medics and traditional scientists they are hallucinogens, because they cause hallucinations—a term which conveniently obscures more than it explains—for therapists and those researching the potential benefits of these substances, they use the more neutral “psychedelic,” simply meaning “mind manifesting” (Osmond, 1961). Finally, for those viewing their use through a spiritual lens, they are entheogens, meaning “making the divine within” (Ruck, Bigwood, Staples, Wasson, & Ott, 1979), indicating their capacity to induce mystical experiences and their propensity to be used as a sacramental. This sort of use can be found in shamanism and in the few organised religious movements that exist that use such plants, such as the Native American Church in the U.S. and the Santo Daime in Brazil.

Perhaps more accurately, Stan Krippner (2006) terms them “potential entheogens,” for they do not automatically induce mystical or spiritual experiences, but may do so for some people when both the “set” and the “setting” are conducive to it, that is, when the person is in the right frame of mind and the right environment, as in the recent experiments with psilocybin and mystical experience at Johns Hopkins University (Griffiths, Richards, McCann, & Jesse, 2006). The rogue psychologist Timothy Leary’s one unequivocally useful contribution to the study of psychedelics was the notion that set, setting *and* substance are all important determinants in the psychological outcome of a psychedelic trip (Leary, Litwin, & Metzner, 1963). But the “substance” could in fact be any state-altering technique, be that LSD, holotropic breathwork or the ganzfeld. And these same principles of set, setting, and substance can fruitfully be applied to a shamanic journey or a psi experiment employing altered states.

In journeying into these shamanic realms of other cultures, it’s clear that a richer connection needs to be forged between our discipline and that of anthropology. Having recently conducted a review of the overlap between these two fields, I found that there still remained a clear divide between what anthropologists and parapsychologists did in their research of the paranormal in other cultures (Luke, 2010a).

Anthropologists, particularly further back in the past, tended not to consider the ontological basis of the apparently paranormal and so cared little for proving or disproving the validity of the phenomena they observed or, more often, the phenomena they were informed about. Commonly, until the formation of the *Society for the Anthropology of Consciousness* and its earlier incarnations in the 1970s, virtually all anthropologists were of the public opinion that the paranormal was merely delusional “primitive” thinking and that the only approach to the subject matter was to treat it merely as an irrational belief.

Fortunately, following the revolution started by the anthropologist Joseph Long at the 1974 meeting of the *American Anthropological Association* (Long, 1977), researchers in this field began taking a more open-minded approach to the study of magic and the paranormal in other cultures, although very few actually conducted controlled experiments. Some did, of course, notably Patric Giesler (1985) and Michael Winkelman (1979, 1981) in the late 1970s and early 1980s. However, this trend did not advance far despite the continuing growth of the anthropology of consciousness and, even now, very few anthropologists who study paranormal phenomena and transpersonal experiences are concerned with their ontology.

On the flip side, in the past we had parapsychologists who conducted cross-cultural research into the paranormal, but who generally attempted to do field psi experiments without applying any of the cultural insights that are only gained from years of ethnographic study and immersion in a different culture. I could give numerous examples from the literature, such as Robin Taylor (2000) honestly admitting his naïve assumption that rural Fijians would understand the principle of random number generators—but my own experience probably suffices. In attempting to persuade an Ecuadorian shaman that I had just met to let me conduct a computerised precognition experiment during his ceremony, I was promptly given a clear but indirect answer. He pointed me in the four directions and blew a large conch shell up my backside. Miles from civilization, this was the realm of Nature and there was to be no use of computers during his ceremonies, and that was that.

Back in the 1980s, Patric Giesler was well aware of this methodological disparity between the two fields and proposed a multimethod approach and a system of study he called “psi-in-process” (Giesler, 1984). The multiple methods involved using ethnography to inform experimental design, and the psi-in-process approach utilised naturally occurring variables so that no artificial factors became forced across the cultural divide. In this manner, Giesler began with a specific experimental design but gradually adapted it in the process of learning more about the culture, so that in the end his experiment resembled, in as many ways as possible, a client’s consultation with a shaman to obtain knowledge about the location of a lost object (Giesler, 1985).

Very little “anthropological parapsychology,” as Giesler (1984) called it, is actually conducted these days, though I would say that one of the few such attempts to adopt the in-depth Gieslerian method is that of Serena Roney-Dougal and her immersive approach to studying yogis and Tibetan Buddhist meditators (e.g., Roney-Dougal & Solfvin, 2006). One of the drawbacks of Giesler’s ethnographically informed experimental approach, however, is that it requires a long-term commitment to live among the people you study, often for several years. Roney-Dougal’s extensive work is commendable in this regard in that she spent the best part of 6 years living in ashrams and monasteries in India conducting her psi research.

The psi-in-process approach can be usefully applied to our own indigenous research too, by looking for everyday occurrences of psi. The biologist Rupert Sheldrake has in recent years picked up this baton and has run far with it, with research into ordinary, everyday psi experiences like the sense of being stared at, and telephone, text message, and even e-mail telepathy (e.g., Sheldrake & Smart, 2003).

But the kinds of everyday psi experiences we have here in Europe often look rather pale compared to those bright and colourful ones occurring under the influence of psychedelics. To give an example, one year Stan Krippner was good enough to bring along the anthropologist Jeremy Narby as the PA after-dinner speaker, and he was able to give us some insight into his astonishing research with ayahuasca. Narby (1998) had been impressed with the inordinate number of times that people under the influence of ayahuasca said that they saw two intertwined snakes, and he took this as a symbolic interpretation of seeing one's DNA, which some people do indeed claim they can do on ayahuasca. Now, unlike most anthropologists, certainly those of the past, Narby didn't just leave his speculation there but instead arranged to take three molecular biologists out to the Amazon jungle for their first trip there, and indeed their first ayahuasca trip too.

All three of the biologists beheld visions while on the psychedelic brew which helped them gain some insight into their research and which, ultimately, changed their worldview. Narby (2000, p. 302) writes: "The American biologist, who normally worked on deciphering the human genome, said she saw a chromosome from the perspective of a protein flying above a long strand of DNA."

Such phenomena also has its counterparts outside of anthropology. The biochemist Kary Mullis, who received the Nobel Prize for inventing the polymerase chain reaction (PCR), thereby significantly advancing DNA research, said that taking LSD had been invaluable to his discovery because it helped him to visualise sitting on a DNA molecule and watching the polymerase go by (Mullis, 1998). It has also recently been announced, amid some controversy (for this story may well be apocryphal), that the geneticist Francis Crick was under the influence of LSD when he had a vision of the double helix structure of DNA in 1953 (Rees, 2004), a discovery for which he was also jointly awarded the Nobel Prize.

Clearly the psychedelic-DNA evidence isn't conclusive, however, as it teeters on the divide between the paranormal and the power of the imagination stimulated by psychedelics. But, had Narby rejected the accounts of the shamans out of hand, as his academic background had trained him to do, he would never have attempted to even verify the shamans' claims, let alone defend them. As an aside, one case that would tend to support these scientists' visionary experiences of DNA is August Kekulé's (1890) experience while in a hypnogogic reverie, where he envisioned the undiscovered ring shape of the benzene molecule as a snake eating its own tail.

However, we suspect that there were no drugs involved this time because this was back in 1862, when virtually the only psychedelic substance available to scientists was nitrous oxide, of which William James made good use, of course. James came up with a lot of good stuff, and is to be respected for his psychical research and philosophy, but his experiences with nitrous oxide were unable to produce more benzene rings, but rather just a few circular attempts at bringing back the ineffable meaning of life and the universe—Rumsfeldian phrases like: “There are no differences but differences of degree between different degrees of difference and no difference” (James, 1882, p. 202), which James considered to be his most coherent and articulate sentence under the influence.

James aside, Kekulé wasn’t the only one to make chemical discoveries in a reverie. The Swiss chemist Albert Hofmann had what he called “a peculiar presentiment” (Hofmann, 1983) and broke his strict laboratory protocol by going back to investigate an apparently medically ineffective chemical he had created 5 years earlier. The chemical in question, LSD-25, was just one of a number of ergot-derived compounds that Hofmann had created over the years. In 1943 he resynthesised the dormant chemical because, as he later confessed, he had heard it calling to him (Luke, 2006b), and upon accidentally ingesting a small amount, Albert found himself having the first-ever LSD trip, during which he also had the first ever LSD-induced out-of-body experience. I can now report that many, many people have had one since.

Incidentally, in an article published in the conservative English broadsheet newspaper the *Daily Telegraph* (2007) a few years ago, Albert Hofmann was voted the greatest living genius according to a random e-mail survey of 4,000 British people. And I think the profound and ostensibly paranormal effects of LSD may be why.

It’s here at the dawning of the field of psychedelic research that we find that strong (one could say “covalent”) bonds were forming with the study of parapsychology (Luke, 2006a). By 1950, just before LSD had found its way out of the Swiss laboratories, a medical doctor at Guys Hospital in London by the name of John Smythies had begun experimenting with mescaline (Smythies, 1987). Although it had been isolated from peyote in 1886, mescaline had remained under the radar for all but a handful of psychonautically curious scientists. One of the few accounts of its use until that time was reported in the *La Revue Métapsychique* here in Paris by the French researcher Rouhier (1925), who gave an extract of peyote to six participants, one of whom developed fairly compelling ESP for a brief period and was able to identify several objects in a nearby room.

In 1950, Smythies—who was a member of the *Society for Psychical Research* even then, and he still is now I believe—similarly conducted a clairvoyance experiment with moderate success (Smythies, 1987). About this time Smythies also gave mescaline to his medical colleague at Guys, Humphry Osmond, and the pair of them headed off to Saskatchewan, where

they could conduct their research more easily. By 1952, after some further experimentation, Osmond and Smythies published an article in the *Hibbert Journal* proposing that a new theory of mind was needed that could account for the extraordinary experiences that occur with mescaline and what they considered to be the scientifically proven fact of ESP. The English novelist Aldous Huxley read the article and requested that Osmond should visit Huxley in the United States and give him mescaline (see Stevens, 1988). Osmond, wishing to oblige, did just that, and in the wake of Huxley's now classic mescaline experience, the two men corresponded concerning which name they should give such substances, and settled on Osmond's term "psychedelic" (Osmond, 1961).

Leading from this experience, Huxley also catalysed the popularisation of psychedelics with the publication of *The Doors of Perception* in 1954. As well as describing his experiences of mescaline in this book, he also put forward a very simple neurochemical model of ESP, by suggesting that the French philosopher Henri Bergson was right to propose that the brain's primary function was to filter out all the excess sensory data that we do not attend to, data which would otherwise overwhelm the conscious mind with a mass of information—information, normally irrelevant for the organism's survival. Huxley (1954) also added to Bergson's notion by suggesting that substances such as mescaline serve to override the brain's "reducing valve" that inhibits this sensory data, thereby allowing the human being access to the entire information available in the universe, perhaps even forwards and backwards in time. Huxley thereby suggested that psychedelics could induce psi, and to illustrate this point he took the title of his book from a quote by the English mystic, William Blake—as also quoted by Russell Targ earlier—"If the doors of perception were cleansed, everything would appear to man as it is, infinite."

In 1953, just prior to the publication of Huxley's book, another landmark event occurred in psychedelic history. The American banker and amateur mycologist Gordon Wasson was fresh from his first trip to Mexico, where he had discovered both an active mushroom cult and the identity of *Psilocybe mexicana* as the sacramental. The Mazatec shaman Don Aurelio held a mushroom ceremony for Wasson and told him two important facts about his son in the U.S. that neither of them could otherwise have known—both of which were true, although one of which was still yet to happen, and later did so, thereby apparently demonstrating Don Aurelio's accurate clairvoyance *and* precognition under the influence of psilocybin (Wasson & Wasson, 1957).

A few years later, in 1961, after giving a lecture to the *Society for Psychical Research* in London, Arthur Koestler was advised to go and see both Timothy Leary at Harvard and J. B. Rhine at Duke, which he promptly did (Black, 2001). A year earlier, Leary had begun experimenting with psilocybin, one of the active principles in the mushrooms discovered by Wasson in Mexico, and with his colleague Richard Alpert, now known as

Ram Dass, they flew down to Duke in Alpert's private plane with Koestler on board and a bottle full of psilocybin. No fruitful ESP research came out of that visit, partially due to uncontrollable laughter during an attempted experiment I am told (Steve Abrams, personal communication, 14th June, 2006). Nevertheless, while Koestler had a bad trip and "lived through WWII," J. B. Rhine wrote to Leary that his own experience had been "extremely illuminating." Nevertheless, Leary's "tune in, turn on, and drop out" antics soon alienated Rhine and other scientists from getting involved in research with him, although the two men maintained an ongoing correspondence.

The sixties continued, and a number of experimental psi research programmes utilising psychedelics popped up over the years, such as those by Karl Osis (1961), Walter Pahnke (1971), Ernesto Servadio (Cavanna & Servadio, 1964), Robert Masters and Jean Houston (Masters & Houston, 1966). Nevertheless, with the growing tide of the hippie counter-culture, the widespread public use of psychedelics, and the ensuing moral panic, psychedelics were condemned as illegal in the late 1960s, and scientific research giving such substances to human participants virtually ground to a halt the world over. Up until the turn of the millennium, when Dick Bierman conducted some interesting ganzfeld studies with cannabis and psilocybin—in Amsterdam of course—there were only 17 separately published reports of "psi-chedelic" experiments (for a review see Luke, 2008).

Apart from Bierman's research, nearly all of them lacked adequate controls and so are far from conclusive, or even evidential. Furthermore, most of those studies seemingly used participants who were inexperienced with psychedelics, and who often succumbed to the mystical rapture of their first trip, or else frequently complained that the repeated ESP card-guessing tasks were too boring whilst tripping (Luke, 2008). Nevertheless, those experiments using "experienced" participants and utilising better methodology generally gave better results, and on the whole, the findings of that research were at least promising and warrant further study. This assertion tends to be supported too when we look in the literature of personal reports of such "pharma-psi."

Such stories abound in the anthropological, ethnobotanical, and historical literature, and are also extremely prevalent among the reports of the many psychedelic psychotherapists operating during the 1950s and 60s. A review of the surveys conducted likewise consistently shows a positive relationship between the report of having had a paranormal experience and the reported use of psychedelics, with heavier users having more experiences. Overall, between 18% and a staggering 83% of those reporting the use of cannabis and/or other psychedelics also reported ESP experiences occurring *whilst actually under the influence* (Luke, 2008).

Unfortunately, since prohibition in the 1960s, survey research has been all that most researchers could do to investigate this area. All human research effectively ended in 1966 when LSD was criminalized and psychedelics suddenly became a dirty word in scientific and medical

research. It's at this point that parapsychology and psychedelic research parted company. Parapsychologists, long suffering the brunt of zealous critics anyway, could no longer risk tarnishing their brush even more by associating with the likes of Leary. The few tenacious psychedelic researchers who kept the torch burning in their field also felt that what little credibility they had left could not be risked further by "dabbling in psi." Both fields of research suddenly became too fringe for each other.

This situation remained throughout much of the following decades and it wasn't until the mid-1990s when a few brave researchers, such as the medical doctor Rick Strassman (2001), risked their careers to ask unaskable questions. Defying taboo, they persisted with ethics committees and government agencies for several years until they were given permission to once again conduct psychedelic research projects with humans. Initially, this occurred in only in a few very isolated pockets, but by the turn of the millennium there were a good number of psychedelic research projects that were starting to hatch, almost entirely for therapeutic purposes.

This feat was helped in part by the formation of organisations like the Multidisciplinary Association for Psychedelic Studies (acronym MAPS), based in the U.S., and the Beckley Foundation, based in Oxford in the UK. These organisations fund-raised millions of euros from sympathetic supporters and philanthropists and channelled it into conducting respectable ethically approved institutional research with substances such as psilocybin, MDMA, cannabis, and, for the first time in nearly 40 years, a project initiated by the Beckley Foundation is investigating the beneficial effects of LSD on creativity and brain activity in humans.

The current situation with human psychedelic research is such that it is experiencing the start of a complete renaissance, and there are currently projects running at several prestigious universities, including Harvard and Johns Hopkins, with a constant expansion of new institutions starting research (for a review, see Winkelman & Roberts, 2007). There's even a team now at Yale and research planned at Oxford. This is something truly remarkable! Substances that were demonised and prohibited for study for several decades are beginning to make a return to academia, and not by changing their name or their effects. Although some researchers urged adopting the name entheogens to gain respectability, the vanguard of advocates continued to use the term psychedelic, even though for decades it had been loaded with negative baggage. I perceive there were two major factors that helped bring about this positive change. The first was the passage of time and the gradual demise of the media hysteria generated in the sixties. The second was the persistent affirmation by serious scientists, academics, and therapists who worked with these substances directly that they were essentially safe and had many potential benefits to be gained if they were used in the right way.

The salient point here is that "at the length, truth will out!" Many people who had come into contact with psychedelics recognised their

beneficial aspects and were willing to risk their careers or donate money to see them researched for therapeutic purposes despite the lack of government approval or industry funding and the active resistance to them within the establishment. Clearly there are parallels with our own field and a valuable lesson can be learned here for parapsychology: We need not hide our interests by changing the names of what we do, or what we research, but rather “speak truth to power,” and continue to persevere in spite of the opposition, and maintain our integrity as seekers of the truth—whatever and wherever that may be.

News in just this week is the results of a study into the benefits of MDMA for the treatment of long term PTSD (Mithoefer, Wagner, Mithoefer, Jerome, & Doblin, 2010). The findings, published in the prestigious *Journal of Psychopharmacology*, are highly positive, but this is the first paper to report the beneficial effects of MDMA since it was criminalized exactly 25 years ago. In that time there have been nearly 3,500 studies that have been published about MDMA, but none of which investigated the beneficial effects. So clearly, we are beginning to see the start of a renaissance, I believe, in the study of psychedelics.

As an out-and-out optimist I also think we are starting to see the beginnings of a renaissance in parapsychology too (Luke, 2010b). Certainly in the UK we have more university departments researching and teaching the psychology and sociology of the paranormal than there have ever been, the number of which has pretty much doubled in the last 10 years so that at last count there were 16 separate universities at it (Carr, 2008)! Parapsychology, admittedly under the title of anomalistic psychology, has also made it onto the preuniversity psychology syllabus in the UK too, and is now available as an option to tens of thousands of 16–18 year-old psychology students each year. I can only see that these trends are set to continue, not just in the UK either, but here in France, in the U.S., and elsewhere across the globe.

So if we are seeing the start of a new, more open-minded approach to science, then is there room in that equation for a return to a parapsychological investigation of psychedelics, shamanism, and other anthropological subject matter? I think there is. When the Multidisciplinary Association for Psychedelic Studies (MAPS) was started up by Rick Doblin 24 years ago in response to the criminalisation of MDMA, the organisation put in its mission statement that it believed that psychedelics could be beneficial to psychic research, among other things, and MAPS, true to its objectives, has since funded such research (Luke, 2004, 2005). This brings affairs full circle from the time in the early 1960s when the Parapsychology Foundation was funding Leary’s research at Harvard into the use of psilocybin to rehabilitate prisoners. I believe our banquet speaker tomorrow, Paul Devereux, has something equally gratifying to say concerning the Beckley Foundation. Such reciprocity is timely, and I think it indicates that now is the time once again to begin asking questions about the relationship between psychedelic

substances and parapsychological phenomena as part of a broader research approach encompassing neurobiology, psychopharmacology, phytochemistry, ethnobotany, anthropology, archaeology, and eco- and transpersonal psychology.

I think the time for this is right and that we can cautiously cast aside old fears. I was recently asked to speak at a conference on psychedelics, which will be the first in decades to be held in a university in the Netherlands. The main organiser, however, was concerned that I would discuss parapsychology because it was too taboo a topic to be bringing up at a conference where psychedelic researchers were on show in the academic sphere of this country for the first time. I wrote back pointing out the long history associating the two areas of research and indicating that any conference wishing to bring about an open and honest approach to scientific enquiry should not start by hiding anything, and so the organiser changed his mind.

So what can be learned from such an enterprise, investigating what I like to mischievously call “para-psychopharmacology”? Well, perhaps we can learn something about the neurochemistry underlying parapsychological processes (Luke & Friedman, 2010), given that people generally report far more of them under the influence of psychedelics than when not (Luke, 2008). Any discoveries forthcoming about the neurochemistry of these processes equally applies whether these experiences are shown to be genuine or not, because we can learn something about the neurobiology of paranormal *experiences* at the very least. Nevertheless, the state of neurochemistry is a complex affair, and a sophisticated approach is needed to unravel the intricacies of human-chemical interaction. This includes an investigation of situation/person variables, such as in Nicola Holt and Chris Roe’s recent work looking into person lability and task lability (e.g., Holt & Roe, 2006).

There are also a wealth of different psychedelic substances, which have been increasing in number since 1900 by a factor of 10 every 50 years according to expert psychedelic chemist Alexander Shulgin (2004), meaning that there will likely be a jump from 200 to 2,000 known psychedelic substances between the years 2000 and 2050. It must also be considered that there are a wealth of different exceptional experiences that people may have whilst on these substances; in this regard there is a lot to be learned from the lineage of shamans who have been using these substances for millennia and who are well practiced in navigating the altered states they produce. From direct research and from the literature, it seems that most every type of transpersonal experience can be had under the influence of psychedelics (e.g., Grof, 2001; Luke & Kittenis, 2005) and these may teach us something about the phenomena that are ordinarily studied in psychical research. For instance, the apparent contact with discarnate entities, particularly under the influence of one of the body’s naturally occurring psychedelics, DMT, can inform studies into mediumship, apparitions, sleep paralysis, and alien abduction experiences (Luke, in press). However, the multitude of these

complex experiences means that a taxonomic approach is also required so that we can ultimately determine which substances, under which environmental conditions and for which people, best activate a particular sort of experience; that is, what experiences arise out of a combination of set, setting, and substance?

That is a lot of factors and a lot of questions to ask, so you see that this is a completely nascent field of study, and we are wise to admit that currently we know virtually nothing. One insight we might begin with is that Theophile de Gautier, the founder of the 19th century Le Club des Hachichins in Paris, not far from here, once had an experience outside of time in which 15 minutes passed by in what felt like just a couple of hundred years (Devereux, 2008). Perhaps an experience like that can begin to help us unravel some of the paradoxes of time that occur with precognition. This seems as good a starting point as any, and so, I thank you for your patience during the eons of this talk and hope that this short journey down the rabbit hole did not feel like a few centuries.

“Down, down, down,” said Alice. “Would the fall *never* come to an end!”

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Mushroom Dream Ceremony

A sorcerer's apprentice guided to the unknown

Alysa Braceau

The Sorcerer's Dream is a true story of my initiation into the Native American sorcerer's tradition. In this book you read unique steps to master the art of lucid dreaming being a road map for the healing of yourself and reaching your totality. During my initiation one of the steps was to take magic mushrooms (Psilocybin) in a dreaming ceremony to be guided to the unknown. The entity teaches you that this reality is not the only one. This path is in the tradition of Carlos Castaneda (and others), he described the first line of knowledge, coming from the Toltecs and Aztecs. In this book you can learn more about the feature of the Native American second line tradition: Monumental Beauty.

During my initiation one of the steps was to take magic mushrooms (Psilocybin) in a dreaming ceremony. The mushroom is the outward appearance of the entity Mateeë.

My dreaming teacher Running Deer aka Vidar told me somewhere in the beginning of my apprenticeship that I am a candidate for Mateeë, he announced himself in my *dreaming*. He would guide me to the unknown; he teaches how to shift your assemblage point. The characteristics of the entity are cosmic love, humor and beauty, **he teaches you that this reality is not the only one.**

"The encounter with Mateeë will give you intellectual freedom," Vidar once said "and that's the opposite of the

intellectual arrogance of mankind who claims the door is over there."

However, you have to be ready to meet the entity, to be guided into the unknown. It can be very dangerous if you don't have someone to teach and to guide you because you are challenged and confronted with your fears.

Traveling into the boundless unknown, I was confronted with my fears. The experience taught me I had to get rid of my fears and heal myself from my traumas in order to live my life in harmony and freedom.

In this article I share a part of my experience taking Magic Mushrooms in the second (out of three) dreaming ceremony. In my book I explain more about the identity and role of holy mushrooms in the traditional dreaming ceremonies.

Excerpt The Sorcerer's Dream/ Psychedelic Experiences

"Sit up straight and look ahead of you," Vidar says and makes himself comfortable on the couch as he starts drumming.

With single drumbeats he greets the ancestors of the four wind directions and starts hitting faster, the drumming adds a festive start to the evening. It completely absorbs me and I drift away in a relaxed state and connect myself to the subtly changing world around me.

I am flung back in time several centuries. It feels as though we are sitting near a crackling fire underneath the vast starry-sky. Our love is eternal.

The intervals between the drumbeats become longer. First one second, then two, then three seconds and

after the last kettledrum Vidar places the drum next to the couch. Silently we watch the medicine hoops. Slowly things become lucid, crystal clear even, as if a heavy fog has lifted. I receive new insights, or are they an expansion of my swirling thoughts? The latest wisdom tells me without blinking why I have the necessary confrontations and why I have been searching all my life.

"You're too big for this world," a voice says, giving me wings. My impatience, my irritations, the recent feeling of flying up the walls are caused by living in a limited world. Vidar told me the other day and now I hear it from a different angle.

This encounter is different from the latter. It is in one word *sen-sa-tio-nal*, I feel *mag-ni-fi-cent* with long howls, marvelous, delightful. Just plain heaven. Like a bee rolling in honey. This is addictive, I conclude with a growing grin. The first time I blurted out everything that came to mind, but today I am relaxed, no one can touch me.

I get up and something catches my eye! My attention is drawn to a spot in front of me, beneath the red medicine hoop. Drops of ink burst into pieces on the floor. I gasp in amazement, bewilderment and magnificence – all at once. I wet my lips. It is fantastic to see. Vidar sees it too. Intrigued I look at the spectacle that is different after every drop. The drops burst into pieces and quickly run like small insect-like species forward to end up somewhere in nothingness, where the spectacle starts all over again. I could watch this for the rest of my life. I lean forward further and further, if I watch carefully, minute little worms crawl up from the floor, they are taken by a glue-ish transparent liquid gliding across

the floor in a flowing movement. It is so amazing; I am little more than a junk, because I only want more.

"Oh, it's so beautiful," I rave with a hiccup and a laugh. Vidar looks and watches me like a happy father taking his child to the movies for the first time. "I'm always in this mood and you are learning to do this on your own," he says satisfied.

I am not waiting for his comments, they disturb me, I just want to enjoy myself carelessly. With great effort I force myself to look whether there is more going on around me. Rapidly I first look to the left and then to the right beneath the other medicine hoops. I look again. To my utter amazement,

I discover there is nothing happening around me and I yell, "It's only happening here!" Embarrassed I start laughing at the same time.

"Correct," Vidar says dry. I laugh even harder. What does he know? With squinted eyes I look again to the left, and to the right and then in front of me beneath the red medicine hoop and wonder why it is only happening there. Only when I question it aloud, I realize it is nonsense. Effortlessly, Vidar shifts to my perspective, which I found out later when he says that at that particular moment I separated reality from my totality. He saw that I saw the space surrounding the red medicine hoop had been fixated. What a gift. I easily separated reality without having to do anything in return.

"Have you tried closing your eyes?" Vidar asks, trying to excite me for something new.

Irritated, I ignore his suggestion, and at the same time, I am annoyed with myself because I am unable to speak

without that hiccupping giggle. Once more Mateeë is tickling me with a feather somewhere down in my chest.

“There’s enough to see here,” I grin dutifully.

Fascinated I balance in a lotus position on the tip of the couch. The insect-like-species lead by a current of glue. Where are they going? No show is a match for this spectacle. Do I dare leave this beautiful world and close my eyes? If only I could put it on hold.

Hesitating, I close my eyes. “Ooooh wow,” I sigh.

The beautiful three-dimensional image of a voluptuous dancer who is about to turn a pirouette, swirling her hands elegantly above her head is awesome. She has a round face, a tight page-haircut and a short skirt wrapped around her muscular thighs. The image consists of fine horizontal and vertical lines against a dark purple background. Tiny orange diagonal squares shine through like the lights of a Chinese lantern. It reminds me of Fifties Art and the dancer looks as if she has just walked out of one of Chagall’s paintings. Like a camera on a moving tripod, I watch the image from every angle.

“Incredibly pretty. What beauty,” I keep saying.

“You’re looking at your own beauty,” Vidar says, as the love oozes from him like honey.

About the Sorcerer’s Dream

The Sorcerer’s Dream, A true story of initiation into the Native American sorcerer’s tradition by Alysa Braceau, Dreamshield. The author gives us a

glimpse into the very real world of lucid dreaming and astral projection. Her direct experiences with a modern day mystic, Running Deer, takes the work of Castaneda one step further. In The Sorcerer’s Dream, she reveals unique steps to mastering lucid dreaming and traveling to the unknown.

Bio

Alysa Braceau, Dreamshield lives in the Netherlands (Europe), she is mother of a 7-year old daughter. She studied social legal studies and the passed ten years she is a (freelance) journalist and publisher. Besides that she has a healing practice and gives workshops about the Art of Dreaming. Alysa Braceau is author of The Sorcerer’s Dream. The theme of the passed years have been the sorcerers tradition and mastering lucid dreaming. She carefully recorded her personal experiences which has finally led to this first book.

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The Pineal Gland: Psychic and Psychedelic Powerhouse

Serena Roney-Dougal

(excerpt from chapter 4 of "Where Science and Magic Meet", 3rd revised edition, 2010, Green Magic Books: Glastonbury, Britain)

We are slowly but surely becoming increasingly clear that an altered state of consciousness is conducive for psychic (psi) experiences. The best examples of this are the various relaxation, dream, hypnotic, Ganzfeld, and meditation experiments.¹ This corroborates traditional teachings and practices both East and West, e.g. Patanjali's² teachings on yoga state that when you reach Samadhi so psychic abilities manifest. Since this aspect of traditional lore is yielding to experimental research, it is worth examining other items of traditional knowledge.

I am very interested in the link between psychic phenomena and our physical state. The mind and body are inextricably linked while we are alive and living on this earth. Everything we do to the body affects the mind, as anyone who needs a cup of coffee in the morning knows. My research into the pineal suggests that it produces natural ayahuasca which is psi-conducive; i.e. take us into an altered state of consciousness in which we are more likely to have psychic experiences. And this understanding helps to explain so much of folklore and people's spontaneous experiences.

Folklore: East and West

While there are doubts as to whether one can consider psi equivalent to a form of 'perception', there is a considerable body of folklore which does so: the idea of a 'third eye'; or the 'second sight' as it is called in Scotland. In Eastern (Indian) terminology the 'third eye' is called the 'ajna chakra', about which there is a considerable body of information. Some modern teachers of yoga, who also keep aware of Western research, equate the 'ajna chakra' with the pineal gland, while Descartes called the pineal gland 'the seat of the soul'. Let me quote, as a brief introduction, from a booklet written by one such teacher, Swami Satyananda Saraswati:

All psychic systems have their physical aspects in the body ... With ajna chakra the physical equivalent is the pineal gland. . . [He then goes on to discuss recent scientific research on the pineal gland and notes] Yogis, who are scientists of the subtle mind, have always spoken of telepathy as a 'siddhi', a psychic power for thought communication and clairaudience, etc. The medium of such siddhis is ajna chakra, and its physical terminus is the pineal gland, which is connected to the brain. It has been stated by great yogis ... that the pineal gland is the receptor and sender of the subtle vibrations which carry thoughts and psychic phenomena throughout the cosmos.³

Thus, folklore and yogic teaching suggest that the 'third eye' (pineal gland) plays some part in the process of becoming aware of psi information, but what evidence is there that this is actually the case? For this we have to turn to the disciplines of neurochemistry and anthropology.

The Anthropological Evidence

The folklore surrounding the pineal gains greater physical reality from certain specific divinatory practices among a large number of

South America Indian tribes. These tribes all use a vine of the genus *Banisteriopsis* mixed with other plants, in order to induce visions specifically for a variety of psychic purposes. The Amazonian Indians call this vine 'the Sacred Vine.' There are hundreds of psychoactive plants in the Amazon basin, yet all the tribes scattered over this huge area use this vine.⁴

Early chemical investigations of *Banisteriopsis* indicated the presence of an alkaloid which was actually given the name 'telepathine' in 1905 by Zerda Barron⁵ because of its supposed telepathic properties. This alkaloid was finally identified as harmine, which had been independently isolated from seeds of Syrian rue (*Peganum harmala*). Syrian rue is used in Morocco to counteract harmful psychic influences. The harmala alkaloids are extracted by shamans from *Banisteriopsis caapi* in Colombia under the name of Yage, in Ecuador and Peru by the name of Ayahuasca, in Brazil by the name of Caapi, by the Shuar people who call it Natema, and by the Cashinahua who call it Nixipae. *Banisteriopsis* is usually mixed with other plants such as *Prestonia amazonica* and *Psychotria viridis* (Cawa), which have hallucinogenic properties, the active ingredient being dimethyltryptamine (DMT). (It seems that tryptamines can be rather trippy!) This mix of vine and herbs is essential, since orally ingested DMT is inactivated in the gut and the harmala alkaloids from *Banisteriopsis* enable it to

be assimilated into the blood stream and hence produce its hallucinogenic effects.⁶

The anthropological evidence, however, points to Ayahuasca being more than merely hallucinogenic. The original name 'telepathine' was not inappropriate as the following anthropologist's reports suggest:

Among the Jivaro, it is felt that part of the soul may leave the body, with the subject having the sensation of flying, returning when the effects of the drug wear off ... The Conibo-Shipibo Indians ... report that a common function of Ayahuasca taking by shamans is to permit the shaman's soul to leave his body in the form of a bird ... Among the Amahuaca 'a man's soul may leave his body when he drinks Ayahuasca'.⁷

These experiences are also reported by the Ziparo, the Tukano and the Siona, and can be considered to be fairly typical reports of what are now called out-of-the-body experiences. (This use of a psychotropic plant for out-of-body experiences matches that of the witches' flying ointment.) But experience of out-of-body effects does not necessarily mean that the vine is psi-conducive, although it is a good indication that psi may be close by.

The Amahuaca report not only separation of the soul from the body, but that after the sorcerer has drunk Ayahuasca, his yoshi — a jaguar spirit — will appear to him and tell him everything he wants to know, including the whereabouts of the intended victim. The Conibo Indians believe that the taking of Ayahuasca permits them to see the supernatural aspect of nature, and the Jivaro shamans believe that they are

seeing distant persons and what they are doing. Normally these are people and places that the shaman knows, but he frequently has the experience of travelling to distant and unfamiliar villages, towns and cities of the whites which he cannot identify but whose reality can readily be ascertained. These experiences can best be compared to clairvoyance and remote viewing.

Divination is, however, the most important aspect of the rite among those who use Ayahuasca for healing — or murder. To 'see' the shaman who has bewitched the patient the Ayahuasca drink is used, since it is considered to allow one better vision while curing and to allow for better diagnosis. It is also used to identify personal enemies and to locate the resting place of stolen or lost articles. Shamans also drink Ayahuasca:

when called upon to adjudicate in a dispute or quarrel; to give the proper answer to an embassy; to discover plans of an enemy; to tell if strangers are coming; to ascertain if wives are faithful; in the case of a sick man to tell who has bewitched him.⁸

Possibly the most revealing evidence comes from a footnote in an article concerning the Cashinahua by the anthropologist K. M. Kensinger:

Hallucinations generally involve scenes which are a part of the Cashinahuas' daily experience. However, informants have described hallucinations far removed, both geographically and from their own experience.

Several informants who have never been to, or seen pictures of, Pucallpa ... have

described their visits, under the influence of Ayahuasca, to the town with sufficient detail for me to be able to recognise specific shops and sights. On the day following one Ayahuasca party, six of nine men informed me of seeing the death of my chai, 'my mother's father'. This occurred two days before I was informed by radio of his death.⁹

[More generally] the Cashinahua drink Ayahuasca in order to learn about things, persons and events removed from them by time and/or space which would affect either the society as a whole or its individual members ... Although in most cases little can be done to alter events foreseen in visions, some precautions can be taken ... Rarely, however, would decisions based on information gained through Ayahuasca affect an entire village, and never the whole society ... In conclusion, the Cashinahua use Banisteriopsis as a means of gaining information not available through the normal channels of communication, which, in addition to other information, forms the basis for personal action.¹⁰

Of course, this anthropological evidence needs testing within controlled laboratory conditions before we can judge the extent, if any, of the psi-conductive properties of the harmala alkaloids present in Banisteriopsis, with or without the DMT normally present in the drink. So let us now look at the pineal gland, or 'third eye,' which produces a chemical that is almost identical in structure to the harmala alkaloids present in Ayahuasca.

The Neurochemistry of Psi

The pineal gland

The pineal gland is found right in the centre of our brain. It is tiny, about the size of the tip of the nail of our little finger and is shaped like a pine cone, which I think is where its name comes from.¹¹ In general the pineal is a very active organ, having the second highest blood flow after the kidneys and equal in volume to the pituitary.

No other part of the brain contains so much serotonin, a neurotransmitter, (5-hydroxytryptamine (5HT), another sort of tryptamine closely related to the DMT found in ayahuasca. This works at the synapses, and is capable of making melatonin (5-methoxy tryptamine) which is a neurohormone. (This means melatonin works both as a hormone and as a neurochemical.)¹²

Whilst the pineal is right in the centre of the brain, by the ventricles, it is actually outside the blood-brain barrier and so is theoretically not part of the brain. The blood-brain barrier is a membrane which goes right around the brain and protects it from unwanted chemicals in the blood stream. The pineal only has nerves from the autonomic nervous system (ANS) going to and from it.¹³ These autonomic nerves use noradrenaline as their transmitter. The pineal synthesises and releases melatonin and other neurochemicals in response to noradrenaline. The rate at which noradrenaline is released declines when light activates retinal photoreceptors and increases when the sympathetic nervous system is stimulated, for example by severe stress.¹⁴ Thus the amount of chemicals the pineal gland releases is determined by light and by stress – it is turned off by both, so a dark and relaxed environment is maximally stimulating for the pineal. This has all sorts of

implications, so now let us look at those chemicals themselves in a bit more detail.

Serotonin and melatonin

The concentration and rate of turnover of serotonin in the pineal is more than 50 times greater than in any other area of the brain. The pineal contains a pair of enzymes which are able to convert serotonin into hallucinogens.¹⁵ Normally, when serotonin has done its job of transmitting across the synapse it is inactivated by the mitochondrial enzyme, monoamine oxidase (MAO), which converts it to an inactive metabolite. MAO is the major enzyme involved in the breakdown and inactivation of the neurotransmitters serotonin, dopamine, epinephrine and noradrenaline. Thus any enzyme which interferes with MAO will cause a build-up in serotonin levels, which has been found to lead to the formation of various endogenous hallucinogens, for example, 5-methoxy-N,N-dimethyltryptamine (5-MeDMT), a hallucinogen similar to the DMT found in Cawa (*Psychotria viridis*), which is an ingredient in Ayahuasca.¹⁶ The Harmala alkaloids found in the Sacred Vine are serotonin antagonists, CNS (central nervous system) stimulants, and extremely potent, short-term MAO inhibitors.

Comparison of the chemical structures of various hallucinogenic agents and tranquillising drugs, such as DMT, with the structures of noradrenaline and serotonin show close similarities, so it is not surprising that hallucinogenic drugs have a profound influence on the transmission of nerve impulses and, as a consequence, on mental and emotional states.¹⁷ When LSD level is measured in

the brain, it turns out that it concentrates mostly in the pineal and pituitary glands. It seems as if our brains are wired naturally for endogenous hallucinogens.

Serotonin is a neurotransmitter which has been implicated in a wide range of mental phenomena from sleep cycles to psychosis and psychedelics. Of more importance here is the fact that it is a chemical precursor of melatonin with which it alternates on a day-night basis. Serotonin is found in greatest concentrations in the pineal gland and melatonin is synthesised in the pineal gland. Both serotonin and melatonin exhibit a circadian rhythm, serotonin concentration being greatest during the day and melatonin at night. This rhythm is free-running if one is in constant darkness, but is severely disrupted if one stays in constant light.

Melatonin also controls eye pigmentation and thus regulates the amount of light reaching the photoreceptors in the retina, where it is also to be found. There are possibly very important implications here with regard to colour and intensity of light in order to induce specific states of consciousness. For example, some mediums always used to work either in the dark or in red light because they found that the strange phenomena they produced, such as ectoplasm and phantom limbs, would happen more readily in dim light. Many people consider that magical rituals need specific light colours for specific effect. The Ganzfeld used by some parapsychologists to help induce a psychic state of consciousness specifically uses a red light to induce the hypnagogic state.

Melatonin is a neuroendocrine transducer, a hormone which has an effect

on neurones. At a neural level the single clearest effect of melatonin is that it induces drowsiness during darkness. Peak production is three to six hours after sunset; it is a creature of the night. This could well shed light on other strange folklores surrounding psi phenomena. For example, many spiritual groups such as Catholic monks, Buddhists and Yogis all recommend rising at 3 a.m. to meditate, or to chant matins, or some other practice which is primarily aimed at personal development but which seems to bring enhanced psi effects in its wake. And what about our own saying that 'Midnight is the magic or witching hour, when witches ride abroad'? Not to be forgotten in this context is the research by Ullman, Krippner and Vaughan¹⁸ concerning the psi-conducive nature of dreams, which of course was done at night. All of these practices, however trivial, become more meaningful when linked with our slowly emerging knowledge concerning the pineal gland, particularly the fact that it produces endogenous hallucinogens.

Beta-carbolines, harmaline and the pineal gland

This section is the lynchpin of the whole of my hypothesis concerning the pineal gland: namely that, together with serotonin and melatonin in the pineal gland and retina, there is another class of compounds called beta-carbolines, which are produced by the pineal gland, our third eye, and which are chemically very similar to the harmala alkaloids found in Ayahuasca. There is a suggestion that the pineal effect on psi functions through the action of serotonin, which is known to be most active in the pineal gland where it is converted at night into melatonin and the

beta-carboline called pinoline (6-methoxy tetrahydro- β -carboline, 6-MeOTHBC). Pinoline can be formed in the mammalian body under physiological conditions from serotonin (5HT) or as a tricyclic metabolite of melatonin.²⁰ Mclsaac²¹ was one of the first to demonstrate that pinoline can be formed in the pineal under certain specific conditions. This has been confirmed by several researchers. For example, Langer *et al.*²² found that pinoline was present in the human pineal gland. They proposed that it might act to modulate the uptake of serotonin in the synapses — which links with Strassman's and Callaway's ideas concerning serotonin and its possible conversion to the hallucinogen DMT. They also found that the pineal contains as much pinoline as it does melatonin and that, at least in cell culture, 6-methoxyharmalan can be formed from serotonin.²³ Neurochemical terminology can be very confusing so it must be understood clearly that harmaline and the harmala alkaloids are all beta-carbolines, of which there are many varieties with very similar properties. See the illustration above which shows three alkaloids which all look very similar. The first is found in the pineal gland; the other two are found in Ayahuasca.

Prozialeck *et al.*²⁴ have observed the apparent precursor for pinoline to be located to the greatest extent in the pineal. They have also shown that THBC and pinoline are potent inhibitors of serotonin neuronal uptake and so elevate plasma and brain levels of serotonin.²⁵ Thus, they are suggesting that pinoline, which is found in our brains in the pineal gland, works by preventing the breakdown of serotonin. Beta-carbolines are neuromodulators in the sense of playing an important role in the fine-tuning of the actions of neurotransmitters. Their main

action is inhibition of MAO-A (monoamine oxidase), which breaks down serotonin and noradrenaline. That is, they prevent the breakdown of these neurotransmitters and so cause a build-up of them in the synapses. It is this action that is the chemical concomitant of hallucinogens.²⁶

Strassman²⁷ has suggested that MAO inhibitors, such as pinoline, could be involved in converting serotonin into di-methyl-tryptamine (DMT). This is the visionary hallucinogen found in certain ingredients (e.g., *Psychotria viridis*) of Ayahuasca. Endogenous biosynthesis of DMT might also occur through the conversion of the common amino acid tryptophan.²⁸ In other words our pineal gland makes our own endogenous Ayahuasca every night of our lives! The pineal gland is therefore possibly involved in altering our state of consciousness to a potentially psi-conductive state.

When harmala alkaloids are taken orally by humans, at the highest doses they cause visions, hallucinations, vomiting, tremor, buzzing in the ears, cold sweating, dysphoria, and a drop in the heart rate. At lower doses they cause bradycardia (irregular heart beat), difficulty in focusing the eyes, tingling, hypotension, cold extremities and light-headedness. All of these are physiological effects caused by MAO inhibition. The major psychological effect of 6-methoxyharmalan is said to be akin to a state of inspiration and heightened introspection. There is less effect on the emotions and thought processes than with LSD, although there is a change in perception of colours, increased sensitivity to sound and taste, passivity and withdrawal.²⁹

Light-dark cycles

So let us first investigate the role of melatonin, serotonin and pinoline in sleep, since it is during sleep and dreaming that the majority of spontaneous psychic experiences are reported.³⁰

There is a nocturnal increase in electrical activity in the pineal. Pineal activities are driven by the hypothalamic suprachiasmatic nuclei (SCN), which are linked to the pineal via the sympathetic nerves of the ANS. Reppert *et al.*³¹ have found that most of the melatonin is found in the SCN which is located very close to the optic nerves, at the front of the hypothalamus near the base of the brain. There are specific nerves from the retina to the SCN, so that the pineal has its own supply of nerves, separate from the optic nerves, transmitting information about whether or not it is night or day. When these nerves are activated by light, the pineal becomes dormant, sleeping. When it gets dark the pineal becomes active. *In other words when it gets dark the pineal gland starts making melatonin and pinoline.* Peak levels of melatonin occur at 2 a.m., when cortisol and serotonin concentrations are at their lowest. I have found only one reference to a circadian rhythm of pinoline, which is not very specific, but I assume that it too has its peak at night.³²

Callaway³³ and Whitehouse³⁴ have both connected this rise in melatonin with REM (rapid eye movement) dreaming sleep. Whitehouse notes that babies, fetuses and small children dream and sleep a lot *and* have higher melatonin levels. They are also considered to be more psychic.³⁵ Whitehouse suggests that melatonin influences the serotonergic

cells of the reticular activating system (RAS), which is considered by Norman Dixon³⁶ to be central to the processing of subliminal perception, and so could also be linked with the awareness of psi information.

Most people who sleep will have four dreams every night of their lives. The dreams occur every ninety minutes through the night. Callaway³⁷ has suggested that the periodicity of REM sleep is due to the interaction between pinoline and serotonin; that pinoline is functional in inducing REM dreaming, lucid dreaming and other naturally occurring ASCs. He proposes that the melatonin production beginning with the onset of dark affects the RAS to cause sleep onset. Melatonin production continues to a point where it reaches sufficient concentration for production of pinoline to begin. At a certain concentration this triggers dreaming because of its interaction with the serotonin creating the hallucinogenic DMT. At first there are only small amounts of DMT so the dreams are very short. This cycle recurs through the night, the increasing concentrations of pinoline acting to increase dream duration progressively until morning arrives. Parapsychologists have found that most spontaneous psychic experiences such as precognition and bereavement hallucinations occur at night and precognition is linked most commonly with dreams.

Psychosis, psychedelics and the pineal

This is probably the most insubstantial part of my hypothesis, and I include it more for the sake of completeness than from satisfaction that I have researched it sufficiently, since I like the way in which it links with the rest. Anthropological

studies suggest that some epileptics, and certain very sensitive people, who in our society sometimes end up being labelled psychotic, are often chosen for training as shamans, since they are considered, as a result of their spiritual emergence experience, to be linked in some special way with the world of spirits and psi abilities. People in possession trance also sometimes appear to be in a state very similar to certain phases of epilepsy or of, what is called in the West, psychosis. And folklore of psychosis links it with the psychic.

Melatonin has been shown to have an anti-epileptic effect, epileptics often being considered to be seers in olden times; and, together with thyrotropin, is involved in coping with persistent long-term stress. It is well-known that many shamans and mystics will undergo a rigorous training that puts them under persistent long-term stress, and during this time they tend to have mystical visions, out-of-body and psychic experiences.

Another interesting snippet of information is that the highest concentrations of serotonin have been found in the pineal glands of schizophrenics. A dysfunction of central serotonin metabolism in schizophrenia has been repeatedly suggested as a trigger for the onset of psychosis; this would fit in with the cyclic seasonal nature of some manic-depressives. Melatonin elevates cerebral serotonin, particularly in the mid-brain. Schizophrenics often exhibit sleep disturbances; insomnia may be the first symptom of a psychotic episode, while changes in REM sleep and in EEG patterns during sleep have been observed. Also arousal level, thus implicating the RAS, is altered in psychotics. All of these are connected with serotonin and melatonin.

And finally, several people have suggested that the beta-carbolines may play some sort of role in psychosis since they have hallucinogenic effects because of the interaction with serotonin creating DMT. An acute psychotic episode is remarkably like a psychedelic experience gone wild, out-of-control and unable to be stopped. A dream can be as hallucinogenic as a psychedelic trip; could it be that the endogenous psychedelic dream mechanism in our brains has gone out-of-order for people in psychosis?

For more detail about this topic please go to my web site where there is an article called "Walking Between the Worlds" which can be downloaded.³⁸

Conclusion

As yet there is no clear brain functioning linked with psychological aspects of psychic functioning. However, the pieces of the puzzle are turning up and the picture is becoming clearer, and the information I have presented here validates a lot of folk and magical lore concerning psychic functioning. Although it is at present unclear as to the exact mechanism within the brain of the pineal chemicals, and their exact effects on our state of consciousness and behaviour, this thesis could lead to a greater understanding of the physiological process underlying certain psi-conductive states of consciousness.

Notes

1. e.g. Honorton (1977); Braud and Braud (1974), Krippner, Honorton and Ullman (1972). The original version of this chapter was published in the Journal of

the Society for Psychical Research (Roney-Dougal, 1989).

2. Satyananda Saraswati, Swami (1976/2000).

3. Satyananda Saraswati, Swami (1972).

4. Rivier and Lindgren (1971).

5. Deulofeu (1967).

6. Naranjo (1967).

7. Harner (1973/1978, p. 158).

8. Harner (1973/1978, p. 160).

9. Kensinger, in Harner (1973/1978, p. 12).

10. *ibid.*

11. Wurtman (1979).

12. Wiener (1968); Quay (1974).

13. Electricity and the Nervous System: A nerve impulse is an electrical impulse travelling at 100 feet per second. It is formed by positive sodium ions and negative ions moving across the nerve membrane. This creates an electric potential across the membrane which gives the energy for the impulse to travel down the membrane which discharges the potential. There is then a lag while work energy is expended by the cell to restore the ion potential. Providing the stimulus has a certain threshold strength the nerve impulse will be triggered. At the end the axon secretes chemicals called hormones or neurotransmitters like adrenalin or acetylcholine. These pass the message on to the next stage — e.g. muscle — or another nerve. Then they are destroyed by enzymes. If they were not destroyed the neurotransmitter would continue to trigger nerve impulses and the nerve system would run wild. There are three types of nerve: sensory with dendrites connected to sense receptors, their axons connecting to other nerve cells; motor nerves, whose dendrites connect to axons of other nerves, but whose axons connect to muscles or glands; and association nerves which connect from one nerve to

another. In the brain these nerves connect together to perform various functions as follows: the medulla controls breathing, heart function, blood pressure and digestive system. The cerebellum coordinates muscle movement. The thalamus and hypothalamus control the passage of sensory information, and regulate body temperature, appetite, sleep and similar functions as well as being the seat of emotions. And the cerebrum is the seat of conscious sensation, voluntary movements, memory and intelligence, the right and the left halves of the cerebrum (or cerebral hemispheres) are concerned with slightly different though overlapping functions. Thus the left is concerned with language, writing, logical analytical thought, whilst the right processes music, art, poetry and global holistic type thought such as dreams. This was up to date when I wrote it in 1991 – I am sure that it is basically still true, but so much research has occurred in this area in the past twenty years that much more could be said here!

14. Wiener (1968).

15. Most (1986).

16. *ibid.*

17. Ott (1976).

18. Ullman, Krippner and Vaughan (1973).

19. Buckholtz (1980); Rollag (1982); Naranjo (1967).

20. Pähkla, Zilmer, Kullisaar and Rägo (1998).

21. McIsaac (1961).

22. Langer et al. (1984).

23. McIsaac, Khairallah and Page (1961).

24. Prozialeck et al. (1978).

25. Barker et al. (1981).

26. Rimon et al. (1984).

27. Strassman (2001); Callaway (2006).

28. Jacob & Presti (2005); Shulgin & Shulgin (1997).

29. Naranjo (1967).
30. Rhine (1981).
31. Reppert et al. (1988).
32. Reiter (1982).
33. Callaway (1988).
34. Whitehouse (1985) personal communication.
35. e.g. Spinelli (1983).
36. Dixon (1979).
37. Callaway (1988).
38. www.psi-researchcentre.co.uk/articles/Walking Between the Worlds.

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Psi and Psychedelics: One Episode of Many

Jean Millay

We have known for centuries that the mind has power to learn about things at a distance. Up until 1974, it was called "telepathy" after the SRI studies, it was called "remote viewing." Many centuries before that, it was called whatever the shamans of different cultures called it.

We have known for centuries about spiritual healing. When it was done in the name of Jesus Christ, or some other saint, it was called a miracle. In the middle ages, if it were not done in His name, it was called witchcraft. Even today, some fundamentalists will accuse a healer of working with the devil, when Christ's name is not evoked. So the power of mind over matter, space and time. is not just a "new age" idea that is struggling to prove its existence to a scientific "establishment." We now know for sure after more than 60 years of good solid experimentation that people can see, hear, smell, feel, other people, places and events at distances that the physical sense organs cannot access directly. We know that a patient does "feel" more comfortable when a spiritual or intentional healer surrounds them with light, even from a distance. We know from the placebo studies that the patient's mind is the best healer. The evidence of mind power, even after the death of the body, is also growing in awareness and in the scientific evidence. (1) What is the real explanation for these things? The old explanation of the mind as just an

epiphenomena of the brain is no longer acceptable.

Materialists who still resort to ridicule rather than careful examination of the evidence of Psi phenomena have earned a lower credibility rating. This behavior automatically drops them from the status of true scientists into the "cult of scientism." (2)

I am now 81 years old, and I have spent more than 50 years trying to understand the many psychic insights that I have experienced over that long period of time with and without Psychedelics (entheogens). Here is one story:

Because Tim Scully, PhD, and I had developed the "First Brainwave Biofeedback Light Sculpture," by 1972 and I had exhibited it at major art Museums in NYC and SF, I was invited to demonstrate it at the Congress of Sorcery in Bogota, Colombia in August, 1975. Naturally I was thrilled to go, and wanted to try an intercontinental remote viewing experiment between four widely separate places simultaneously while I was there.

When I first saw the mamu (medicine man) at the Congress of Sorcery, he was exuding golden light in his aura, so I asked him to participate in our intercontinental RV experiment. He agreed (through translations between English to Spanish to Indian and back again), because he said he had visions of establishing new channels of communication before coming to this conference in Bogota. His name was "Seucuicui," which means "bearer of the light."

*1 Footnote: The Spanish called them the Arawakans, but they called themselves the Abintiqua.

We went to a hillside by Lake Guatavita to begin our meditation circle. Some took LSD, some chewed their coca leaves, and some smoked strong cannabis, some did not indulge. However, our results were spectacular, and Dr. Andrew Weil published the first part of the event in *Rolling Stone* (3). I have published the whole story with illustrations in several articles and again in my 1999 book "MULTIDIMENSIONAL MIND: Remote Viewing in Hyperspace," chapter 3. (4) After that event, the "mamu" of the Abintiqua tribe invited me to visit his village in the mountains.

The small plane that took us part way served some sort of meat pie, which caused me great stomach and intestinal pain when we arrived at the little town where we were to catch a bus. Fortunately, the bus would not leave for two or more hours. The tourist guide and translator took me to a place where food was served (cooked over an open fire outdoors). The woman who offered to help me looked just like my grandmother. Her compassion was in the hot tea she served me and in her eyes. I asked the guide to find me some of the famous Colombian grass or hashish. I felt that since Rolling Thunder had taken and processed the bite of a rattlesnake as part of his initiation ceremony to become a shaman, I should be able to process a little meat poisoning. The sacred herb was supplied, and we went outside to smoke it. I came back into the bed near the bathroom that the compassionate soul had provided for me. There I went into deep meditation while I breathed deeply into my intestines, and visualized them moving quickly. The process was completed happily in time to catch the "bus." This was a flatbed truck, with loose sides for people to hang onto. It

had boards across from side to side, where the people sat with their chickens and iguanas (a food delicacy in that area). The truck bounced over the dirt road until we arrived at another small hill station (or town). From here, the only way to the native village was by mule or by jeep. We chose the jeep, which was large enough for eight or more people (I don't remember for sure now).

This was near the equinox and also near the equator, so the sun was almost directly overhead. I was often confused about directions, because the shadows were different than they are at our home latitude in San Francisco, CA. Finally we arrived at the village that had mostly mud huts with thatched roofs. The Catholics had built a couple of concrete block buildings for the school and the teacher.

The people were short. I am only 5'3" and I was the tallest person in the village. The women giggled when they touched my thin blond hair, and all were welcoming, curious and friendly. The men wore homespun sheep's wool dresses and special hats. They walked barefoot over the earth. They all carried their bags of coca leaves with a gourd full of crushed seashells to mix with the juice of the coca. (Women picked the leaves, but were not allowed to chew it.) My experiences there comprise an amazing series of events, not included in this short report, which is focused only on the psychic activity as we were leaving. The mamu had asked me to stay longer to meet others who were walking over the hills from a different village. But I had already planned to fly back, and did not have the extra money to make any changes in flight plans whatsoever.

When all the people settled into the jeep, we started off, only to stop on the road a short time later because of car

trouble. So the guide and I walked behind the nearest tall lump of decomposed granite to smoke the last of the sacred herb that earlier had saved me. Fine smoke. When we went back to the road again, we found a dewey fresh bright orange flower in the middle of the dusty road. We had not seen nor heard anyone. Very strange. But this is a land where magic happens, so I picked up the flower, put it on the dashboard of the jeep and felt to myself "this is for the jeep." Immediately Seucuicui's face appeared in my closed-eyed vision. He said sternly, "you put your magic in the machine. We put our magic in the land. THE LAND WILL WIN." At that exact moment, the jeep stopped. It had water in the carbeurator. We all had to get out and walk up the hill. Seucuicui psychically came with me. He wanted me to stop along the way, so I would get a 'feel' of the land. As a result, I was the last one up the hill. Others in the jeep made nasty comments about being slow because of being overweight. I ignored them because the conversation I had been having was so much more important to me at the time. Now the only seat left was in back. I settled in, the jeep continued, and very soon Seucuicui's face was in my vision again. I said to him, "Please, your magic is greater than mine. I just need to catch a plane to go home." At which point he laughed as the image of his face in my vision seemed to POP like a balloon. He was gone. The jeep had no more car trouble, and we made all our connections in time.

Suppose we consider that the mind that can "think" co-exists with the brain, but is also independent of it. We can "see" and know about things and events at a distance that the physical eyes in the brain cannot see. What is "seen" in the

distance is often related to some of what is already known in the brain's memory. When it doesn't relate to any memory, the image is more clear without any analytic or memory overlay. This is the discipline of accurate remote viewing — the practice needed for staying clear and non-attached to incoming information.

However, that does not explain how a patient who is "out of the body" can still see, hear and comprehend what the doctors are doing in live time. Medical reports indicate that a person is clinically dead when the markers of life — the electric and magnetic frequencies of brainwaves and heartbeat are absent. When the doctors try to re-start those electrical frequencies to bring the patient back to life, the patient then feels him/herself to be back in the body after being out of it. The patient's presence or absence relative to the body is measured by the electric and/or magnetic frequencies.

Physicists have agreed that there are four Fundamental Forces in the Universe — the weak and the strong nuclear forces, gravity, and electromagnetism. I submit that there is a 5th Fundamental Force in the Universe. I am not a physicist, however, my years of studies have included the disciplines of human science, psychology, anthropology, education, art, and psi phenomena. Life comes from Life. Scientists can change cells, but they have to start with something that is alive. No one has yet mixed the "right" chemicals together that creates a living object. Tube worms live on Sulfer at the mid-Atlantic ridge. Microbes live on arsenic in Mono Lake. Life may be ubiquitous throughout the universe, and it may have its own agenda, and chooses its own combination of

interacting chemicals as needed on different planets.

Whereas the Eternal Essence of Cosmic Consciousness may be the essence of everything in the whole universe, the 5th Fundamental Force may very well be a specialized form of Cosmic Consciousness that becomes the Consciousness of Life.

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OUT-OF-BODY-EXPERIENCE, THE DENTIST AND NITROUS OXIDE

Mark A. Schroll

The out-of-the-body experience or OBE
“is the experience where
the subject perceives himself as
experientially located at some other
location than where he knows his
physical body to be. In addition, he
generally feels that he's in his ordinary
state of consciousness, so that the
concepts of *space*, *time*, and *location*
make sense to him. Further, there is
a feeling of no contact with the physical
body, a feeling of being partially
or (more usually) totally disconnected
from it” (Tart: 196, 2009).

Introduction

Before I begin to describe my out-of-body experience on nitrous oxide, and to further legitimate or edify nitrous oxide as a means to illuminate transpersonal experiences, it is for many of us old news to point out that William James' views in *The Varieties of Religious Experience* (1958, originally published in 1902) were influenced by his experimentation with *nitrous oxide* (James, 1882/1969); (a colorless gas known for its slightly sweet odor and taste), resulting in the erasure of the usual boundary of waking consciousness separating us from transpersonal experience(s), and his revelation: “There are no differences, but differences of degree between different degrees of difference and no difference” (James, 1882/1969). “*The Varieties* was written for his Gifford Lectures delivered in Edinburgh in 1901-1902” (Miller & Buckhout: 90, 1973). Adam Gifford, after which this

lecture series was named, had an interest in studies that he referred to as *natural theology*. In *The Varieties* James famously stated:

Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different” (1902/1929: 378).

But enough now of this gilding of the lily, as we turn to a discussion of my experience.

Out of Body Experience, the Dentist and Nitrous Oxide

In 1970 (at age 12) I went to the dentist to have some back wisdom teeth removed. I was afraid of the pain, and while the dentist and his nurse were out of the room, I turned up the gain on the Nitrous Oxide, and had an experience of astral projection or the projection of my consciousness into another room. It is important to point out that unlike the experience many of us have had filling balloons with nitrous oxide and holding it in a few seconds (which produces a slight experience of light-headedness), the apparatus used by dentists mixes oxygen and nitrous oxide for prolonged exposure to its anesthetizing effects. To prevent any major shifts in consciousness (while maximizing the anesthesia) is why the gain of the gas is kept low. I knew none of this at the time of my experience, nor was I at all familiar with the literature of out-of-body experience's except for my reading of the Marvel Comics adventures of Dr. Strange (the master of the mystic arts). But none of this was on my mind

that day; I just wanted to prevent myself from feeling the pain of the dentist extracting my wisdom teeth.

Sitting in the chair waiting for the dentist and his nurse to return, I felt a progressive numbness spreading through my body, producing at first a slight tingling sensation until eventually I was no longer able at all to feel my body. The first thing I noticed was that sound and light seemed to be greatly intensified. I decided to shut my eyes as the dentist proceeded with his extraction procedure. Closing my eyes intensified my experience of not being able to feel my body, and yet in my mind I wanted to distance myself from the sound of the drill. Due to the fact this experience took place 40 years ago, I am unable to recall if I reopened my eyes or I kept them closed, but I became amazed that I was now experiencing my conscious awareness to no longer be located in my body; instead I experienced myself to be on the ceiling.

I decided I wanted to get further away from the sound of the drill, as my awareness moved out the door, down a hallway, and into the waiting room. By this time I no longer had any awareness that I was still in the dentist chair, and I had completely distanced myself from the noise of the drill. I was looking down at several people in the waiting room reading magazines, followed by an awareness of moving into the coat closet. I then decided I was going to leave the lobby to go outside and explore. But then suddenly the room began to spin, like I was on some amusement park ride.

This spinning sensation continued until I heard a loud voice saying to me, "I need you to stop moving your head, I cannot work on you!" I continued moving my head back and forth as I was

enjoying this sensation, when the dentist yelled "you're on drugs." At this moment my awareness returned to my body to discover that I was moving my head from side to side, and I replied back to the dentist, "only the ones you gave me." I was at this moment greatly annoyed that the dentist had returned my awareness to my body, as he said: "Nurse! Who turned the gain up on this gas so high!" I just sat there, trying to look innocent as he immediately turned off the gas, and gave me several shots of Novocaine so that he could finish the extraction.

When my mother returned to pick me up, the dentist informed her that not only would he never give me nitrous oxide again, he no longer wanted me to be his patient. I cannot recall what my mother said to me in the car on the way home, as my thoughts had turned to remembering the tales I had read of Dr. Strange and his experiences of "astral travel," because I now knew that such experiences were actually possible. Indeed this experience with nitrous oxide served to deepen my already keen interest in psi research that I had had since an experience of dream telepathy in 1964, at age six, and a profound consciousness altering experience with meditation in 1962, at age four (Schroll, In Press). But as they say, this is another story.

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Psychedelics & Spirituality

Peter Barrett

Over the decades since the discovery of d-lysergic acid diethylamide (LSD) as a mind altering drug there has been a great deal written on the subject of psychedelics and spirituality. The main claim and topic of examination is that mystical experiences have been induced through the use of psychotropic drugs that are similar to accounts gained from non-drug using mystics across most of the major religious traditions. Various research has been carried out into this claim and numerous writers have expressed views either supporting or rejecting the use of psychotropic drugs as a means to awakening spiritual consciousness. The following is a brief examination of the claim that psychedelic experiences might share some of the same phenomena as the spiritual.

When considering any relationship between psychedelics and spirituality it is important to define what is meant by these terms. A definition of psychedelics is fairly straightforward, the term derives from the Greek ψυχή (psyche, "soul") and δηλοῦν (deloun, "to manifest") and can be translated as "soul-manifesting". However, a psychedelic experience can be induced through various techniques, including sensory stimulation, sensory deprivation as well as psychotropic substances. These experiences have been described as hallucinations, changes of perception, synaesthesia, altered states of awareness, mystical states, and sometimes as states resembling psychosis. Nevertheless, the commonality between their properties is of an alternative state to normal everyday consciousness. An explanation of spirituality is more

complex, but a simple dictionary definition is "the experiential side of religion as opposed to outward beliefs, practices and institutions, which deals with the inner spiritual depths of a person" (Goring, 1992:499). It can also refer to the experience of an ultimate or immaterial reality; and the awakening of an experience that transcends ordinary consciousness.

In an essay entitled *Drugs that Shape Men's Minds* (1958), Aldous Huxley discussed the use of *Lophophora williamsii* or peyote within religious ceremonies, and suggested its usage facilitated a form of self-transcendence in two profound ways: (1) it introduces the user into the 'Other World' of visionary experience: and (2) gives the user a sense of solidarity with their fellow worshippers, human beings at large and with the divine nature of things. According to Huxley, modern synthetic substances such as d-lysergic acid diethylamide (LSD) can duplicate the transcendent effects of peyote. (1999:154) Until its prohibition LSD was being used experimentally in small doses by psychotherapists. The drug was considered able to lower the barriers between the conscious and subconscious thus allowing the patient to look more deeply into the recesses of their mind. Huxley however went further and proposed this deepening of self-knowledge took place against a background of visionary and even mystical-like experiences, suggesting that: "when administered in the right kind of psychological environment these chemical changers made possible a genuine religious experience". (1999:154)

In direct contrast, in *Drugs, Mysticism and Make-Believe* (1972), R C Zaehner argued there was little

significant religious value in contemporaneous solutions such as psychotropic drug use, although he did agree with Huxley somewhat by suggesting:

...by now it has become commonplace to observe that no beneficial effect can be expected from psychedelic drugs unless the set and setting are right, the atmosphere relaxed and friendly, and the session directed by an experienced 'guide' (Zaehner, 1972:99)

It was on this basis that Zaehner contended the essential criteria of drug induced experiences were contrary to the practice of religious contemplatives for whom the suppression of all sensory impressions was the first step on the mystic path. He contrasted the consciousness-expanding claims of those he describes as “drug enthusiasts and assorted occultists” with the spiritual discipline and principles of “real mystical experiences” (1972:99). For Zaehner, religious mysticism is the path leading from this world to the eternal world – to God or an impersonal Absolute. Nature mystics and users of psychedelic drugs relied for the most part, according to Zaehner, on experiences of short duration, on sudden flashes of illumination as opposed to the stages towards mystic union. According to Zaehner any comparison between drug-induced mystical experiences and religious mystical experiences is bound to be: “extremely hazardous...for just as there are 'varieties of religious experiences' and varieties of psychedelic experiences', so there are 'varieties of mystical experiences’”. (Zaehner, 1972:79)

Since the early 1950's hallucinogens were thought to have some

psychological therapeutic application, yet despite evidence that such substances might further the understanding of human consciousness and sensory perception, serious scientific research into the use of psychedelic compounds has been in decline. One reason for this is provided by Professor Griffiths of the Hopkins' Department of Neuroscience and Psychiatry and Behavioural Biology:

“...[the] gap is large because, as a reaction to the excesses of the 1960s, human research with hallucinogens has been basically frozen in time these last forty years”. (Melville, 2006:1)

However, before its criminalisation, the psychiatrist Oscar Janiger gave d-lysergic acid diethylamide (LSD) to an estimated 1,000 volunteers between 1954 and 1962. He was particularly interested in its possible enhancement of creativity and potential tool in psychological therapy. In one study with 194 subjects Janiger reported 24% experienced phenomena that could be characterised as religious. At around the same time Keith Ditman and Max Hayman carried out various studies into the effects and benefits of the drug. In one study of 74 subjects 32% reported experiences with religious value, and 42% reported feeling they were left with a greater awareness of God, of a higher power, or ultimate reality. (Smith, 1964:522)

Perhaps the most famous study was published as a doctoral thesis by Walter Norman Pahnke in 1963 entitled *Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness*. The research was conducted in 1962 and often referred to as 'The Miracle of Marsh Chapel'. The study was designed to test

the claims of the synthetic derivative of peyote as a psycho-chemical-religious-surrogate. Pahnke's intention had been to investigate the similarities and differences between experiences described by mystics and those induced by psychedelics (mind-manifesting) drugs such as LSD, psilocybin and mescaline. Working with subjects who had some prior religious predisposition Pahnke used scientific methodology including a detailed questionnaire. The questionnaire was based upon the following well established typology of mysticism:

Unity - a sense of cosmic oneness
 Transcendence of Time and Space
 Deeply Felt Positive Mood
 Sense of Sacredness
 Noetic Quality - a feeling of insight or illumination
 Paradoxicality - A person may realize that he/she is experiencing, for example, "an identity of opposites," yet it seems to make sense at the time.
 Alleged ineffability
 Transiency - the experience passes
 Persisting Positive Changes in Attitudes and Behaviour

The study was placebo controlled with one group taking the placebo while the study group took the drug. On the basis of their reported experiences Pahnke determined those subjects receiving psilocybin experienced phenomenon indistinguishable from, if not identical with, the categories defined by the typology of mysticism cited. From this experiment Pahnke was able to postulate "when subjected to a scientific experiment, these characteristics proved to be identical for spontaneous and psychedelic mystical experiences" (Pahnke, 1971). However,

Pahnke maintained the psychedelic experience could be divided into five specific types: psychotic, psychodynamic, cognitive, aesthetic and psychedelic 'peak' or mystical. Each condition manifested different phenomena ranging from intense, negative, dysphoric (psychotic) to those of the religious/mystical in form which were observed within the psychedelic peak, transcendental or mystical experience.

It is important to note during an address to a public symposium on *LSD and Religious Experience* (1967), Pahnke stated his findings clearly demonstrated the psychedelic drug was only a trigger; a catalyst or facilitating agent. He suggested the type of experiences facilitated were largely dependent upon extra-drug variables such as preparation, setting and the individual. Pahnke proposed content of the experience was impossible to predict and psychotic reactions were easier to produce than mystical experiences, of which there was no certainty even under the most optimal conditions. (1967:2)

In a 2006 replication of Pahnke's experiment using the same methodology (including the Pahnke-Richards Mystical Experience Questionnaire) a rigorous study was carried out by Griffiths, Richards, McCann & Jesse of the Johns Hopkins University School of Medicine. The results were published in a research paper entitled '*Psilocybin can occasion mystical-type experiences having substantial and sustained personal meaning and spiritual significance*' in *Psychopharmacology* (2006).

The paper presented a double-blind study that involved administering psilocybin under comfortable, structured, interpersonally supported conditions to volunteers who had reported regular

participation in religious or spiritual activities. The researchers reported individual events that occasioned experiences with marked similarities to classic mystical experiences. These experiences were rated by volunteers as having substantial personal meaning and spiritual significance. In a longitudinal follow-up study the volunteers attributed their experience to sustained positive changes in attitudes and behaviour which were consistent with changes noted and rated by friends and family. (Griffiths et al, 2006:279)

In 2008 Griffiths et al published a follow-up research in a paper entitled '*Mystical-type experiences occasioned by psilocybin mediate the attribution of personal meaning and spiritual significance 14 months later*'. Striking findings were noted from the evaluation of the effects of psilocybin and methylphenidate (a psychostimulant drug) when administered to hallucinogen-naïve volunteers. A significant proportion of volunteers rated their 'psilocybin experience' amongst the most personally meaningful and spiritually significant of their lives. Fifty-eight per cent rated the experience as being among the five most personally meaningful experiences of their lives, with 11% and 17%, respectively, indicating that it was the single most meaningful experience and the single most spiritually significant experience. (Griffiths et al 2008:9-10) The research concluded that when administered within a supportive environment, and evaluated by the subject to have substantial and sustained meaning and spiritual significance, psilocybin occasioned experiences similar to spontaneously occurring mystical experiences. (Griffiths et al, 2006:282)

Is there a correlation between psychedelic and spiritual experiences? On the basis of my own research and others, and upon personal experiences, it would appear there are several key components within religious/mystical experiences that show remarkable similarity to psychedelic phenomena; although not all the phenomena are present in every case. In mystical experience these include:

Happiness and peace beyond words
Detachment from the physical
Seeing light
Surrounded by light
Sounds, the Creative voice of God
Encounter with the inexpressible
An unshakable conviction
The world of the immortal
Certainty of immortality

Fundamentally, psychotropic drugs are seen as the trigger; a catalyst or facilitating agent, and the experiences facilitated are thought to be largely dependent upon various extra-drug variables such as preparation, setting and the individual. However, it is thought impossible to predict the outcome and psychotic reactions have been considered easier to produce than mystical experiences - of which there was no certainty, even under the most optimal conditions. (Pahnke, 1967:2) Nevertheless, the religious/mystical-type experiences produced by mind altering substances seem to involve a number of common elements with those experienced via other means. Although, individual phenomena are not always present in every case, and the phenomena can be experienced positively or negatively. The positive elements of a psychedelic experience can include:

Peace and a sense of well-being
Psychological disassociation

Seeing light and colours
 A sense of a revelation
 Transcendence of time and space
 Sounds, noise or music
 The ineffability of experience
 Sincerity of conviction
 An other-worldliness
 Awareness of ultimate reality

It would appear that psychedelics and spirituality seemingly share an extraordinary experience, and some might even claim the same experience. There is no doubt that the use of mind altering substances has in fact been evidenced since the dawn of human history (Grof 1973 : Masters, 1966). However, the use of drugs to reveal to the individual religious/mystical phenomena is still an uneasy subject. This is due in part to the excesses of the 1960's (Melville, 2006:1), and the subsequent criminalisation of psychotropic drugs. Nevertheless, various research has suggested synthetic psychotropic drugs together with naturally occurring substances can aid the experience of religious/mystical phenomena under controlled environmental criteria.

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Peter Barrett is a meditation practitioner with over 35 years experience. His knowledge and understanding of psychedelic experiences is based upon personal experiences (admittedly some time ago now!) of psychotropic drug use to facilitate transcendent experiences. He has a degree in Interdisciplinary Human Studies and recently completed an MA with Trinity St David's, University of Wales in Death & Immortality. His MA dissertation topic was an examination of the relationship between Near Death, Mystical, Psychotropic and Psychotic Experiences

In Memory of Stan Gooch (1932-2010)

Robert M. Schoch & Oana R. Ghiocel

Stan Gooch passed away on 13 September 2010 in a Swansea (South Wales) hospital at the age of seventy-eight. Born in London to working-class parents, and spending most of his days in England and Wales (although at one point he traveled to the Middle East for several months), on the surface Gooch's life may not seem particularly exciting. It was his remarkable intellectual journeys that distinguished him as a person and wherein lies his legacy. In relative isolation Gooch studied the elements of human personality, the conscious and unconscious mind, paranormal phenomena, the mental/psychical life of Neanderthals, and the impact of Neanderthal culture, beliefs, and biology on modern humans (Gooch firmly believed that modern human ancestors, Cro-Magnons, interbred with Neanderthals). He authored many books, including *Total Man* (1972), *Personality and Evolution* (1973), *The Neanderthal Question* (1977), *The Paranormal* (1978), *Guardians of the Ancient Wisdom* (1979), *The Double Helix of the Mind* (1980), *Creatures from Inner Space* (1984), and *Cities of Dreams* (1989). However, Gooch never gained the popular audience, critical acclaim, or monetary remuneration that he had hoped for. Indeed, Gooch became convinced that the establishment was deliberately ignoring him and, as he stated in one interview, somehow the scriptwriter of life had not written into Gooch's life either wide recognition or financial success. By the late 1980s he had all but given up his studies and writing, and went into seclusion, only to reemerge with one last book, *The Neanderthal Legacy*, published just two years before his death (primarily a short summary of his earlier works). In the end, Gooch did entertain the thought that, just perhaps, after his death his contributions might be widely acknowledged. This may still prove to be the case.

Gooch's lifework defied the conventional categories of his time, and even ours today. It did

not easily and neatly fit into any of the accepted academic disciplines. He was trained as a psychologist; but he had a strong interest in the paranormal, which he accepted as having a genuine basis, a stance frowned upon by most of his fellow psychologists. Yet Gooch was not a classical parapsychologist either, and he disdained many of the, to his mind, boring and unrealistic (divorced from a meaningful emotional and cultural context) laboratory experiments as espoused by the likes of J. B. Rhine and the experimental parapsychologists (see Schoch and Yonavjak, 2008). Gooch was an experienced trance medium in the classic séance sense, and he had many personal paranormal experiences to draw upon as he developed his theories. In some ways, Gooch was more of an anthropologist and ethnographer than a psychologist or parapsychologist, but rather than study exotic or traditional societies deep in the heart of Africa, in the jungles of the Amazon, in Central Asia, or in the outer reaches of the Far East, he focused on two cultures: 1) that of his contemporary British society, and 2) that of the ancient Neanderthals.

The full range of paranormal experiences—a partial list includes poltergeists hauntings, visitations by incubi and succubi, demons, stigmata, telepathy, mediumship, spontaneous human combustion and paranormal fire, psychic healing, alleged past lives, hypnosis, and multiple personalities—constituted the material Gooch explored. He had a keen and critical mind; while he was meticulous and unrelenting when it came to detecting and exposing fraud, he was always careful to follow the narrow path between blanket skepticism and dismissal of real phenomena on the one hand and naiveté and gullibility on the other hand. He inveighed against throwing out the baby with the bathwater, and he soundly criticized the academics and scientists who refuse to acknowledge the overwhelming evidence for paranormal phenomena. Although he trained as a medium, Gooch rejected the concept of discarnate entities, ghosts, spirits, elementals, and the like as separate and distinct beings unto themselves. He did not view paranormal phenomena as

supernatural phenomena, and he found no strong evidence for an afterlife. Rather, for Gooch, although paranormal phenomena are absolutely real and genuine, they are aspects of the human mind. The medium, for instance, does not channel deceased souls or non-corporal spirits, but telepathically taps into the minds of those attending a séance. A succubus, to give another example, can be a genuine psychic entity, but an entity emanating from the recipient's own mind (Gooch admitted to being visited by a succubus with whom he had quite satisfying sex). Poltergeist hauntings are not actually caused by ghosts or spirits, but are the psychokinetic emanations of the person at the center of such a haunting.

Paranormal phenomena for Gooch were incredibly powerful, an essential part of our being and our universe—or as he thought of it, the paranormal defines an “alternative universe” which exists alongside of our “objective universe”. As Gooch (1978, p. v, italics in the original) described it, his primary interests lay in

“ . . . the astonishments of the ‘alternative universe’ – that breathtaking world which somehow exists in complete contradiction to the universe our normal senses discern around us. The alternative universe is in fact not part of this objective universe. It is somewhere else.

“The notion of ‘somewhere else’ is very hard for us to grasp, let alone to define. Still more difficult is the fact that while we are very definitely in and part of this present objective universe, we are also, fitfully, in touch with that other universe. So in some sense, apart from being here, we are also simultaneously there as well.

“Nevertheless, it is not the case that the alternative universe is mysterious in itself. It is mysterious only *to us*. For our nervous system is poorly equipped to understand the paranormal. As I sometimes remark, it is not that god is inexpressible, it is only that we are incapable of expressing him.

“The alternative universe – I should really say universes – of the paranormal do have their own laws and their own coherent existence. It is the case, however, that these in no way resemble those of the objective universe. They simply bear no relation to the rules of every day. This, in brief, is why the application of science and the scientific method to the paranormal not only produces no results, but rather literally causes the phenomena to disappear.”

Gooch searched for the location of the “alternative universe”, the seat of the unconscious, the anatomical origin of paranormal phenomena, the physiological basis or mechanism that enables such manifestations. Gooch (1978, p. 198, italics in the original) wrote,

“I myself saw the search for the *physical* location of the unconscious mind as the absolutely central issue in all the psychological and parapsychological questions with which I was preoccupied. I realized, too, that for me it was but another form of the search for the magical lands, Aladdin's cave, fairyland, the Lost World, the lands under the sea, which dominated my childhood even as late as the age of thirteen.”

He found his answer in a poorly understood portion of the brain, stating (Gooch, 1978, p. 199, italics in the original),

“The headquarters of the unconscious mind, its seat of government, must be the *cerebellum*.”

The cerebellum, the “little brain” or “second brain”, is housed in our skulls under and behind the cerebrum. Gooch developed a theory of personality involving a duality, a divided self, or two selves in every person. The two aspects of this inherent duality can be given different labels, such as consciousness versus unconsciousness (although these may reverse roles during sleep,

dreaming, trances, and various other “altered” states), the logical and rational versus the dream world and magical, or simply Consciousness A and Consciousness B. Effectively the cerebrum dominates waking consciousness and the cerebellum dominates unconsciousness and dreaming. But there is much more to it than this.

The cerebellum is primarily responsible for the phenomena that we refer to as paranormal, and these may burst forth, manifesting themselves even as our waking consciousness may try to suppress them. So the waking consciousness of a “normal and sane person”, stressing rationality and logic, may deny or suppress paranormal manifestations, while a “psychologically or psychiatrically disturbed” person may break ties to a greater or lesser extent with “reality” (as defined by conventional waking consciousness) and thus be open to, and even create, paranormal phenomena. In some cases (either through training or perhaps through simple innate ability), however, an individual may be able to juggle both the rational and the paranormal phenomena simultaneously in a productive matter (opening one’s self up to telepathic exchanges, for instance), or quickly (perhaps seamlessly) switch back and forth between one and the other. Certain contexts, such as during a séance, in a ritual setting, or the active pursuit of ceremonial, sexual, or natural magic, may enhance the development of paranormal manifestations.

All of us have both a cerebrum and a cerebellum (according to Gooch, women have on average larger cerebellums than men). The cerebrum in modern humans, Cro-Magnons (generally viewed as our direct ancestors), and ancient Neanderthals is the larger of the two brains, and dominates our waking consciousness. However, compared to modern humans and Cro-Magnons, the ancient Neanderthals had much larger cerebellums. By Gooch’s theory, the larger cerebellums of Neanderthals meant that they had enhanced intuitive and psychic abilities relative to Cro-Magnons and us. Furthermore, according to Gooch, modern humans are the result of both biological and cultural hybridization between Neanderthals and Cro-Magnons. Thus the duality

between consciousness and unconsciousness, waking and dreaming, the rational and the paranormal, in modern humans is also an inheritance from the two lineages that gave rise to us—Cro-Magnons and Neanderthals.

Gooch generalized his theory of duality even further, writing (Gooch, 1978, p. 209),

“Cerebellum and cerebrum, Neanderthal and Cro-Magnon, female and male are all aspects of a still larger process. This is the interaction of ‘libido’ and ‘aggression’. Libido is Freud’s name for the energy of the unconscious. Aggression requires no special definition. These two forms of energy seem to run side by side through all life, even in a rudimentary sense in single-celled organisms. Libido is always concerned with inward affairs (rather like the autonomic nervous system) and aggression with external affairs (like the central nervous system).”

This brief description of Gooch’s theories and lifework certainly does not do it justice; we encourage the interested reader to pursue Gooch’s published works. Furthermore, like any good scientific theory, Gooch’s ideas are subject to testing and further elaboration, something that we are actively pursuing, including through first-hand study of paranormal phenomena (see for instance, Schoch and Ghiocel, 2009) and through the reconstruction, based on the surviving physical remains, of the ancient ways of Neanderthal life, ritual, and thought (Ghiocel and Schoch, 2011).

A final comment: Stan Gooch may never have heard the term “paranthropologist”, but when it came right down to it, that is exactly what he was—and a first-rate paranthropologist at that. We conclude with a short quotation from Gooch (1978, p. vi) summarizing his outlook in a dozen words:

“The paranormal is the most glorious gift that life has to offer.”

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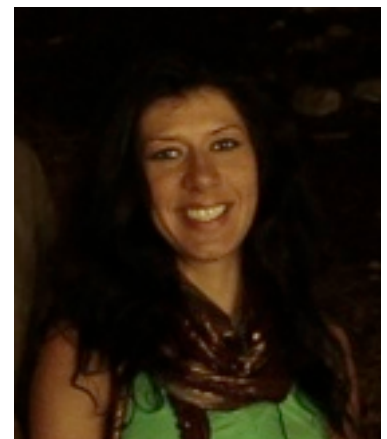
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producing a feature-length documentary on the Neanderthal legacy in the Bucegi Mountains of Romania. The documentary includes a presentation and discussion of Stan Gooch's work on Neanderthals and features on-site research by Dr. Robert Schoch in the Bucegi Mountains. Hyperion Media Website: www.hyperion-media.com

Illustrations:

Reviews

Spooksfest reviewed by Rachael Hayward

Dark snickleways, cobbled streets and an abundance of beautiful, historic buildings made York the perfect setting for a new festival celebrating the paranormal and supernatural. Spooksfest 2011 took place over the weekend of March 11th, 12th and 13th, hosting a range of events aimed to celebrate York's recently awarded accolade of "The Most Haunted City in Europe".

Of particular interest to the academic community were a schedule of fascinating talks

that took place on the Saturday 12th March at the exquisite 14C Bedern Hall. We were lucky enough to be joined by some of the leading experts in paranormal and supernatural research from across the UK, all of whom intrigued and entertained us with their particular areas of interest.

Starting off the day were paranormal research group, Torchlight Paranormal Investigations, led by Kieran, Jess and Liam. Experienced in field-based research they presented a balanced view on the theories surrounding Electronic Voice Phenomenon whilst captivating us with some fascinating examples that they had captured during their research. Presented with a range of different explanations from the paranormal to natural interference and fraud, this first talk of the day led to a thought provoking discussion from the audience. Leading nicely on from this, Cal Cooper, took us deeper into the world of spirit voices, exploring the unique phenomenon of "Phone Calls from the Dead". Drawing upon his own fascinating research as well as that of others, Cal introduced us to some incredible case studies, including examples of spirit text and answer machine messages. I believe the audience were all secretly hoping for the humorous moment when someone's mobile phone rang, just in case it was a call from the other side!

At midday we were joined by Dr Ciaran O'Keeffe who presented his talk called, "Demonology and Vampirology: Be Afraid!". Commencing with a short introduction to the history of demons, it seemed at first that we would be exploring the fears surrounding the world of demons and vampires. However, in a surprising twist Ciaran then took us on a journey through the eyes of a demonologist, showing exactly what it takes to become an expert in this field, a surprising and insightful experience! We were later taken further into the



Left to Right: Dr. Ciaran O'Keeffe, Jon Sales, Amanda Hayward, Dr. Sean O'Callaghan, Dr. David Luke, Jack Hunter, Callum E. Cooper, Rachael Hayward

realms of Vampires by Dr Sean O'Callaghan, Lancaster University, who opened the door into the amazingly complex culture of the 'real' vampire. Looking at the extraordinary personalities and lifestyles of individuals who do not feel quite 'human', Sean investigated the realms of otherkin exposing the fascinating beliefs that surround these unique members of modern society. Both talks were a riveting introduction to topics that we often associate more with the media than the 'real' world and set the foundations for many interesting discussions following this.

In the afternoon, Jack Hunter presented his work exploring "The Anthropology of Spirit Mediumship", providing an insightful look at the history of spirit mediumship alongside its relevance to anthropology as a discipline. Addressing issues such as methodological considerations and the nature of mediumship as practised in society, Jack's talk led on to a lengthy discussion from the audience about his experience in the field and opinions surrounding this area of research. Dr David Luke, University of Greenwich, followed this presentation with his brilliantly unique insights into the cross-overs between parapsychological experiences and psychoactive plants. Entertaining us with stories from his fascinating encounters within the field and incredibly colourful powerpoint slides, David brought together cross-disciplinary perspectives to account for psi-related experiences.

Finally, the day was concluded by Jon Sales from Investigators of Paranormal Phenomena who took on the daunting task of discussing the controversial topic of Orbs. Presenting views from both perspectives and showing a range of orb photos from their investigations, Jon tackled the subject from an open-minded perspective. As expected the topic of orbs led to an interesting debate from contrasting perspectives within the audience, and although no real conclusion was made regarding the source of these popular 'balls of light', Jon has to be commended for choosing to discuss such a dividing subject!

Overall, Talks on the Supernatural and Paranormal at Spooksfest 2011, brought together a collection of brilliant, captivating and thought-provoking speakers in an truly atmospheric location. We were all left with new insights into the mysterious world of the unknown, having had many questions answered it can be assured that we all left with many more new questions to explore!

Spooksfest 2012 will be taking place over March 15th, 16th and 17th if you would be interested in speaking at the next festival please get in touch with Rachael Hayward, rjh539@york.ac.uk.

Six Feet Over by Mary Roach reviewed by Fiona Bowie

It is always disappointing and disturbing when one's own evaluation of a book is completely at odds with those of the plaudits. When I read the following reviews on Amazon for Mary Roach's *Six Feet Over: Adventures in the Afterlife* (Canongate, 2007) (great title in an overcrowded market) I ordered a copy and eagerly anticipated a good read:

Mary Roach spent a year investigating the outer fringes of psychic phenomena and has written up her findings in *Six Feet Over* - a book full of healthy scepticism but also honest investigation. She seems to be a generous and open-minded investigator who does not belittle the enthusiasts she meets and writes entertainingly of what she finds.

"Dependably witty and populated by vividly evoked oddballs... thoroughly entertaining" New York Times
 "Mary Roach is warm, deliciously witty and has the happy knack of unearthing humour under the oddest tombstones... the ideal guide for a field trip into the otherworld." Chicago Sun-Times"

The book arrived promptly and I turned to a chapter entitled 'Soul in a Dunce Cap. The author enrolls in medium school', which described a weekend course on the 'Fundamentals of Mediumship' at the Arthur Findlay College at Stanstead in Surrey. The exercises described by Roach seemed to involve basic psychometry (trying to 'read' an object's energies or vibrations) and generally enhancing one's ability to sense of energetic fields. The word 'psychometry' (measuring the soul), was coined by Joseph Rodes Buchanan in 1842), and explained in detail in his *Manual of Psychometry: the Dawn of a New Civilization* (1885).

Roach spent a fairly fruitless weekend trying to imagine or make up what she was supposed to see or feel, based on cues from people's appearance, background, the rather unsubtle hints from the course leader, and reactions of other participants. She felt isolated, sure that she was the only one who thought the whole thing was bunkum, delusion, a mix of cold-reading, wishful thinking and auto-suggestion – not deliberate but nonetheless clearly wrong. She concluded that this is all there is to be said on the subject – not exactly what I could call an open-minded investigation. The chapter struck me as crass, poorly researched and superficial, aiming at quick laughs, often at the expense of others. It depressed me and left a bad taste in the mouth – I tried to work out why.

First of all, my own readings and investigations do not point to a world in which dopy New Agers believe everything they see and hear. Many of those who spend a lot of their time around mediums and psychics are the most skeptical and critical of such phenomena – they are well aware that there is ample room for self-deception, fraud, poor practice and inflated claims. Gordon Smith describing his own development circles gives many examples of supposed mediumship which he regarded as nothing of the sort, and advocates a good sense of humour as essential. Raymond Brown similarly has tales of mediums who did not seem to be communicating anything more than their own egos, and others who were clearly exploitative. For a newcomer to the field this level of skepticism can be unsettling as one is warned that genuine, high quality mediumship and clairvoyance are rather rare, and that even the best have their off days.

Secondly, the extent to which we want to please, pick up cues and 'learn the language' of the environment we are in should be a factor in assessing the experience, not a reason for rejecting it. Thomas Csordas, using the work of Merleau Ponty, has written most interestingly of his experience of fieldwork among Roman Catholic charismatics, describing the ways in which they unconsciously learn the appropriate body language when responding to the workings of the Holy Spirit. Accomplished mediums and their discarnate interlocutors stress that they work with and through the thought processes of the medium. Where the line lies between unconscious conformity to expectations and any exterior spirit presence may be hard to determine, but evidential information can sometimes give us a hint, or may indeed be overwhelming. Brian Weiss was convinced that his patient 'Catherine' was channeling a genuine source of external knowledge when, under hypnosis, she revealed details of his son's illness and his father that was specific, detailed and unknown to anyone outside the immediate family.

The third factor in my disappointment at Roach's quick and easy dismissal of psi/mediumship was that her experience was contrary to my own encounter with the world of



"Six Feet Over: Adventures in the Afterlife"

Author: Mary Roach

Pub: Canongate

ISBN: 9781847670809

Price: £8.99

psychometry and energetic communication. This took the form of two one day workshops at the College of Psychic Studies in London and a one-day seminar with Brian Weiss. On all three occasions there were some simple exercises in which we tried to pick up information from a fellow participant using some sort of ESP and/or from an object. I consider myself to be sensitive to places – long before these recent excursions, in fact for as long as I remember, I have used the term ‘spirit of place’ when referring to my feelings about a physical location. I have never, however, seen a ghost, or wanted to. The many examples I can think of telepathy, déjà vu, lucid dreaming or dream encounters with loved ones – dead and alive, I do not necessarily class as psychic, so commonplace and open to varied interpretation are they. The first of the College of Psychic Studies workshops I attended on ‘Contacting your Spirit Guide’ was preceded by an evening of clairvoyance with one of the College’s top psychics. I was offered a reading which left me extremely unimpressed, in fact his hit rate that evening at least seemed little better than 50/50, if that, in terms of people being able to ‘own’ the information offered. Most of it was very general and no proper names were given. I was, if anything, in a more skeptical mood than I might otherwise have been when approaching the first workshop. Nevertheless, my experience of all three workshops has convinced me that we have and can use abilities beyond ordinary sensory perception, even if we don’t develop them consciously, or even block them out much of the time. I was taught to douse for water by a RC priest in Cameroon, and the experience at these workshops was comparable. If one stops trying to make something happen, and just relaxes and ‘tunes in’ with an open mind (and heart), the impressions begin to flow. For those who reply, as Roach did, that they have no idea what this tuning in might entail, I would liken it to those visual exercises in which you have to train your brain to see a flat picture in 3D and previously hidden objects appear. All you can do is follow the instructions and at a certain point you step into that previously invisible world, which for a while at least becomes quite solid and robust. Almost everyone can achieve the required result with persistence, although some of us are much better at it than others.

Fiona Bowie

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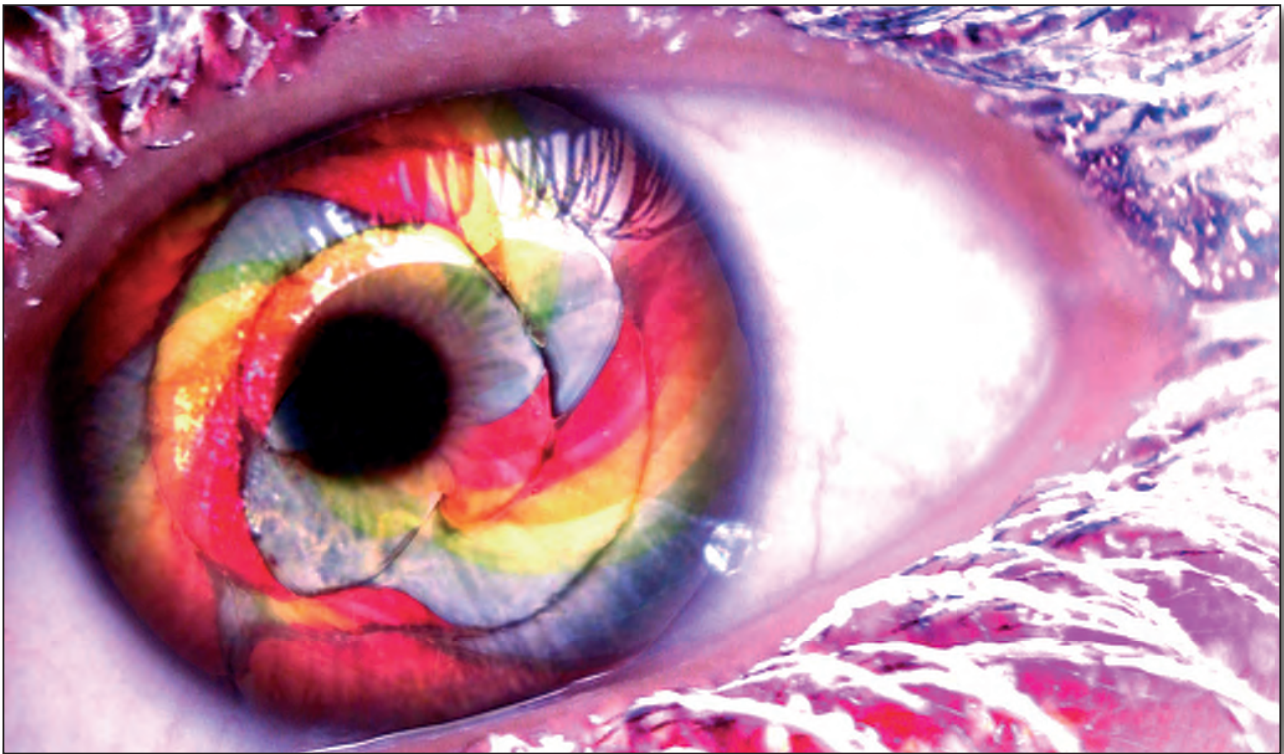
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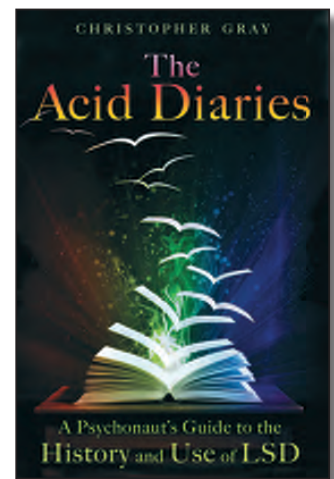
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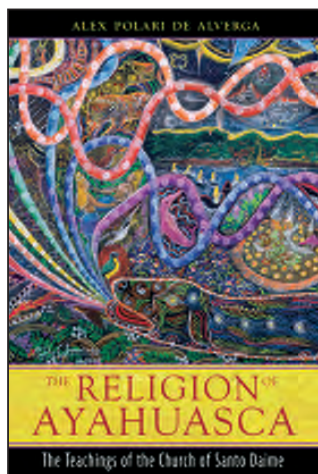
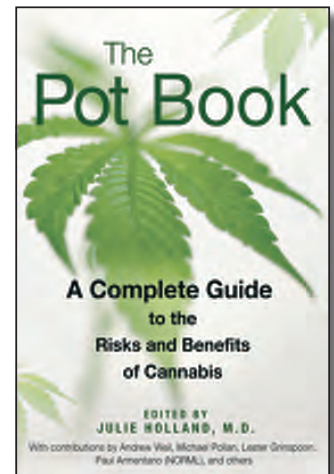
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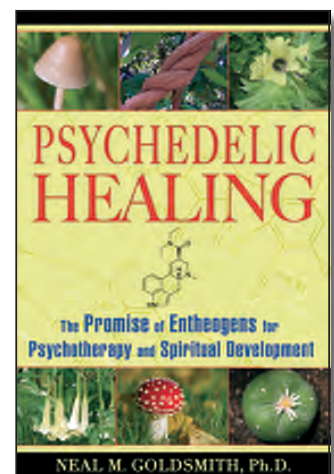
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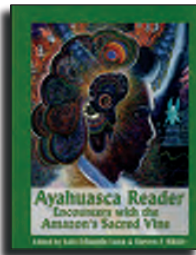
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The Natural World and its Instinct to Alter Consciousness

Giorgio Samorini £10.99 ISBN 978 089281 986 7

From caffeine-dependent goats to nectar addicted ants, the animal kingdom offers amazing examples of wild animals and insects seeking out and consuming the psychoactive substances in their environments. Author Giorgio Samorini explores this little-known phenomenon and suggests that, far from being confined to humans, the desire to experience altered states of consciousness is a natural drive shared by all living beings and that animals engage in these behaviours deliberately.

The author's fascinating accounts of mushroom-loving reindeer, intoxicated birds, and drunken elephants ensure that readers will never view the animal world in quite the same way again.

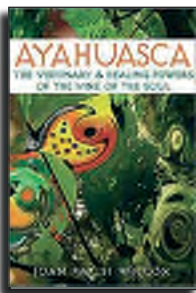


AYAHUASCA READER

Encounters with the Amazons Sacred

Luis Eduardo Luna and Steven F. White 978 090779 132 4 £26.00

Ayahuasca is a sacred drink used for millennia by numerous indigenous groups primarily in the Upper Amazon and Orinoco basins for divination healing & other cosmogonic/shamanic purposes. The Ayahuasca Reader is a panorama of texts translated from nearly a dozen languages on the ayahuasca experience. These include indigenous mythic narratives and testimonies religious hymns as well as narratives related by western travelers scientists and writers who have had contact with ayahuasca in different contexts.



AYAHUASCA

The Visionary and Healing Powers of the Vine of the Soul

Joan Parisi Wilcox £14.99 ISBN 978 089281 131 1

AYAHUASCA is an autobiographical account of the author's work with ayahuasca, a potent and sacred plant brew of the Amazon region that is known for its extraordinary visionary and healing powers. As she learned from her experience, with the help of ayahuasca we are able to grasp our paradoxical nature, the first step to acceptance of ourselves in both our glorious and dark aspects. Ayahuasca teaches us how to release the illusions we hold about ourselves and makes it possible to integrate our many diverse aspects to acquire our true power.

This book reveals the ritual protocols that must be followed prior to partaking of ayahuasca, including the traditional preparatory "diet"--which requires enduring austere conditions, isolation and only small amounts of bland food before receiving the powers of the plant spirit from an ayahuasquero, a healing master-and the sacred songs, icaros, that are sung when imbibing the substance.

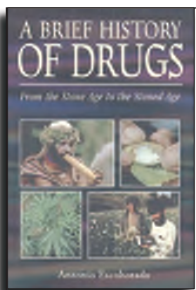


BIRTH OF A PSYCHEDELIC CULTURE

Conversations about Leary, the Harvard Experiments, Millbrook and the Sixties

Ram Dass and Ralph Metzner - With Gary Bravo £26.00 ISBN 978-09077-91386

BIRTH OF A PSYCHEDELIC CULTURE shines a bright light on the exploratory culture of the time and experiments undertaken by Professors Timothy Leary, Richard Alpert (Ram Dass) and, then-graduate student, Ralph Metzner. Based on a series of recent (2003 to 2005) conversations between the survivors of that distinguished trio, Metzner and Alpert, facilitated by psychiatrist/writer Gary Bravo, the book describes their initial experiments with mind-altering substances while at Harvard. It goes on to cover experiments they conducted after being dismissed from Harvard, their trips to India and their reflections looking back through time at all of the above. It is filled with intriguing photographs marking and illuminating the events brought to life through the text.



BRIEF HISTORY OF DRUGS

From the Stone Age to the Stoned Age

Antonio Escohotado £10.99 ISBN 978 089281 826 6

From remotest antiquity to the present era of designer drugs and interdiction, drugs have played a prominent role in the cultural, spiritual and social development of civilisations. Antonio Escohotado demonstrates how the history of drugs illuminates the history of humanity as he explores the long relationship between mankind and mind-altering substances. Hemp, for example, has been used in India since time immemorial to stimulate mental agility and sexual prowess.

Professor Escohotado, also, looks at the present-day differences that exist between the more drug-tolerant societies like Holland and Switzerland and countries advocating complete repression of these substances. The choice we face today is to teach people how to use drugs correctly or to continue to indiscriminately demonise them. "Just say no" the author says, is not an option. Just say "know" is.



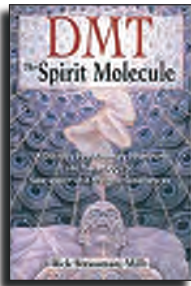
CELTIC PLANT MAGIC

A Workbook for Alchemical Sex Rituals

Jon Hughes £16.99 ISBN 978 089281 924 9

In this first-ever working guide to the principles, processes, and practical application of druidic plant magic, Jon G. Hughes shares the combined wisdom of his ancestral lineage. CELTIC PLANT MAGIC includes basic alchemical theory, instructions for creating all necessary tools, descriptions of magical compounds and their uses, and how to prepare oneself for working with plant essences. The healing and magical properties of more than 70 plants and trees are provided. The author then applies this information to a Celtic sex ritual, demonstrating how these compounds are used in specific magic and ritual practices.

CELTIC PLANT MAGIC is a valuable manual for anyone wishing to harness the magical potential of plant energy.



DMT : THE SPIRIT MOLECULE

A Doctor's Revolutionary Research into the Biology of Out-of-Body, Near-Death and Mystical Experiences

Rick Strassman £14.99 ISBN 978 089281 927 0

From 1990 to 1995 Dr. Rick Strassman conducted clinical research at the University of New Mexico in which he injected sixty volunteers with DMT, one of the most powerful psychedelics known. His detailed account of those sessions is a riveting inquiry into the nature of the human mind and the therapeutic potential of psychedelics. DMT, a plant-derived chemical that is, also, manufactured by the human brain, consistently produced out-of-body, near-death and mystical experiences. Many volunteers reported convincing encounters with intelligent nonhuman presences : angels, aliens and spirits. Nearly all felt that the sessions were among the most profound experiences of their lives.

Strassman also believes that alien abduction experiences are brought on by accidental releases of DMT. If used wisely, DMT could trigger a period of remarkable progress in the scientific exploration of the most mystical regions of the human mind and soul.



DRUGS OF THE DREAMING

Onciogens: Salvia Divinorum and Other dream Enhancing Plants

Toro & Thomas £10.99 ISBN 978 159477 174 3

For centuries shamans have employed onciogens in finding meaning and healing in their dreams. Includes extensive monographs on dream-enhancing substances derived from plant animal and human sources. Presents the results of scientific experiments on the effects of using onciogens . Shows how studies in this area of ethnobotany can yield a scientific understanding of the mysterious mechanism of dreams . DRUGS OF THE DREAMING details the properties and actions of these dream allies establishing ethnobotanical profiles for 35 onciogens including those extracted from organic sources - such as Calea zacatechichi (dream herb or leaf of the god) Salvia divinorum and a variety of plants from North and South America and the Pacific used in shamanic practices - as well as synthetically derived onciogens. They explain the historical use of each onciogen its method of action and what light it sheds on the scientific mechanism of dreaming. They conclude that onciogens enhance the comprehensibility and facility of the dream/dreamer relationship and hold a powerful key for discerning the psychological needs and destinies of dreamers in the modern world.



ECSTASY : THE COMPLETE GUIDE

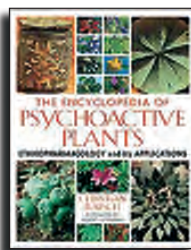
A Comprehensive Look at the Risks and Benefits of MDMA

Julie Holland £23.00 ISBN 978 089281 857 0

Use of the drug ecstasy, once confined to the teen rave scene and college campuses, is exploding across the World, from secondary schools to nightclubs. Described by users as the most intense euphoria they know and by detractors as a cause of brain damage and even death, ecstasy has generated unprecedented levels of interest--and misinformation.

ECSTASY: THE COMPLETE GUIDE takes the first unbiased look at the risks and the benefits of this unique drug, including the science of how it works; its promise as a treatment for depression, post-traumatic stress disorders and other mental illnesses; and how to minimize the risks of use. Whether you are a raver yourself, a concerned parent or a professional wanting the most recent reports on ecstasy research, ECSTASY: THE COMPLETE GUIDE provides the answers you need.

The world's leading experts on Ecstasy assess its therapeutic potential, social implications, and the dangers of unsupervised use. An ideal guide for parents and educators seeking a credible source of information.



ENCYCLOPEDIA OF PSYCHOACTIVE PLANTS (HB)

Ethnopharmacology And Its Applications

Christian Rätsch £108.00 ISBN 978 089281 978 2

Christian Rätsch details the botany, history, distribution, cultivation and preparation of more than 400 hallucinogens. He discusses their ritual and medicinal usage, cultural artefacts made from these plants and works of art that either represent or have been inspired by them. The author begins with 168 of the most well-known psychoactives - such as cannabis, datura and papaver - then presents 133 lesser known substances as well as additional plants known as "legal highs"; plants known only from mythological contexts and literature; and plant products that include substances such as ayahuasca, incense and soma. The text is lavishly illustrated with 800 colour photographs - many of which are from the author's extensive fieldwork around the world - showing the people, ceremonies and art related to the ritual use of the world's sacred psychoactives.

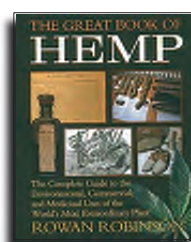


FOREST OF VISIONS

Alex Polari de Alverga £14.99 ISBN 978 089281 716 0

Alex Polari de Alverga spent years as a political prisoner during the rule of the military junta in Brazil, enduring torture, brutality, and deprivation. On his release from captivity and in search of something to restore his spiritual connection to life, he had a transformative encounter with one of the two revered founders of Santo Daime, Padrinho Sebastiao Mota de Mela. Santo Daime--an Amazonian religion, born out of jungle entheogens, mediumship, and healing, that is a potent and unique synthesis of Christianity and indigenous practices--provided Alverga with an alternative to his disillusionment with modern society. His quest for spiritual initiation eventually led him deep into the heart of the rainforest to Mapia, one of the spiritual centers of Santo Daime, where he became a teacher and leader of the Daime community.

FOREST OF VISIONS is a story of a classic spiritual encounter comparable to the Tibetan Saint Milarepa's search for his teacher Marpa. It is also an intimate account of the genesis of an important religious tradition that from modest beginnings in Brazil has now spread throughout the world and continues to grow.



GREAT BOOK OF HEMP

Rowan Robinson £16.99 ISBN 978 089281 541 8

Cannabis sativa has been called the world's most versatile plant. Materials made from hemp fiber have been discovered in tombs dating back to before 7000 BC. During the Middle Ages hemp was used to treat fevers, insomnia, and malaria. Columbus's ships had sails of hemp, and during colonial times it was universally grown because its strong fibers made superior ropes, sails, cloth, and paper. In fact, hemp was used for money in most of the Americas from 1631 until the early 1800s, and the original drafts of the Declaration of Independence and the Constitution were written on hemp paper.

As a food, the oil from hemp seeds has the highest percentage of essential fatty acids and the lowest percentage of saturated fats. Britain and Canada have recently lifted bans on growing industrial hemp and today it is reappearing in the marketplace in an amazing array of products: from lip-salve, jeans, salad oil, and cheese to paper products, composite fiberboard, and biomass fuel.



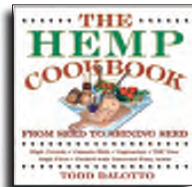
HALLUCINOGENS

A Reader

Charles Grob £14.99 ISBN 978 158542 166 4

It's been forty years since Timothy Leary sat beside a swimming pool in Cuernavaca, Mexico, ingested several grams of the genus 'Stropharia cubensis', and experienced a dazzling display of visions that lead him to herald the dawning of a New Age. And yet, from the counterculture movement of the 1960's, through the War on Drugs, to this very day, the world at large has viewed hallucinogens not as a gift but as a threat to society.

In HALLUCINOGENS, Charles Grob surveys recent writings from such important thinkers as Terence McKenna, Huston Smith, and Andrew Weil, illustrating that a re-evaluation of the social worth of hallucinogens - used intelligently - is greatly in order.

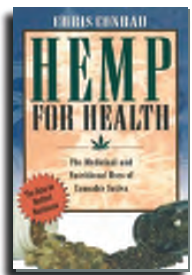


HEMP COOKBOOK

From Seed To Shining Seed

Todd Dalotto £12.99 ISBN 978 089281 787 0

In *The Hemp Cookbook*, Todd Dalotto serves up a tantalizing smorgasbord of recipes that combine the unique nutritional advantages of hemp seed with other vitamin- and mineral-rich foods, creating one of the healthiest and most original cookbooks ever offered. With chapters providing complete nutritional information on hemp seed, a culinary history of cannabis around the world, a listing of sources for hemp foods, and instructions for creating your own hemp oils, flours, milks, and butters, *The Hemp Cookbook* is the first and last word on cannabis cuisine.



HEMP FOR HEALTH

The Medicinal and Nutritional uses of Cannabis Sativa

Conrad £14.99 ISBN 978 089281 539 5

A guide to the numerous healing and nutritional benefits of hemp that have doctors throughout the world calling for its legalisation. Hemp Cannabis sativa is one of the world's oldest sources of food and medicine with a history that dates back ten thousand years. It relieves glaucoma epilepsy migraines insomnia asthma the nausea associated with AIDS and chemotherapy and a host of other illnesses. A traditional homeopathic remedy it was once a staple in every medicine cabinet. Because hemp is a plant from which marijuana is derived it has been unavailable to consumers until recently. It is the most perfect source of protein in the vegetable kingdom and it is being used in a wide range of foods including biscuits vegetable burgers and even ice cream. HEMP FOR HEALTH reveals the developments that have returned this ancient plant to the forefront of health and nutrition and that have doctors calling for its legalisation. The author provides everything from recipes using hemp seed to an analysis of cannabis's therapeutic effect on the nervous system.

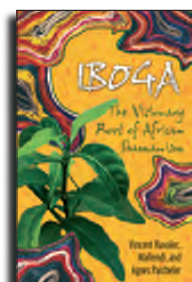


THE HEMP MANIFESTO

Rowan Robinson £7.99 ISBN 978 089281 728 3

All around the globe this miracle plant is creating industries for food fuel clothing housing and paper that are beneficial to both humanity and the environment. Included in this book are all the most surprising facts written about the plant including how the Declaration of Independence was written on hemp paper; how hemp seeds are the most complete source of protein and essential fatty acids known in the vegetable kingdom.

- Lists 108 ways that hemp is making a positive impact on society.
- Printed on hemp paper.
- By the author of THE GREAT BOOK OF HEMP.
- Gives people their most important weapon in the fight for a healthy future: the truth.



IBOGA

The Visionary Root of African Shamanism

Ravalec, Mallendi and Paicheler Pb £15.99 ISBN 978 159477 176 7 Publishing 25/01/2008

Iboga, spiritual ally of African shamans since antiquity, yields ibogaine, a powerful psychotropic substance. It is used mainly in Gabon and Cameroon in a secret, initiatory tradition called bwiti-nganza, in which physical and psychological illnesses can be rooted out and cured. Intense psychological conditioning that includes the rites of confession, contacting and honouring one's ancestors and construction of an in-depth psychological inventory are all part of the initiate's encounter with this sacred root.

To the followers of the Bwiti religion, ibogaine is the indispensable means by which humans can truly communicate with the deepest reaches of their soul and with the spirits of their ancestors. This book details the traditions and techniques of iboga's use by African shamans and the essential role it occupies in that community in order both to preserve this knowledge and to show how ibogaine may have an important role to play in our modern world.



INNER PATHS TO OUTER SPACE

Journeys to Alien Worlds through Psychedelics and Other Spiritual Technologies

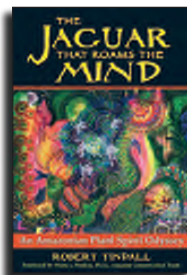
Rick Strassman, Slawek Wojtowicz, Luis Eduardo Luna and Ede Frecska. £16.99 ISBN 978-159477-224-5

For thousands of years, voyagers of inner space - spiritual seekers, shamans and psychoactive drug users - have returned from their inner imaginal travels reporting encounters with alien intelligences. INNER PATHS TO OUTER SPACE presents an innovative examination of how we can reach these other dimensions of existence and contact otherworldly beings. Based on their more than 60 combined years of research into the function of the brain, the authors reveal how psychoactive substances, such as DMT, allow the brain to bypass our five basic senses to unlock a multidimensional realm of existence where otherworldly communication occurs. They contend that our centuries-old search for alien life-forms has been misdirected and that the alien worlds reflected in visionary science fiction actually mirror the inner space world of our minds. The authors show that these "alien" worlds encountered through altered states of human awareness, either through the use of psychedelics or other methods, possess a sense of reality as great as, or greater than, those of the ordinary awareness perceived by our five senses.

**INTOXICATION***The Universal Pursuit of Mind-Altering Substances*

Ronald Siegel £15.99 ISBN 978 159477 069 2

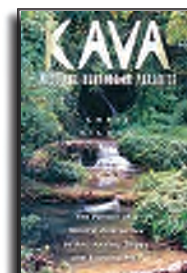
In INTOXICATION Siegel draws upon his 20 years of groundbreaking research to provide countless examples of the intoxication urge in humans, animals, and even insects. The detailed observations of his so-called psychonauts - study participants trained explicitly to describe their drug experiences - as well as numerous studies with animals have helped him to identify the behaviour patterns induced by different intoxicants. Presenting his conclusions on the biological as well as cultural reasons for the pursuit of intoxication and showing that personality and guidance often define the outcome of a drug experience, Siegel offers a broad understanding of the intoxication phenomenon as well as recommendations for curbing the negative aspects of drug use in Western culture by designing safe intoxicants.

**JAGUAR THAT ROAMS THE MIND***An Amazonian Plant Spirit Odyssey*

Robert Tindall Pb £15.99 ISBN 978-159477-254-2

THE JAGUAR THAT ROAMS THE MIND is a journey into the vanishing world of Amazonian shamanism - an adventure of initiation and return - that explores the unique reality at the heart of the Amazonian healing system. Robert Tindall shares his journeys through the inner and outer landscape of the churches of ayahuasca and with the Kaxinawa Indians in Brazil; his experiences at the pioneering centre for the treatment of addiction, Takiwasi, in Peru; and his studies with an Ashaninka master shaman deep in the rainforest jungle.

Through trials and revelations, the subtle inner logic of indigenous healing unfolds for him, including the "miraculous" healing of a woman suffering from a brain tumour. Culminating in a ceremony fraught with terror yet ultimately enlightening, Tindall's journey reveals the crucial component missing from the metaphysics of the West: the understanding and appreciation of the sentience of nature itself.

**KAVA - MEDICINE HUNTING IN PARADISE***The Pursuit of a Natural Alternative to Anti-Anxiety Drugs and Sleeping Pills*

Chris Kilham £10.99 ISBN 978 089281 640 8

Kava, Piper methysticum, is the most effective relaxing and stress-relieving plant in all of nature. This book is the tale of plant researcher Chris Kilham's investigations into this plant and his far-ranging explorations deep in the South Pacific in search of a source of kava. Kilham takes the reader on an adventurous journey through the mystical native legends, outlandish history and exciting science surrounding this potent plant. A story replete with pulpit-pounding missionaries, kava-drinking natives, sorcerers, a mysterious Tahitian prince and the author's own humorous outlook amidst difficult and perilous circumstances.

Kava is poised to become an important - and now readily available - natural alternative to stress-relieving drugs.

**KAVA THE PACIFIC ELIXIR**

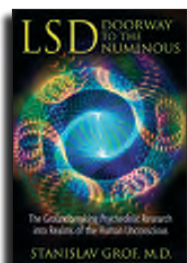
Lebot/Merlin/Li £16.99 ISBN 978 089281 726 9

The most comprehensive book ever written on nature's most effective stress-relieving plant.

This complete guide to kava summarizes the literature and research on a plant that is now considered comparable or superior to anti-stress prescription drugs, and describes its use in the religious, political, and economic life of the Pacific islands for centuries. Beyond its soporific qualities kava is also used throughout the Pacific as an analgesic, a diuretic, and an anesthetic. There is even evidence suggesting it is effective in the treatment of asthma, tuberculosis, and venereal disease. Exhaustively researched, KAVA: THE PACIFIC ELIXIR offers an extensive survey of this amazing plant from the perspective of the horticulturist, the ethnobotanist, and the pharmacologist.

First paperback edition of the classic comprehensive text originally published by Yale University Press.

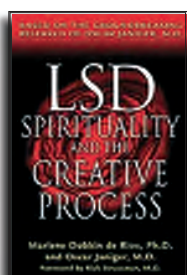
Because of its many beneficial qualities that make it superior to other substances that serve to reduce stress and improve mood, interest in kava is growing worldwide.

**LSD : DOORWAY TO THE NUMINOUS***The Groundbreaking Psychedelic Research into the Realms of the Human Unconscious*

Stanislav Grof, M.D. Pb £15.99 ISBN 978-159477-282-5

Stanislav Grof's first 17 years of research into the non-ordinary states of consciousness induced by LSD and other psychedelics led to a revolutionary understanding of the human psyche. His research was the impetus behind a vastly expanded cartography of the unconscious, including two new realms still unacknowledged by official academic circles - the perinatal domain, which holds memories of the various stages of birth and the transpersonal domain which mediates experiential identification with other species and mythic figures, visits archetypal realms, accesses past life memories and unites with the cosmic creative principle.

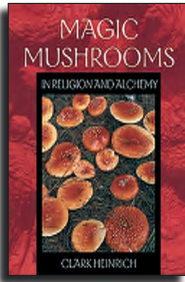
The research presented in this book provides a map of the psyche that is essential for understanding such phenomena as shamanism and near-death experiences as well as other extraordinary states of consciousness. This map has led to the development of important new therapies in psychiatry and psychology for treating mental conditions often seen as disease and, therefore, suppressed by medication. It, also, provides a new threshold to understanding and entering the numinous realm of the spirit.

**LSD, SPIRITUALITY, AND THE CREATIVE PROCESS***Based on the Groundbreaking Research of Oscar Janiger, M.D.*

Marlene Dobkin de Rios and Oscar Janiger £14.99 ISBN 978 089281 973 7

In 1954 a Los Angeles psychiatrist began experimenting with a still new chemical discovery known as LSD-25. For a period of eight years, Dr. Oscar Janiger gave LSD-25 to more than 90 men and women, ranging in age from 18-81 and coming from all walks in life. The data collected by the author during those trials and from follow-up studies done 40 years later is now available here for the first time, along with the authors' examination of its ramifications on creativity, imagination and spirituality.

With the help of co-author Marlene Dobkin de Rios, a medical anthropologist who has studied the use of hallucinogens in tribal and third world societies, this book considers the spiritual implications of these findings in comparison with indigenous groups that employ psychoactive substances in their religious ceremonies. The authors, also, examine the nature of the creative process influenced by psychedelics and provide artwork and poetry from the original experiment sessions that allow the reader to personally witness LSD's impact on creativity.



MAGIC MUSHROOMS IN RELIGION AND ALCHEMY

Clark Heinrich £16.99 ISBN 978 089281 997 3

Rejecting arguments that the elusive philosophers' stone of alchemy and the Hindu elixir of life were mere legend, Clark Heinrich provides a strong case that *Amanita muscaria*, the fly agaric mushroom, played this role in world religious history. Working under the assumption that this "magic mushroom" was the mysterious food and drink of the gods, Heinrich traces its use in Vedic and Puranic religion, illustrating how ancient cultures used the powerful psychedelic in esoteric rituals meant to bring them into direct contact with the divine. He, then, shows how the same mushroom symbols found in Hindu scriptures correspond perfectly to the symbols of ancient Judaism, Christianity, the Grail myths and alchemy, arguing that miraculous stories as disparate as the burning bush of Moses and the raising of Lazarus from the dead can be easily explained by the use of this strange and powerful mushroom.

While acknowledging the speculative nature of his work, Heinrich concludes that in many religious cultures and traditions the fly agaric mushroom, and in some cases ergot or psilocybin mushrooms, had a fundamental influence in teaching humans about the nature of God. His insightful book truly brings new light to the religious history of humanity.



MARIJUANA MEDICINE

A World Tour of the Healing and Visionary Powers of Cannabis

Christian Ratsch £21.00 ISBN 978 089281 933 1

Cannabis has accompanied the development of human culture from its very beginnings and can be found in the healing traditions of cultures throughout Africa, Asia, Europe and the Americas. Even today it is an important part of many Asian healing traditions: in Ayurveda, cannabis is praised for its tonic and aphrodisiac qualities and in traditional Chinese medicine it is cited as a superb antidepressant. It, also, remains a significant part of the healing and visionary traditions of Latin American curanderos and Brazilian, Nepalese and Indian folk medicine. Modern research has confirmed the effectiveness of marijuana's application in treating such diseases as asthma and glaucoma.

Christian Ratsch profiles the medicinal, historical and cultural uses of cannabis in each of these societies and medical systems, providing remedies and recipes for those interested in how cannabis can be used to treat specific conditions.

"The most complete visual record of cannabis culture ever published."

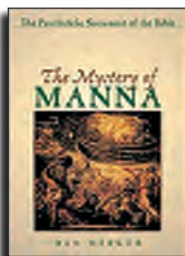


MOKSHA: HUXLEY'S CLASSIC

Aldous Huxley £14.99 ISBN 978 089281 758 0

In May 1953, Aldous Huxley took four-tenths of a gramme of mescaline. The mystical and transcendent experience that followed set him off on an exploration that was to produce a revolutionary body of work about the inner reaches of the human mind. Huxley was decades ahead of his time in his anticipation of the dangers modern culture was creating through explosive population increase, headlong technological advance and militant nationalism. He saw psychedelics as the greatest means at our disposal to 'remind adults that the real is very different from the misshapen universe they have created for themselves by means of their culture-conditioned prejudices'.

MOKSHA is a collection of the prophetic and visionary writings of Aldous Huxley. It includes selections from his acclaimed novels, BRAVE NEW WORLD and ISLAND, both of which envision societies centred around the use of psychedelics as stabilising forces, as well as pieces from THE DOORS OF PERCEPTION and HEAVEN AND HELL, his famous works on consciousness expansion.



THE MYSTERY OF MANNA, THE PSYCHEDELIC SACRAMENT OF THE BIBLE

Dan Merkur £14.99 ISBN 978 089281 772 6

When Moses fed manna to the Israelites, he told them that after eating the miraculous bread they would see the glory of God. And indeed they did - 'They looked towards the wilderness, and behold, the glory Yahveh appeared in a cloud' In THE MYSTERY OF MANNA religious historian Dan Merkur provides compelling evidence that this was the Israelites initiation into a psychedelic mystery cult that induced spiritual visions through bread containing ergot - a psychoactive fungus containing the same chemicals from which LSD is made.

Citing biblical material, as well as later Jewish and Christian writings, Merkur reveals the existence of an unbroken tradition of Western psychedelic sacraments, from Moses and manna to Jesus and the Eucharist. Most importantly, Merkur shows that this was not a heretical tradition, but instead part of a normal, Bible-based spirituality, a continuation of the ancient tradition of visionary mysticism. Even when this practice became unacceptable to the religious orthodoxy, it was perpetuated in secret by gnostics, masons and kabbalists, as well as through the legends of the Holy Grail. THE MYSTERY OF MANNA is the strongest contribution yet to our growing realization that, contrary to popular belief, psychedelics and religion have always gone hand in hand.



OPIUM CULTURE

The Art and Ritual of the Chinese Tradition

Peter Lee £14.99 ISBN 978 159477 075 3

Peter Lee presents a fascinating narrative that covers every aspect of the art and craft of opium use. Starting with a concise account of opium's long and colourful history and the story of how it came to be smoked for pleasure in China, Lee offers detailed descriptions of the growing and harvesting process; the exotic inventory of tools and paraphernalia required to smoke opium as the Chinese did; its transitions from a major herb to a narcotic that has been suppressed by the modern; and art, culture, philosophy, pharmacology and psychology of this longstanding Asian custom. Highlighted throughout with interesting quotes from literary and artistic figures who were opium smokers, such as Jean Cocteau, Pablo Picasso, Herman Melville and Samuel Taylor Coleridge, the text is studded with gems of long forgotten opium arcane and dispels many of the persistent myths and opium and its users.



PHANTASTICA

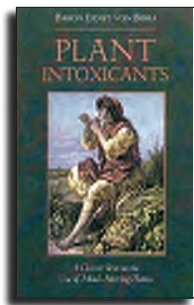
A Classic Survey on the Use and Abuse of Mind-Altering Plants

Louis Lewin £14.99 ISBN 978 089281 783 2

Long out of print, this book is a landmark study of narcotic and psychedelic substances by a world-renowned pharmacologist and toxicologist.

PHANTASTICA, originally published in 1924, was the first to bring scientific insights to a survey of the use of drugs around the world.

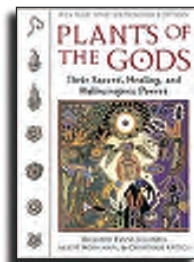
Lewin travelled extensively to acquire his outstanding variety of knowledge on all the major drugs of the time, including opium, cannabis, coffee and tobacco and his book is credited with sparking an era of ethnobotany that is still flowering today.



PLANT INTOXICANTS

Baron Von Bibra £14.99 ISBN 978 089281 498 5

This pioneering study of psychoactive plants and their role in society, initially published in 1855, is one of the first books to examine the cultivation, preparation, and consumption of the world's major stimulants and inebriants. It presents a fascinating panorama of the world-wide use of psychoactive plants in the nineteenth century. He devotes a full chapter to each of 17 plants, ranging from coffee and tea, through tobacco and hashish, to powerful narcotics and hallucinogens such as opium and fly agaric. Witty, engaging, and intellectually open.



PLANTS OF THE GODS

Their Sacred, Healing, and Hallucinogenic Powers

Revised and Expanded Second Edition

Richard Schultes, Albert Hoffman & Christian Rätsch £26.00 ISBN 978 089281 979 9

Three scientific titans join forces to completely revise the classic text on the ritual uses of psychoactive plants. They provide a fascinating testimony of these "plants of the gods," tracing their uses throughout the world and their significance in shaping culture and history. The most powerful of those plants, which are known to transport the human mind into other dimensions of consciousness, have always been regarded as sacred. The authors detail the uses of hallucinogens in sacred shamanic rites while providing lucid explanations of the biochemistry of these plants and the cultural prayers, songs, and dances associated with them. The text is lavishly illustrated with 400 rare photographs of plants, people, ceremonies, and art related to the ritual use of the world's sacred psychoactive flora.



PLANT SPIRIT SHAMANISM

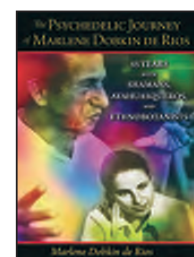
Traditional Techniques for Healing the Soul

Ross Heaven and Howard G. Charing

£14.99 ISBN 978-159477-118-7

Ross Heaven and Howard G. Charing explore the use of one of the major allies of shamans for healing seeing dreaming and empowerment - plant spirits. After observing great similarities in the use of plants among shamans throughout the world they discovered the reason behind these similarities: Rather than dealing with the medical properties of the plants or specific healing techniques shamans commune with the spirits of the plants themselves.

From their years of in-depth shamanic work in the Amazon Haiti and Europe including extensive field interviews with master shamans Heaven and Charing present the core methods of plant shamanism used in healing rituals the world over: soul retrieval spirit extraction sin eating and the Amazonian tradition of pusanga (love medicine). They explain the techniques shamans use to establish connections to plant spirits and provide practical exercises as well as a directory of traditional Amazonian and Caribbean healing plants and their common North American equivalents so readers can explore the world of plant spirits and make allies of their own.



PSYCHEDELIC JOURNEY OF MARLENE DOBKIN DE RIOS

45 Years with Shamans, Ayahuasqueros, and Ethnobotanists

Marlene Dobkin de Rios £14.99 ISBN 978-159477-731-6

Ayahuasca is an alkaloid-rich, psychoactive concoction indigenous to South America that has been employed by shamans for millennia as a spirit drug for divinatory and healing purposes. Although the late Harvard ethnobotanist, Richard Evans Schultes, was credited in the early 1950s as being the first to document the use of ayahuasca, other researchers, such as the distinguished anthropologist Marlene Dobkin de Rios, were responsible for furthering his findings and uncovering the curative capabilities of this amazing compound.



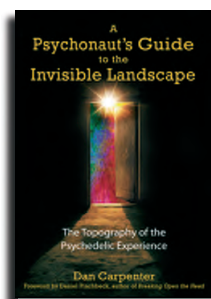
PSYCHEDELIC SACRAMENT

Manna, Meditation, and Mystical Experience

Dan Merkur £10.99 ISBN 978 089281 862 4

In THE MYSTERY OF MANNA, religious historian Dan Merkur provided compelling evidence that the miraculous bread that God fed the Israelites in the wilderness was psychedelic, made from bread containing ergot - the psychoactive fungus containing the same chemicals from which LSD is made. Many religious authorities over the centuries have secretly known the identity and experience of manna and have left a rich record of their involvement with this sacred substance.

He discusses the specific teachings of Philo of Alexandria, Rabbi Moses Maimonides and St. Bernard of Clairvaux that refer to special meditations designed to be performed while partaking of the "psychedelic sacrament." These meditations combine the revelatory power of psychedelics with the rational exercise of the mind, enabling the seeker to achieve a qualitatively enhanced state of religious transcendence. THE PSYCHEDELIC SACRAMENT sheds new light on the use of psychedelics in the Western mystery tradition and deepens our understanding of the human desire for divine union.

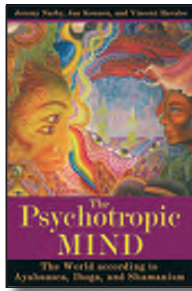


PSYCHONAUTS GUIDE TO THE INVISIBLE LANDSCAPE

The Topography of the Psychedelic Experience

Carpenter £10.99 ISBN 978 159477 090 6

Journeying into the invisible world revealed by his use of the dissociative psychedelic DXM (dextromethorphan) Dan Carpenter found that what he experienced was not simply subjective sensations and psychological states but an objective world of familiar if inordinately odd landmarks and characters. The running diary he kept of these voyages recounts impressions of a landscape charted by other travellers into this Inner Space and includes descriptions of many of the same phenomena recorded by such mind travellers as Terence and Dennis McKenna Alexander and Ann Shulgin and others who have experienced the hive mind - the pool of all consciousness. Into this territory where expression is like chaos theory where oddly symmetrical order manifests out of the seemingly anarchic swirl of images and events the author ventures with the mind-set of a naturalist accepting whatever might be rather than what he hopes he might find. What emerges is not a location crafted by subjective experience but a landscape that embodies the Other and that represents a conscious state in which the barriers between the self and the not-self dissolve.

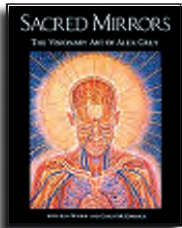


PSYCHOTROPIC MIND

The World according to Ayahuasca, Iboga, and Shamanism

Jeremy Narby, Jan Kounen and Vincent Ravalec £14.99 ISBN 978-15947-73129

In the Amazon, shamans do not talk in terms of hallucinogens but of tools for communicating with other life-forms. Ayahuasca, for example, is first and foremost a means of breaking down the barrier that separates humans from other species, allowing us to communicate with them. The introduction of plant-centred shamanism into the Western world in the 1970s was literally the meeting of two entirely different paradigms. In *THE PSYCHOTROPIC MIND*, three of the individuals who have been at the forefront of embracing other ways of knowing look at the ramifications of the introduction into our Western culture of these shamanic practices and the psychotropic substances that support them.



SACRED MIRRORS: THE VISIONARY ART OF ALEX GREY

Alex Grey/Wilber/McCormick £26.00 ISBN 978 089281 314 8

This unique series of paintings takes the viewer on a graphic, visionary journey through the physical, metaphysical, and spiritual anatomy of the self. From anatomically correct rendering of the body systems, Grey moves to the spiritual/energetic systems with such images as "Universal Mind Lattice," envisioning the sacred and esoteric symbolism of the body and the forces that define its living field of energy. Includes essays on the significance of Grey's work by Ken Wilber, the eminent transpersonal psychologist, and by the noted New York art critic, Carlo McCormick.



SACRED MIRRORS CARDS

Alex Grey £19.99 ISBN 978 159477 162 0

The Sacred Mirrors are a journey through our physical socio-political and spiritual anatomy. The SACRED MIRRORS CARDS contains twenty-three meditation cards featuring reproductions of all twenty-one of Alex Grey's Sacred Mirrors paintings plus two additional transformative images: Oversoul and The Angel. Grey's visionary poetry on the back of each card leads the meditator through contemplation of the image on the front of the card culminating in a one-word theme for reflection. The twenty-three cards in this boxed set are intended to lead the viewer through the process of theosis - that is coming closer to God - through contemplation of iconic archetypes and seeing oneself each other and the world as a reflection of the divine.



SACRED MUSHROOM OF VISIONS: TEONANACATL

A Sourcebook on the Psilocybin Mushroom

Ralph Metzner £14.99 ISBN 978 159477 044 9

Teonanacatl was the name given to the visionary mushrooms used in ancient Mesoamerican shamanic ceremonies, mushrooms that contain psilocybin, the psychoactive agent identified by Swiss chemist Albert Hofmann, the discoverer of LSD. The rediscovery of these visionary mushrooms by the Mazatec healer Maria Sabina and mycologist R. Gordon Wasson ignited a worldwide mushroom culture that inspired the consciousness revolution of the 1960s.

This book describes in vivid detail the consciousness-expanding experiences of psychoactive mushroom users - from artists to psychologists - and the healing visionary inspiration they received. It provides firsthand accounts of studies performed in the controversial Harvard Psilocybin Project, including the Concord Prison study and the Good Friday study. It also details how psilocybin has been used since the 1960s in psychotherapy, prisoner rehabilitation, the enhancement of creativity, and the induction of mystical experiences and is being studied as a treatment for obsessive-compulsive disorder (OCD).



SACRED MUSHROOM SEEKER

Thomas Riedlinger £21.00

ISBN 978 089281 338 4

A celebration of the life and pioneering work of the eminent mycologist and scholar R. Gordon Wasson. A legendary figure in ethnobotany, R. Gordon Wasson's trail-blazing work on hallucinogenic mushrooms with the Mexican curandera Maria Sabina in the 1950s brought increased scholarly attention to the importance of psychoactive plants in the spiritual life of indigenous peoples and had a profound influence well beyond the academic world. His accessible writings helped popularize these discoveries, forming the ground for the social revolution of the following decade. With the growing interest in the role of psychoactive plants in society today, the work of R. Gordon Wasson and the example set by the man himself, so well illustrated here, takes on increasing importance.



SACRED VINE OF SPIRITS: AYAHUASCA

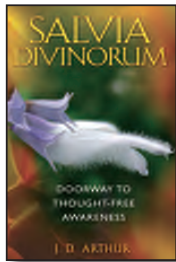
Edited by Ralph Metzner

£14.99

ISBN 978 159477 053 1

Ayahuasca is a hallucinogenic Amazonian plant mixture that has been for hundreds, perhaps thousands, of years by native Indian and mestizo shamans in Peru, Colombia, and Ecuador for healing and divination. Many Western trained physicians and psychologists have acknowledged that this substance can allow access to spiritual dimensions of consciousness, even mystical experiences indistinguishable from classic religious mysticism.

In *SACRED VINE OF SPIRITS: AYAHUASCA*, Ralph Metzner, a pioneer in the study of consciousness, has assembled a group of authoritative contributors who provide an exploration of the chemical, biological, psychological and chemistry of Ayahuasca from leading scholars in the field of psychoactive research. He concludes with his own findings on Ayahuasca, including its applications in medicine and psychology, and compares the worldview revealed by Ayahuasca visions to that of Western cultures.



SALVIA DIVINORUM

Doorway to Thought-Free Awareness

J. D. Arthur £12.99 ISBN 978-15947-7347-1

With repeated sessions using salvia over the course of several years, J. D. Arthur began returning each time to the same inner landscape where he found himself entering a unique state of thought-free, or "thoughtless," awareness. There he accessed a mode of "dream language" that communicated an exquisite constellation of detailed meanings swiftly and flawlessly. His repeated immersion in these states of trance, as well as his analysis of their approach and withdrawal, led to a profound reassessment of the nature of normal perception and a re-evaluation of what we refer to as the real world. With true-life descriptions of salvia-induced visionary states, this book offers a detailed experiential analysis for those interested in exploring salvia in their quest for higher knowledge.



SAYING YES

In Defence of Drug Use

Jacob Sullum £22.00 ISBN 978 158542 227 2 Hardback

Jacob Sullum goes beyond debate on legalisation or the proper way to win the "war on drugs," to the heart of a social and individual defence of using drugs. Drug use, as it is described by propagandists, is dramatically different from drug use as it is experienced by the silent majority of users: the decent, respectable people who, despite their politically incorrect choice of intoxicants, earn a living and meet their responsibilities.

SAYING YES argues that the all-or-nothing thinking that has long dominated discussions of illegal drug use should give way to a wiser, subtler approach. Exemplified by the tradition of moderate drinking, such an approach rejects the idea that there is something inherently wrong with using chemicals to alter one's mood or mind.



SEVEN SISTERS OF SLEEP

Mordecai Cooke £14.99 ISBN 978 089281 748 1

This groundbreaking survey, written in the 19th century, is a radically open-minded look at the use of drugs across the world and throughout the ages. Early users of tobacco in Russia would have their noses cut off and, repeat offenders, their heads. Pope Innocent XI excommunicated any who used it in St. Peters. Marijuana users in 14th century Egypt would have their teeth extracted for their crime. Yet use of these and other forbidden substances continued to grow. If only as a record of the perennial failure of harsh punishments to deter drug use, Victorian naturalist Mordecai Cooke's work *THE SEVEN SISTERS OF SLEEP* would remain significant. However, the author's broad knowledge of the subject has ensured this work's reputation as possibly the best early book from what has grown into an enormous body of literature on mind and mood altering substances. Written in 1860, a time similar to our own in that drug use was a growing concern, *THE SEVEN SISTERS OF SLEEP* is a thought-provoking and open-minded look at the use of drugs across the world and throughout the ages.



SHAMANIC WAY OF THE BEE

Ancient Wisdom and Healing Practices of the Bee Masters

Simon Buxton £12.99 ISBN 978 159477 119 4

Bee shamanism may well be the most enigmatic and obscure branch of shamanism, yet it exists throughout the world - wherever in fact the honeybee exists. Its medicinal tools are now in common usage - such as honey, pollen, propolis and royal jelly - and even the origins of Chinese acupuncture can be traced back to the ancient practice of applying bee stings to the body's meridians.

In this authoritative ethnography and spiritual memoir, Simon Buxton - an elder of the Path of Pollen - reveals for the first time the richness of this tradition: its subtle intelligence; its sights, sounds and smells; and its unique ceremonies, which until now have been known only to initiates. Buxton's footsteps were first put on the Path of Pollen at age nine when an Austrian bee shaman cured him of a near fatal bout of encephalitis. This early contact prepared him for his later meeting with an elder of the tradition who took him on as an apprentice. Following an intense initiation that opened him to the mysteries of the hive mind, the author learned over the next 13 years the practices, rituals and tools of bee shamanism.



SISTERS OF THE EXTREME

Michael Horowitz and Cynthia Palmer £17.99 ISBN 978 089281 757 3

Women have been experimenting with drugs since prehistoric times, and yet published accounts of their views on the drug experience have been relegated to either antiseptic sociological studies of sensationalized stories splashed across the tabloids. The media has given us an ensuring, but inaccurate, stereotype of a female drug user: passive, addicted, exploited, degraded, promiscuous. But the selections in this anthology - penned by such famous names as Billie Holiday, Anais Nin, Maya Angelou and Carrie Fisher - show us that the real experiences of women are anything but stereotypical.

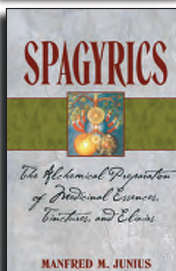


SOMA

The Divine Hallucinogen

David Spess £26.00 ISBN 978 089281 731 3 Hardback

Soma has been shrouded in mystery for centuries. It is, simultaneously, a sacred hallucinogenic plant used in secret rituals, a personified God and an important cosmological principle. Summarising all previous research on the subject, David Spess goes far beyond his predecessors and shows that soma provides an important key to the understanding of the earliest systemised methods of medicine, psychology, magic, rejuvenation, longevity and alchemy. Most significant is that his intensive research provides the most compelling case yet for actual identification of the plants that served as the basis for the divine hallucinogen: *Nelumbo nucifera*, the sacred lotus of India as well as some members of the *nymphaea* genus.



SPAGYRICS New Edition of The Practical Handbook of Plant Alchemy

The Alchemical Preparation of Medicinal Essences Tinctures and Elixirs

Manfred M. Junius £15.99 ISBN 9781594771798

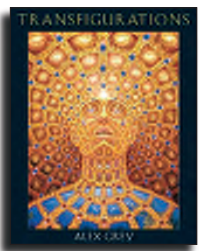
This classic source text preserves the nearly forgotten but highly valuable methods of this true hermetic art for preparing natural remedies. · Shows how spagyric methods open medicinal plants completely to release powerful healing properties · Provides a history and philosophy of spagyrics that reveal why Western medicine fails to recognise the full benefit to health offered by plants · Connects spagyrics to classical alchemical hermetic and ayurvedic traditions This is a new Edition of The Practical Handbook of Plant Alchemy



TIMOTHY LEARY: OUTSIDE LOOKING IN

Robert Forte £14.99 ISBN 978 089281 786 3

One of the most influential and controversial people of the 20th century, Timothy Leary inspired profound feelings--both pro and con--from everyone with whom he came into contact. He was extravagant, grandiose, enthusiastic, erratic, and an unrelenting proponent of expanding consciousness and challenging authority. His experiments with psilocybin and LSD at Harvard University and Millbrook, New York, were instrumental in propelling the nation into the psychedelic era of the 1960s. From the 1980s until his death in 1996 he fully embraced the possibilities of freedom offered by the developments in computer technology and the instant communication made possible by the Internet. The essence of Leary's life has often been reduced to the celebrated formula of "Turn On, Tune In, and Drop Out." The wider implications of this esoteric call to communion have been lost, just as the multifaceted nature of Leary's personality was obscured by the superficial spin put on his life and ideas. In this book a wide array of individuals from all stages of Leary's life, friends and foes alike, provides a more complete view of the man and his impact on American culture. It is still too early to know how posterity will judge the man and his ideas, but TIMOTHY LEARY: OUTSIDE LOOKING IN shows that Leary was often so far ahead of his time that few could follow the extensive range of his thought.

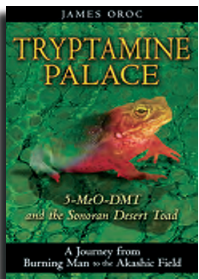


TRANSFIGURATIONS

Alex Grey £34.00 ISBN 978 159477 017 3 Paperback

Every once in a great while an artist emerges who does more than simply reflect the social trends of the time. These artists are able to transcend established thinking and help us redefine ourselves and our world. Today, a growing number of art critics, philosophers and spiritual seekers believe they have found that vision in the art of Alex Grey.

TRANSFIGURATIONS is the eagerly awaited follow-up to Sacred Mirrors, one of the most successful art books of the 1990s. It includes all of Grey's major works completed in the past decade, including the masterful seven-panelled altarpiece Nature of Mind, called "the grand climax of Grey's art" by Donald Kuspit. Grey's portrayals of human beings blend scientific exactitude with visionary depictions of universal life energy, leading us on the soul's journey from material world encasement to recovery of our divinely illuminated core.



TRYPTAMINE PALACE

5-MeO-DMT and the Bufo alvarius Toad

James Oroc £16.99 ISBN 978-159477-299-3

The venom from Bufo alvarius, an unusual toad found in the Sonoran desert, contains 5-MeO-DMT, a potent natural chemical similar in effect to the more common entheogen DMT. The venom can be dried into a powder, which some researchers speculate was used ceremonially by Amerindian shamans. When smoked it prompts an instantaneous break with the physical world that causes out-of-body experiences completely removed from the conventional dimensions of reality.

In TRYPTAMINE PALACE, James Oroc shares his personal experiences with 5-MeO-DMT, which led to a complete transformation of his understanding of himself and of the very fabric of reality. Driven to comprehend the transformational properties of this substance, Oroc combined extensive studies of physics and philosophy with the epiphanies he gained from his time at Burning Man. He discovered that ingesting tryptamines unlocked a fundamental human capacity for higher knowledge through direct contact with the zero-point field of modern physics, known to the ancients as the Akashic Field. In the quantum world of nonlocal interactions, the line between the physical and the mental dissolves. 5-MeO-DMT, Oroc argues, can act as a means to awaken the remarkable capacities of the human soul as well as restore experiential mystical spirituality to Western civilization.



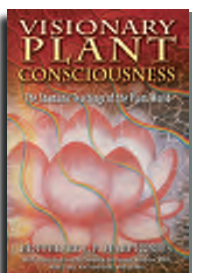
VARIETIES OF PSYCHEDELIC EXPERIENCE

The Classic Guide to the Effects of LSD on the Human Psyche

Robert Masters and Jean Houston £16.99 ISBN 978 089281 897 6

THE VARIETIES OF PSYCHEDELIC EXPERIENCE was published in 1966, just as the first legal restrictions on the use of psychedelic substances were being enacted. Unfortunately, the authors pioneering work on the effects of LSD on the human psyche, which was viewed by its participants as possibly heralding a revolution in the study of the mind, was among the casualties of this interdiction. As a result, the promising results to which their studies attested were never fully explored. Nevertheless, their 15 years of research represents a sober and authoritative appraisal of what remains one of the most controversial developments in the study of the human psyche.

Avoiding the wild excesses taken by both sides in this issue, this book is unique for the light it sheds on the possibilities and the limitations of psychedelic drugs, as well as on the techniques for working with them. With drug legislation an increasingly important issue, THE VARIETIES OF PSYCHEDELIC EXPERIENCE provides a welcome and much needed contrast to the current hysteria that surrounds this topic.



VISIONARY PLANT CONSCIOUSNESS

The Shamanic Teachings of the Plant World

Harpignies £14.99 ISBN 978 159477 147 7

Visionary plants have long served indigenous peoples and their shamans as enhancers of perception thinking and healing. These plants can also be important guides to the reality of the natural world and how we can live harmoniously in it. Presents the specific human-plant interconnection revealed by visionary plants. Explores the relevance of plant-induced visions and shamanic teachings to humanity's environmental crisis. J. P. Harpignies has gathered presentations from the Bioneers annual conference of environmental and social visionaries that explore how plant consciousness affects the human condition. Twenty-three leading ethnobotanists anthropologists medical researchers and cultural and religious figures such as Terence McKenna Andrew Weil Wade Davis Michael Pollan Alex Grey Jeremy Narby Katsi Cook John Mohawk and Kat Harrison among others present their understandings of the nature of psychoactive plants and their significant connection to humans. What they reveal is that these plants may help us access the profound intelligence in nature - the mind of nature - that we must learn to understand in order to survive our ecologically destructive way of life.



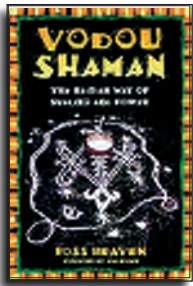
VISIONS

A Limited Cased Edition containing SACRED MIRRORS & TRANSFIGURATIONS

Alex Grey £107.00 ISBN 978 089281 139 7

Alex Grey's work has been exhibited around the world including the New Museum and Stux Gallery in New York City the Grand Palais in Paris the Sao Paulo Biennial and ARK exhibition space in Tokyo. His art has also been featured in venues as diverse as album covers for the Beastie Boys Nirvana and Tool; Newsweek magazine; and the Discovery Channel. He lives in New York with his wife artist Allyson Grey and their daughter actress Zena Grey. SACRED MIRRORS has sold 75000 copies.

The case itself acts as an altar
Portfolio of six new paintings suitable for framing
One hardcover copy of SACRED MIRRORS
One hardcover copy of TRANSFIGURATIONS
Contains over 250 colour paintings

**VODOU SHAMAN***The Haitian Way of Healing and Power**Ross Heaven £14.99 ISBN 978 089281 134 2*

Written by an initiate of Haitian Vodou, this book goes beyond the stereotypes and misunderstandings to reveal Vodou as one of the most powerful shamanic traditions. The author explains why these ancient healing practices are important for the modern world and how secret Vodou techniques can be used by anyone as safe and effective means of spiritual healing and personal development.

Providing practical exercises drawn from all aspects and stages of the Vodou tradition, VODOU SHAMAN shows readers how to contact the spirit world and communicate with the loa (the angel-like inhabitants of the Other World), the ghede (the spirits of the ancestors), and djabs (nature spirits for healing purposes). The author examines soul journeying and warrior-path work in the Vodou tradition and looks at the psychological principles that make them effective. The book, also, includes exercises to protect the spiritual self by empowering the soul, with techniques of soul retrieval, removing evil spirits and negative energies, overcoming curses, and using the powers of herbs and magical baths.

**WITCHCRAFT MEDICINE***Healing Arts, Shamanic Practices and Forbidden Plants**Muller-Ebeling, Ratsch & Storl £21.00 ISBN 978 089281 971 3*

The authors take the reader on a journey that examines the women who mix the potions and become the healers; the legacy of Hecate; the demonization of nature's healing powers and sensuousness; the sorceress as shaman; and the plants associated with witches and devils. They also look at the history of forbidden medicine from the Inquisition to current drug laws, with an eye toward how the sacred plants of our forebears can be used once again. Explores the "alternative" medicine of witches suppressed by the state and the Church and how these plants can be used today. Reveals that female shamanic medicine can be found in cultures all over the world. Illustrated with colour and black-and-white art reproductions dating back to the 16th century

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