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**Editors:** Erik van Keulen, Des Tramacchi & Kathleen Williamson

**Design & Desktop Publishing:** Julian Raxworthy

**Front Cover:** Kris Commins aka KanJe

**Back Cover:** Kazz 1.2

**Full Page Illustrations:** [www.izwoz.com.au](http://www.izwoz.com.au)

**Spirogram Mandala:**  
Martin Kirkwood

**Haikus and margin tentacles:**  
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Conceptual Hallucinogens and the Altered Shulgin Scale
Colonel Kurtz

The psychedelic research chemist Alexander Shulgin created the “Shulgin Scale” as a pragmatic and compact measure and notation for reporting the subjective effect of psychoactive substances at a given dosage, and at a given time. Whilst useful for the calibration of psychedelic experiences, and journaling during bioassays, it is, however, of limited applicability to the calibration of entheogenic experiences and qualia. To address such limitations, I propose an “Altered Shulgin Scale” (ASS).

At EGA09, my presentation essayed the concept of “Conceptual Hallucinogen” and examined the analogue family of “EC2C” conceptual hallucinogens, of which the “Altered Shulgin Scale” is a member. I described two extant conceptual hallucinogens “EC2C-ASS-AUM-2008” and “EC2C-ASS-AUM-2009”, and assessed whether they can be classed as entheogens, cognitogens or cogito-ergogens.

Nota Bene: This presentation is neither an explicit nor an implicit critique of Alexander Shulgin and his life’s work and love – it is something quite orthogonal.

Focussed on the textual and procedural potentiation of the psychedelic and entheogenic experiences and modelling possible psychedelic movements and the deconstructive politics of the establishment of such. The Colonel’s other passion is tilting at windmills. Not one word wasted. This is an experimental presentation.

Resources and further reading:

Lecture handouts and recommended supplementary research material can be downloaded from the following websites:

http://host-a.net/Colonel_Kurtz/
http://www.entheo.net/POP_Kurtz.htm

/* Standard Trailer: This has been an excerpt from the real-time, here-now, ongoing, occasional science-fiction story “homomorphism”, it is neither warranted nor asserted that the story is, in fact, homomorphic to the real-time realities of the putative reader, if in doubt, you are hallucinating. */
Entheogens and the Disincarnate

Des Tramacchi.

The mystery of physical death raises questions of perennial concern to the living, not the least of which is the problem of whether or not consciousness and personal identity persists without the support of a living body. Answers to such questions are the traditional provenance of religions, which have drawn conclusions from visions, myths, introspection, reflection, dream and trance. Each of these modes of revelation suggests the possibility of existence beyond flesh, but many entheogens are remarkable in that they routinely present disincarnate experiences in a convincing manner without the need for lengthy metaphysical training.

Epistemological questions about the ontological status of “entities” experienced during entheogenic trance have been raised previously and various rationalisations have been made regarding them, such as attempts to explain them away as neurophysiological, psychological, or socio-cultural constructs. Concomitantly, there have been vigorous and popular moves to irrationalise these numinous encounters by attributing them to spiritual, shamanic, animistic, or other non-tangible agencies. While frameworks like Jungian psychology, phenomenology and “agency-detection theory” greatly expand our understanding of particular facets of discarnate entheogenic experiences, they ultimately tend towards reductionism and lose sight of the broader illuminated landscapes and the clues they provide to the bigger questions of life and death. The object of this short paper is to place vital and ultimate concerns squarely in the centre of entheogenic discourse.

Death is the ultimate attraction point or telos on the road of virtually every life, and defines even the lives of those saints, heroes and alchemists who are alleged to have attained immortality through their purity or labours. One of the major functions of religions and spiritualities is to try to make sense of the mysteries of life and death. Generally, religions do this through cosmologies or explanations about how the world came to be the way it is, and soteriologies or systems of salvation that attempt to outline a safe course through the inscrutable paths beyond the mortal horizon. Cosmologies and soteriologies are arguably the most important of all religious constructs, but they are also found in other cultural domains. For example, cosmologies are common in physics and astronomy, while soteriologies are common in political science, futurology, ecology and medicine. Systems of medicine in particular provide exemplary models of soteriology under the rubrics of diagnosis, prescription and prognosis. Conversely, these medical concepts are also explicit in the soteriologies of many forms of shamanism and folk healing where patients may be diagnosed with spiritual illnesses such as soul loss, mal aire, envido and the “evil eye”. Ayurvedic diagnostics also inform the Eight Noble Truths of Theravada Buddhism, which is in essence a generalised diagnosis of suffering and a universal prescription for the diseased mind.

Entheogens also provide cosmological and soteriological insight, and in this sense fulfil the principal functions of religion as a generalised ideal. The soteriological aspects are especially important, because the search for reassurance and the transcendence of death is probably the most powerful motivator of religious involvement. Cross-culturally, entheogens are often explicitly associated with death, suffering and soteriological systems. The close relationship of entheogens and death is attested to mythologically. For example,
the myths relating the origins of ayahuasca often centre on themes of sacrifice and death. In the mythology of the Desana people of the western Amazon, ayahuasca or yajé (Banisteriopsis caapi) was first obtained by their ancestors as a result of their tearing apart the radiantly luminous newly born child of the supernatural Yajé woman. The idea that ayahuasca arose from the transubstantiation of the flesh of a legendary ancestor is also reported for the Záparo of Eastern Ecuador and is likewise associated with shamanism in Peru. Indeed, the very word ayahuasca is Quichua for “vine (huasca) of dead people (aya)” or “vine of the soul”, and the terms “dying” and “suffering” are metaphors for the often frightening and nauseating inebriation the potion provokes. Kava (Piper methysticum), a tranquilising entheogen widely distributed through the islands of the Pacific, also has many well-documented creation myths featuring this same archetype of a magical plant that grows from the corpse of an ancestor and which may therefore be used to die “the little death” and to enter into contact with the disembodied world. The entheogenic Iboga plant (Tabernanthe iboga) of Gabon in equatorial West Africa is also said to have grown from the transformed corpse of a man named Bitamu, and on account of this connection with the dead it may be used to facilitate contact with ancestors and the “death side” of existence.

The idea that the soul or souls (the number and nature of the soul/s varying from culture to culture) can separate from the other components of a person is extremely widespread. This belief is naturalistic in that it is suggested by dreaming and trance ecstasy, in which an individual’s subjective experience of travel is at odds with an observer who can testify that the subject appeared to be merely asleep or entranced. The notion of separability of the body and soul is also attractive and useful, in that it provides some possibility for the transcendence of death in a disembodied form.

Entheogens in post-industrial societies are often used by loose-knit communities of vision-seekers who construct new cosmologies to culturally codify their visionary experiences. Prominent among such shared cosmologies are ideas of disembodied realms such as “DMT hyperspace”—a bustling spirit world accessed through smoking n,n-dimethyltryptamine; the “K-hole”—an intricate realm of flowing, disembodied awareness achieved with the aid of the dissociative anaesthetic ketamine; “Tussin-space”—the often discombobulating set of dimensions reached through the unlikely portal of Robitussin DM, a cough syrup containing the potent dissociative dextromethorphan or DXM; and “Salvia-space”—the strange and enchanted abode of the Spirit of the shamanic herb Salvia divinorum. The various communities that use these entheogens are all well-represented on the Internet, at core cultural events, and related networks. DMT Hyperspace is perhaps the most thoroughly described of these “corroborated” disembodied realms. Over the last ten years I’ve collected over one hundred testimonies of DMT use, primarily from Australian informants. Many DMT users experience vivid “contact experiences” with disembodied beings in a parallel world. Many users identify the visionary world or “DMT hyperspace” with “the Death Zone” and Near Death Experiences (NDEs). Both DMT and ketamine have been proposed as models for explaining the endogenous basis for NDEs. DMT and related substances have been found in trace amounts in human cerebrospinal fluid by McKenna and Towers in 1984; and in 1997 Rick Strassman hypothesised that the pineal gland could secrete active quantities of DMT during
periods of great physiological stress and that this endogenous DMT might produce NDEs. Karl Jansen proposed a “ketamine model” of the phenomenology of NDEs and argued that an endogenous ketamine-like agent could be involved in specific natural body responses that function to reduce brain-trauma but that would also produce compelling visionary episodes.

Regardless of any physiological correlation, entheogens can produce experiences phenomenologically similar to NDEs. The NDE is itself but one variety of discarnate or Out of Body Experience (OBE). Many users of entheogens including DMT, Ayahuasca, Salvia divinorum, ketamine and DXM report OBEs and encounters with discarnate entities beyond the usual restrictions of physicality. These experiences often raise subsequent ontological problems about the “reality” or “unreality” of the physical body and the sensory world. Such powerful, lived experiences present a certain kind of evidence for the existence of consciousness or identity independent of the physical body, and thus fulfil some of the more significant existential functions of religions, such as coming to terms with the enigmas of life, death and consciousness.

Entheogens are not an easy path. Many entheogens can be profoundly confronting. The naïve notion of psychedelics as “enlightenment in a pill” rings hollow when faced with a viscous vegetable brew of indescribable acridity and bitterness that initiates sweating, nausea, chills, vomiting, and a visionary audience with the forces of death. But such ordeals are a path to valuable gnosis—a perennial cosmology that is both old and new—and a remedy—a soteriology—for the disabling chapter of modern disenchantment through which we now pass. Entheogens empower their users with spiritual knowledge of the discarnate world, and are therefore functionally equivalent to the socially-enshrined consolations of faith and the certainties of existential transcendence found in other spiritual traditions, consolations and certainties that make sense of and enrich both life and death and that are eminently deserving of ethical and legal sanction.
About Time... Shift Happens!
EvenN Dawnsong

About Time... Shift Happens! is based on research in relation to the occurrence of rapid changes & significant events which transform life as we know it on planet Earth. The lecture demonstrates as the title suggests- that shift does indeed happen. The topic of time itself will also be examined and explained more specifically as Time (with a capitalised T) which is not limited to the duration of movement through space (mechanical time) but is rather a 4th dimensional constant which is the universal factor of synchronisation (natural Time).

Natural Time is the presence, a state of altered states of expanded healing of those seers are Mercier’ calls it “weaving time”, consciously working and collective transformation spiritual” harmony be brought about.

An understanding of the apparent subjectivity of time is common for most people. Depending on the degree of our engagement in the activities of the present moment Time can seem as though it goes relatively fast or slow, something like the concept of time dilation stated in the theory of relativity. This effect is pronounced in entheogens such as DMT & psilocybin which tend to evoke visions which can require more time to recount than they did to experience.

The following excerpt is from an article which describes my personal observations on the subjectivity of Time in relation to self-perception.

In exploring the effects of Natural Time on consciousness I have identified changes in the quality of my self-familiarity. My perception of ‘self’ is affected by my capacity to alter the perimeter of that which I consider my ‘self’ to encompass. When I intend to, say for example, consider my ‘self’ in relation to the physical parameters of my biology, I become increasingly aware of physical sensory input and what is happening within my body, such as feeling my body’s posture and the movement of my breath. When I then extend the personification of my self out beyond the surface of my skin I can consider my existence in relation to my proximity, which on a micro level is my immediate surrounding environment (near space, low time*) and on a macro level the entire planetary biosphere and beyond (far space, high time*).
In order to offer a detailed description of Time I have studied several areas of thought about the characteristics of human perception, revealing the intrinsic relationship between time and mind. “Just as air is the atmosphere of the body, so time is the atmosphere of the mind.” writes José Argüelles. “Time is mental because it is experienced and known through the mind. Mental cultivation is basic to the experience of time. Time is aesthetic because it consists of different whole levels of order whose proportions and ratios are consistent across scale, each level or order of which is reflected holographically in every other.”

It is as though our perception of time could be considered as another type of sense which encompasses our 5 physical senses; just as the fourth dimension of time is greater than and inclusive of the three dimensions of space. By coming to terms with the dynamics of Time as the 4th dimension we can come closer to understanding the meaning of ‘dimensional shift’ as we make the transition through the closing of the Mayan Long Count on the Southern Summer Solstice of 2012.

2 Dawn E, 2008 Another Yourself - Second Creation episode 2.2 p. 32 [Link](http://www.mindheartmedia.com)
3 Argüelles J, 1992 The Call of Pacal Votan - Time is the 4th Dimension p. 25 [Link](http://www.lawoftime.org)
Model of Vertical Time in Relation to Horizontal Space

Diagram after Jóse Argüelles PHD - Time and the Technosphere p.111

High Time = (S) > (RE)
Synchronicity (S) predominates

Low Time = (RE) > (S)
Random Events (RE) predominates

Near Space is defined by perimeter of sense organs and their technological extensions (telescopes and microscopes)

Far Space is beyond all but subliminal sensory perception

Far Space returns to Locus of Consciousness via toroidal sublimination
The Inter-dimensional Village

Kilindi Iyi

In every traditional African village, there is always a spirit house (also may be called shrine or ancestral room) that represents where the ancestors live. This spiritual house is where we come from and the place where we go after we leave this life. Most importantly, this spiritual place is where we truly exist. The macro village has within it, tiny mathematical reflections called fractals. “A fractal is a pattern that repeats itself at different scales. It is ideal for modeling nature: a tree is a branch of a branch of a branch; mountains are peaks within peaks within peaks; clouds are puffs of puffs, and so on. But modern computer scientists aren’t the only ones to use fractals: Africans have been using them for centuries to design textiles, sculptures, architecture, hairstyles and more.” The tiny spirit villages emerge from the fem-to world where tiny sub “elementary” particle worlds exist, where civilizations at scales so small they are now only being conceived of in science. These inter-dimensional villages are stepping-stones to our reality. They model our reality and the only villages on earth that are found to be fractal are in Africa. Ron Eglash writes in Fractals, Complexity, and Connectivity in Africa “an understanding of the fractal culture enables an appreciation of the complexity of the mundane indigenous artifacts. This singular understanding can act as a powerful motivator for rethinking modernity.” These symbolic worlds built upon the knowledge of the ancestors form a virtual reality world that is materialized in our consciousness through the use of hallucinogenic plants and fungi.

Africans along the great grasslands of the Sahara, while gathering food encountered the hallucinogenic mushrooms. The oral traditions speak of these other worlds encountered while under the influence of these compounds. Inter-dimensional travel is one of the hallmarks of experience encountered under initiation to the secret societies.

The inter-dimensional village is an alternate reality that can be experienced in real time on multiple levels. The village is also a plenum of information from the imagination of the travelers and a repository of knowledge from those novel dimensions encountered while under the sway of the mushroom. The village exists everywhere it is superimposed over beneath and through the everyday reality we exist in and provides a refuge from ordinary space-time. Travelers in modern times are practicing group entheogenic journeys where the mushroom is ingested and individuals link up in hyperspace and enjoy group experiences in those realms. A man in Ohio links up with a woman from Baltimore in a pre-determined pre-created place under the influence of the mushroom to encounter the worlds together although physically separate. The purpose of the spiritual village is to serve as the great refuge from the mundane world of what we call real. These tiny communities exist in remote areas separated from the cities by hundreds of miles where the people live in poverty but are happy with life. This is because they live a double life and that extra ordinary life is where the fullness and grandeur of the posthuman life is fulfilled. A life unbound by the constraints and complaints of how we live in the so-called real world. It is our true home and a reflection of the true self ungoverned by the physical body or the laws of physics. The early African travelers of hyperspace delved into uncharted waters alone without guides or gurus and made their way through unexplored areas of consciousness and left a useful roadmap for us to use today. The Africans, along the great grasslands of the Sahara, gave to the world the first and the oldest examples of hallucinogenic usage that are only now being acknowledged by the rest of the world.

1. African Fractals by Ron Eglash
For the past 25 years I’ve been running Polyester Books previously Polyester Records in Brunswick Street in Fitzroy. Polyester Books specializes in Psychedelic, underground and alternative literature. I have two fine sons who are almost adults and I think back and wonder how I got from being a rebellious teenager with an interest in psychedelic plants and chemicals to being a sometimes crotchety old man with a book shop that specialises in psychedelic literature. One of the biggest influences on my life was Australian writer Richard Nevile’s fantastic literary newsreel of the global youthquake, Playpower.

“LSD transforms the mundane into the sensational. This applies to sounds, smells, colours, tastes, touch, everyday experiences. The corollary is that exciting events become unbearably so. The world becomes a circus, with the emphasis on parody”.

I read those words halfway through Playpower and the seeds were sown that grew into the dream and soundtrack to where I am today.

I feel privileged to talk to you at this auspicious gathering about one of my favourite subjects, psychedelic literature. We will dwell on the words of some of our most esteemed psychedelic writers who have written works on the subject from A for David Black’s Acid a new secret history to Z for Zig Zag Zen by Alex Grey and Allan Hunt Badiner.
The Unbroken Chain: A Hidden History of the International Drug Trade
Neil Pike

The British Empire was founded on the back of the opium trade and to this day the trade in so-called licit and illicit drugs is one of the largest money-spinners in the world. With the 20th century adoption of the US “war on drugs” model, the trade in opium became an even larger source of money and as the sun set on the British Empire it dawned on the American one.

Since WWII, opium production has faithfully traced a geographical trail of US political hotspots and military engagements from Asia to Afghanistan. A simple equation of guns for drugs has allowed dictators to flourish, illegal wars to be fought and huge profits to be netted. Paranoid as it may sound, the main orchestrators and beneficiaries of this seem to have been the CIA.

In the late 1940s, the newly-formed Central Intelligence Agency was in desperate need of a new bogeyman to justify its existence. The Soviet bloc and Communist China were perfect candidates for the job. Saving the free world however is expensive (and often unethical) work. A source of invisible funds was required.

By 1949, America’s allies the nationalist Chinese had been reduced to the tiny island of Taiwan and a mountainous region on the Thai/Burmese border… what’s now known as the Golden Triangle. Their leader Chiang Kai-shek, had a long history of involvement in international opium trafficking. A model capitalist, he was only too happy to trade opium for guns, take the next step up the warlord ladder and amass a huge army on the borders of Mao’s China.

This made good strategic sense to the boys at the CIA and had the happy side-benefit of creating an unofficial Agency cash-cow. With existing contacts within the Mafia fraternity, it was a simple matter to enable, protect and, in some cases, actively manage the international heroin biz. This was the beginning of South-East Asia’s pre-eminence in world heroin production and with US assistance remained a very successful model for the next 25 years.

Alongside America’s decreasing military involvement in this region, strangely enough a de-escalation of opium production also seems to have occurred. Nowadays, most of the world’s illegal smack comes from Afghanistan.

Other drugs have also been the basis for empire - cocaine, amphetamines, marijuana, and even good old LSD. At the heart of these empires has always been a consortium of career criminals, corrupt cops and shadowy intelligence operatives. From the CIA-funded opium armies in Laos to Ron Stark helping to flood the world with acid, from Nugan Hand to Mark Standen, the intelligence community has left its grubby paw-prints all over big time drug trafficking. Whether this has been an unofficial company policy or simply the work of “rogue” agents remains unclear. At very least, a blind eye has been consistently turned to enterprises that are unmistakably criminal. National security (so-called) is apparently more important than the health and well-being of the world’s citizens.
Entheogenesis – What We Can Do

Bob Jesse

Much of the world’s suffering is unnecessary. Where can we turn for help in healing the world and building more joyful lives?

Across cultures and eras, profound experiences of unity with the cosmos – called, variously, mystical experiences, non-dual consciousness, unitive consciousness, or primary religious experiences – have sometimes lead to lasting, and lastingly beneficial, changes in the lives of those who encounter them. Some of them (Moses at the Burning Bush, the Buddha under the Bodhi tree, Saul of Tarsus on the road to Damascus, Bill Wilson in Towns Hospital) are not only life-changing but world-changing.

Many different activities – meditation, prayer, chanting, fasting, and dancing among them – have been used with the intention of preparing for such experiences or for occasioning them, and their nature seems to be largely independent of how they come about. The skillful, careful use of certain plants and chemicals is one of the least demanding means in terms of time and among the most likely to bring about a profound experience on any given occasion.

The wisdom traditions emphasize the critical importance of ongoing practice for spiritual development and to stabilize what may be gained in a primary experience. Today’s interconnected world presents a rich, even bewildering, array of old and new techniques and paths. Tradition and reason also say that the existence of a social “vessel” to contain the process – a group of people with some shared understanding of what the experience means and what is to be done with it – reduces risks and increases the chances that a given experience will lead to lasting benefit.

But this knowledge is scattered, incomplete, and tacit; there is more of it in the minds and hearts of teachers than there is in the writings of scientists. We know little, for example, about which practices work best for which people. There is much to be learned.

These observations lead us to believe that bringing more focus to this area would tend to decrease suffering and increase prosocial behavior in the world. We can pursue this goal by catalyzing research to improve scientific knowledge of the phenomena and their consequences, by working to create social understandings that make seeking out primary experiences seem less unusual than it now does to most westerners, and by encouraging people to find or imagine and develop social contexts that serve as appropriate vessels.

Foremost, we can redouble our commitment to our own spiritual growth, to the long personal work of tilling the soil for awakening, and to the communities that hold these intentions.
Drinking Poetry: Culture under the Influence
Erik van Keulen

Edward FitzGerald’s “Rubáiyát of Omar Khayyám”, the phenomenally popular Victorian poem, sails between worlds. To create it, FitzGerald sampled from, remixed, and improvised on quatrains loosely attributed to the 11th century Persian philosopher scientist Omar Khayyám, weaving together a day of drinking in the life of an imagined Oriental Epicurean who asks charmingly, “Was the creator drunk when he made us?”

Their Rubáiyát tells us as much about how FitzGerald drank as about how Khayyám drank. Many speculate that Khayyám was a Sufi and his wine a metaphor. FitzGerald insisted that when Khayyám wrote about wine, he meant wine, “without any Pretence at divine Allegory”; FitzGerald himself was an agnostic with a sceptical mind, and rarely drank.

Thinking about how the English ascetic aesthete and the Persian mathematician astronomer drank, and about how their Rubáiyát has been read, can also tell us things about drinking alcohol that science cannot or will not. Goethe proposes a “delicate empiricism” that transforms the scientist rather than the world; but typically, science seeks knowledge to control the other by holding it at a distance and not letting it in. Consequently, science can only partially inform us. In particular, mainstream science is unlikely to tell us how we might get the most out of drinking alcohol.

Clearly there are many different ways of drinking. Alcohol can be an anaesthetic or a distraction; it can be a social lubricant or it can encourage solitary internal reflection; it can numb, or it can overwhelm, the senses. We must acknowledge, especially in this country, that some of us have much reason to numb our senses and our selves through drinking. But some of us are able to explore other ways of drinking alcohol, ways that can help us to become more sensitive. For example, we might compare a respected Australian Pinot Noir wine with a Grand Cru red Burgundy wine, and so investigate whether we can see the Emperor’s new—or old—clothes.

Drinking to develop our palates is a playful but effective way to learn more about how we might pay attention to our Umwelt, to this sensual world in which we participate. But becoming more sensitive is not just a commitment to one’s self, and a personal pleasure: it is also a political gesture. Those of us who cultivate our senses—whether to curb our appetites and thereby achieve serenity or to better enjoy the delights of a pleasant life—are typically trivialised, often disparaged, and sometimes demonised or persecuted.

Social tensions have always gathered around our sensual lives, perhaps because our senses seem so interwoven with our appetites. Society has very real interests in our appetites, and in influencing what we think we need to consume. Cultivating our senses can give us some autonomy over what we need or want; it is therefore not surprising that our relationship with our senses is politically contested.

After television and caffeinisation, drinking alcohol may be our most widespread psychoactive experience in Australia, and perhaps our most casual. We do not regulate alcohol as strongly as Islam does. But neither do we regulate alcohol as sensitively as some cultures regulate other entheogens. Some cultures control entheogens to enhance their effect, and to increase their benefit both to individuals and to the community. I suggest that this ethos is worth considering, and that it is better informed by poetry than by science.
Some readings available on-line

- In her review of a new edition of the Rubáiyát, Marina Warner suggests that FitzGerald’s extreme sensitivity allowed him to inhabit the mind of an imagined Omar Khayyám and thereby extend his own experience and knowledge of the world: [http://www.lrb.co.uk/v31/n07/warn01_.html](http://www.lrb.co.uk/v31/n07/warn01_.html)
- In “Hedonistic fruit bombs”, historian Stephen Shapin explores how a single wine connoisseur’s palate has had a big impact on the wine industry, and whether it’s worth paying big dollars for famous wines: [http://www.lrb.co.uk/v27/n03/print/shap01_.html](http://www.lrb.co.uk/v27/n03/print/shap01_.html)
- In 2005, JanusHead devoted an issue to Goethe’s “delicate empiricism”: [http://www.janushead.org/8-1/](http://www.janushead.org/8-1/) For Goethe, the act of observing transforms the scientist who, in order to truly perceive an other, must reach out by developing a “new organ of perception”.
- To better understand the food he eats, Michael Pollan tried hunting wild boar in California. As he waited by a wallow for a pig, his senses were heightened and his mind lost track of physical discomfort and passing time, a mental state that “resembled the one induced by marijuana…” [http://www.michaelpollan.com/article.php?id=74](http://www.michaelpollan.com/article.php?id=74)
Legal and Herbal Highs: Legal Loopholes or Harm Minimisation?

Stephen Bright

Introduction

The notion of ‘legal’ and ‘herbal’ highs emerged in the late 1960’s and early 1970’s within the context of a broad social movement as a response to international legislative changes to the legal status of many psychoactive substances (e.g., ratification of the United Nations, 1971, Convention on Psychotropic Substances). The term ‘legal high’ is simply derived from legal discourse (Bright, Marsh, Smith & Bishop, 2008), and is thus demarcated from ‘illegal high’ as a consequence of the substance’s legal status. In contrast, the term ‘herbal high’ might be considered to have developed from medical discourse. Within the context of Australia, Bright et al. (2008) have determined that medical discourse “constructs [certain] psychoactive substances as pathogens [i.e., ‘drugs’], and thus [as] inherently dangerous” (p. 139). This serves to perpetuate the authority of the medical institution in that those substances that might have alternative healing properties to those endorsed by the medical institution are vilified, as are practitioners of alternative treatment modalities (Szasz, 1985). In turn, it is reasonable to assume that alternative treatments using organic products were given the label of herbal supplement within the medical discursive framework, with primacy given to pharmaceutical medicines. Indeed, the pharmaceutical companies also have strong fiscal motivations to perpetuate this dichotomous taxonomy of substances in which primacy is given to their products. This taxonomy is even evident in the International Classification of Diseases (World Health Organisation, 2007) within which a significant diagnostic distinction is made between the harmful use of traditional drugs of dependence (F10 – F19) and harmful use of folk and herbal remedies (F55.6).

Initially, many legal and herbal highs were relatively innocuous (e.g., Leonotis leonurus as a substitute for Cannabis); however, with rapid developments in ethnobotany and psychopharmacology, some legal and herbal highs have been re-categorised as drugs and subsequently scheduled by some Governments (e.g., Salvia divinorum and MDMA). The present paper endeavours to describe some of the available legal and herbal highs in Australia through documenting the technological advancements that have led to this situation, in addition to the Australian legal context. In doing so, I will consider the harms that might be minimised through the availability of these substances and the concurrent potential harms that the availability of these substances could produce.

A Brief History

While the influence of technology on substance use might be traced back to the ‘hive’, a bulletin board system that allowed users to exchange methods of drug manufacture, it is only with the advent of the internet that less computer literate individuals have been able to purchase psychoactive substances in the same way that an individual might purchase a book. This was perhaps most evident in the early 2000s when a range of substances, many of which were detailed in the Shulgins’ (1991, 1997) writings, were being manufactured and sold by legitimate companies worldwide as ‘research chemicals’. By indicating that the substances were not for human consumption, vendors were able to circumvent the 1986 Federal Analogue Act of the United
States, and similar policies in other countries. This essentially ended in 2004 with the Drug Enforcement Agency’s (DEA) enactment of ‘Operation Web Tryp’ (Arnold & Hindman, 2005). However, while less exposed than the companies operating pre-2004, there remain numerous vendors accessible online that manufacture and sell newly developed chemicals that are not scheduled in a number of countries, including Australia (Schifano et al., 2006).

In addition to these research chemicals, at the turn of the millennium in some countries such as the United Kingdom and New Zealand, piperazine-based products began to appear as harm reduction strategies (Gee & Fountain, 2007). The most well known piperazine, Benzylpiperazine (BZP), is a Central Nervous System (CNS) stimulant that has been marketed as an amphetamine substitute by companies manufacturing ‘herbal party pills’ in these countries (Staack, 2007). In addition, mixtures of BZP with other piperazine analogues have been produced and marketed as MDMA substitutes (Staack, 2007). Other countries such as Australia and the US immediately outlawed the primary piperazine constituents contained within these party pills including BZP and Trifluorophenylmethylpiperazine (TFMPP) (DEA 2007; Therapeutic Goods Administration, 2007).

The availability of these substances has culminated in a multi-million dollar industry, in which these and other products are being sold around the world through online ‘headshops’. Put simply, ‘headshops’ are distributors that stock products from a range of legal/herbal high manufacturers. In addition to the new range of party pills, online headshops sell a range of exotic plants and extracts. It is within this context that the internet has allowed increased accessibility to numerous psychoactive substances from around the world. For example, with regard to the potent shamanic brew known as Ayahuasca, Dalgarno (2008) states that “while information describing the effects of these [plants contained within the Ayahuasca brew] together with extraction techniques was widely available, the plants themselves remained difficult to source until the proliferation of online ‘headshops’ trading in legal alternatives to controlled drugs” (p. 1).

**Legal and Herbal Highs in Australia**

There is now movement underway in countries such as United Kingdom and New Zealand to make BZP-based party pills illegal (Allen & Clarke, 2007). In turn, this has led legitimate businesses that were producing these pills to begin spending time and money investigating the possibility of using other novel substances in party pills to ensure that their profits do not end with legislative changes. The result is that the new range of party pills will ultimately contain similar ‘research chemicals’ as those being sold by the aforementioned internet vendors. For example, one company in New Zealand has reportedly been found to be manufacturing and exporting worldwide pills containing the relatively novel stimulant diphenylprolinol (Gower, 2007), glaucine (Dargan, et al., 2008), an alkaloid present in several Glaucium species, and 1, 3, dimethylamylamine. This company also ambiguously labels the ingredients in its products as ‘fatty acid derivatives’ and ‘ketones’, presumably to conceal the pseudo-legal nature of the contents and prevent the contents from being scheduled like BZP. Anecdotal reports indicate that these pills are being sold in Australia.

Consistent with Cason, Young, and Glennon’s (1997, p. 1115) prediction that “cathinone-related analogues may eventually appear on the clandestine market as novel designer drugs”, a similar phenomenon can be observed in Israel where cathinone-based substances, called
Hagigat, are being developed and sold (Levertov, 2008). These substances have been readily available within Australia and appear to contain novel cathinone analogues such as: Dimethylcathinone, 4-Methyl-Meth-cathinone, and Phthalimidopropiophenone (Bluelight, 2008).

Finally, a range of smoking blends, promoted as legal alternatives to Cannabis, have been available within Australia. An analysis of one of these products, reported by Jack (2009), has allegedly revealed the presence of a number of cannabinoid agonists including JWH 018, and an analogue of CP 47,497.

Harm minimisation?

Given the paucity of research conducted on legal and herbal highs, it is difficult to assess the potential for these products to minimise harm. Certainly, the legal harms that can arise from being prosecuted for using illicit substances are great and can have a significant impact on an individual’s developmental trajectory (e.g., Lenton, 2005). Further, it might be assumed that the production of legal and herbal highs does not occur within clandestine laboratories, but rather are manufactured by legitimate chemical producers, albeit perhaps without the stringent regulations that are placed upon the manufacturers of pharmaceuticals.

However, unlike other psychoactive substances that have an extensive history of use (e.g., DMT) or a plethora of toxicological data (e.g., MDMA), it is unclear whether these novel substances can produce acute toxicity reactions or long-term harms. With regard to piperazine-based products, while there have been reports of acute toxicity (Gee, Richardson, Woltersdorf, & Moore, 2005; Wood et al., 2007) and psychological disturbances (Austin & Monasterio, 2004) following the use of these products, the only reported deaths following the use of piperazine-based party pills have involved poly-substance use (e.g., Balmelli, Kupferschmidt, Rentsch, & Schneemann, 2001) – this is despite an estimated 5 million pills being sold in New Zealand in 2007 alone (Gee & Fountain, 2007) and has typically been associated with a disregard for the directions for use (Nicholson, 2006). However, there does not appear to be any reliable data regarding those legal and herbal highs available in Australia.

Further, to evaluate the effectiveness of these products as a harm reduction strategy, it would be necessary to determine whether their availability reduces or increases the probability of individuals using street pills with unknown contents, and whether such changes in use of illicit substances are balanced out by potential harms resulting from the use of party pills among individuals who would not normally consume illicit substances. This has not yet been established (Gee & Fountain, 2007).

Legal Loopholes?

The primary reason that these products have been able to enter the Australian market relatively unnoticed by authorities is due to the definition of drugs. Specifically, the legal definition of a drug in most Australian states is a chemical, compound, or substance that is listed in a schedule, such as the Misuse of Drugs Act, 1981. Thus, from a legal perspective these products are not considered drugs. Determination of a substance’s status with regard to such scheduling is influenced by other dominant discursive frameworks such as the medical model. For example, the medical discursive
framework precludes consideration of herbals highs as drugs given the dichotomy that exists within this framework between herbal and pharmaceutical products. Further, if within the medical model the substance is determined to be unhelpful therapeutically or if the therapeutic effectiveness of the drug would be compromised without the oversight of medical practitioners (i.e., the pathology of self-medication), then it would be irresponsible to allow people to have access to the said substance. Shulgin (1992) believes that this is the result of “an increasing trend in our culture towards both paternalism and provincialism” (p. xviii).

Public opinion and medical/legal discourse are reciprocally influenced such that the continued prohibition of a chemical is not a consequence of its dangerousness, but rather, a substance is regarded “as harmful in order to maintain our justification for prohibiting it” (Szasz, 1985, p. 35). The degree to which these arbitrary taxonomies have been socially constructed is evident in the strange inconsistencies that emerge. For example, an outcome of having a particular set of socio-historic-political circumstances dictate legislation, which highlights the inherent relativity of such methods of classification, is that there become obvious and strange inconsistencies between legislations such as that which is evident between State and Federal legislation in Australia. For example, it would appear that the manufacture of Dimethylcathinone, a CNS stimulant with serotonergic and dopaminergic activity (Cason, et al., 1997) that has reportedly present in the aforementioned cathinone-based legal highs (Bluelight, 2008) is not considered illegal in Western Australia (Misuse of Drugs Act, 1981); however, importation of this chemical into Western Australia is prohibited since Dimethylcathinone can be considered a derivative of a substance scheduled within the Customs (Prohibited Imports) Regulations 1956.

Where to from here? Given the current socio-political milieu, it is likely that these products will simply be prohibited as a result of the increased awareness among the public concerning the potential dangerousness of these products. The futility of this is highlighted in the Israeli Haggigat experiment wherein as soon as one substance is banned another is released (Levertov, 2008), with the properties of the new substance unknown to the consumer. Alternatively, a zero-tolerance approach might see tough analogue laws introduced worldwide. Given Mugford’s (1992) ‘J’ curve theory of drug-related harm (where the x axis represents level of regulation over a substance and the y axis represents the degree of harm experienced in the population), such changes would not minimise harm; rather, harm can only be minimised where there is an appropriate level of regulation and restriction.

Ultimately, the categories and definitions of drugs that have been described are socially constructed, and thus pharmacologically and toxicologically arbitrary. As such, they are an impediment to the successful implementation of harm reduction since regulation and legislation does not reflect the harm potential of a substance. Indeed, an incidental consequence to the discursive analysis presented in which dominant discourses maintain the

A whiff of my spliff
In a public space puts a Smile on your face

By Anon.
dangerousness of certain drugs is that other substances (e.g., alcohol, caffeine, codeine) are often not perceived as being harmful. Thus, to reduce harm an overhaul of the drugs laws in Australia is required. In doing so, the regulations placed on a substance should be directly related to the harm potential of that substance. Such an assessment of harm potential has been conducted by Nutt, King, Saulsbury, and Blakemore (2007). While the dimensions of harm that Nutt et al. (2007) selected might be disputed, through highlighting the discrepancy between legal status and harm potential, Nutt et al. provide a positive direction for future policy.

References


Australian Customs (Prohibited Imports) Regulations, SR 1956 No. 90, (1956)


24.


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Introducing the Plant Freedom Cause

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Plant Freedom Alliance
Drug Darwin Awards....

*Martin Williams*

**Introduction**

People take psychoactives for many and varied reasons – insight and enlightenment, exploration of mysterious realms, escape, even for fun (!) – but few embark on the journey expecting major difficulties. Yet, from time to time, difficult situations arise – situations for which those involved are usually totally unprepared. The consequences are generally temporary but occasionally can be long-term, even irreversible. Permanent positive outcomes are probably what are sought but, sadly, permanent negative outcomes are sometimes the result… and their consequences raise questions about the risks involved.

Fundamentally, the issues stem from the fact that drugs cause alterations – in physiology, in sensory perception, in state of mind - all of which are normally maintained in a “steady state” of sorts, homeostasis. The bottom line is that the human mind and body are finely tuned and finely balanced. Perturbations in the steady state can lead to changes – not always positive - in the tuning and the balance.

The consequences discussed here are the unintended ones. Some individuals may ingest psychoactives with the express intention of causing themselves harm, but clearly they are in the great minority. Besides, there are far more expedient ways to self-inflict physical and psychological damage – like going to war, for example. So for our purposes, accidental misadventure is the underlying theme of the Drug Darwin Awards.

**Introducing the Drug Darwin Awards....**

Anyone with more than a passing familiarity with popular culture will know of the Darwin Awards – bestowed annually on nominees who “do a service to humanity by removing themselves from the gene pool”. Five criteria must be satisfied for nomination:

1. Inability to reproduce (nominee must be deceased or rendered sterile);
2. Excellence (astoundingly stupid judgement);
3. Self-selection (cause of one’s own demise);
4. Maturity (capable of sound judgement);
5. Veracity (the event must be verified).

The Drug Darwin Awards are modelled along similar lines, although criteria 2, 3 and 4 are most critical, 1 and 5 far less so. In fact, as far as death or disability is concerned, I am willing to waive this requirement. In the Drug Darwins, the intention is not to focus on the “ultimate price” that can be (and, sadly, sometimes is) paid for excessively intense psychoactive exploration - though certainly death has been the unintended consequence of an unknown number of excursions. Our main interest is in those who had traumatic experiences but saw their way through them to get on with the main game, which, in my book at least, is living life. However, there are undoubtedly some noteworthy examples whereby death was the result, and they are worth examining because they underline the fact that when things go wrong, they can really go wrong. Regarding the final requirement, veracity, it must be acknowledged that objective third-party verification can be difficult to obtain in this field of extreme human endeavour, so we must accept first-hand reports in the spirit of honesty that a good scare usually engenders.
One additional point to be stressed is that a so-called “bad trip” does not itself qualify a candidate for the Drug Darwins. As terrifying as they may be, severe negative emotional experiences resulting from otherwise physiologically safe doses of anything are part of the everyday risk profile of most psychoactives. There are two key points here. One, the therapeutic window, is the gap between a dangerous (or lethal) dose of a substance and the amount required to achieve the intended, or at least not completely atypical, effects. The other is the dual concept of Set and Setting, related more to the inner landscape of the explorer and his/her surroundings than to the substance itself, that nonetheless has value in considering the psychological (and also secondary physical) effects experienced in the course of any given journey. Both must be taken into account in the Judges’ deliberations.

Types of Trouble
Difficulties associated with drugs fall into several categories, reflecting the diversity of physiological and psychological effects that various compounds can have.

Blood pressure and heart rate: The intimate relationships that exist, particularly within the sympathetic nervous system, often lead to problematic physiological responses. The most noteworthy effects of noradrenaline release, reflecting the evolutionary role of the sympathetic nervous system, are vasoconstriction and increased heart rate, leading inevitably to an increase in blood pressure unless pharmacological measures are taken to counteract these effects.

Hepatotoxicity and renal damage: The liver and kidneys are the primary means available to the body to detoxify and clear out foreign compounds such as drugs, usually by coordinating chemical modification followed by dialysis and excretion. Some compounds and/or their metabolites cause cell death in these organs, while in some cases harm is caused simply by overload of the system.

Gastrointestinal stress: It is perhaps not well known that by far the highest quantity of serotonin in our body is contained in the neurons associated with the gastrointestinal tract, where 5HT₃ receptors coordinate gut motility and hence the passage of food and ultimately waste through the system. Also relevant is the fact that 5HT₃ receptors in the brain are involved in the neurologically based functions of nausea and vomiting. Excessive endogenous serotonin levels, elicited for example by 5HT receptor agonists, often cause GI distress and sometimes real harm.

Serotonin syndrome: Acute hyperactivity of serotonergic neurons can result in serious, occasionally life-threatening, symptoms including hyperthermia, high blood pressure, agitation and shock. The condition can stem from a number of causes, among which excessive doses or synergistic combinations of certain psychoactives figure prominently.

Psychosis, anxiety and depression: Given our current understanding of the role of the major neurotransmitters in human psychology, modulation of affect is hardly a surprising consequence of ingesting agents that mimic or induce release of these compounds. The concern is when the circuitry is significantly, even permanently, modified in an unfavourable way.

Causes for Concern
Nothing exceeds like excess: The most common cause of drug-related problems is certainly excessive dose. The many factors implicated in the effectiveness of a dose can make it treacherous to attempt to estimate an appropriate dosage level unless stepped bioassays are conducted (e.g. Shulgin and the group).

Combinations: Some drugs such as the tropane alkaloids can cause quite spectacular reactions even when taken alone, and in small doses. Others become risky when taken in combination with
potentiating agents, e.g. the phenethylamine and tryptamine alkaloids when taken in combination with MAOIs. Essentially, such combinations result in a significant increase in the effective dose of the compound, as the body's normal means of degrading monoamines is incapacitated. This has an impact both on intensity and duration of the primary drug's effects.

Alcohol is another co-drug that may be regarded as a potentiator, although once again, the pathways involved are many and varied. Alcohol is probably the primary culprit in adverse drug combination profiles, due both to its pharmacological effects as a GABA agonist (depressant) and its disinhibitory effects on behaviour which may lead to poor judgement – prime Drug Darwin territory.

**Mistaken identity:** Error in identification leading to overdose is another angle on the dose issue, one that is not hard to comprehend given that many widely differing drugs are often encountered in the form of anonymous white crystalline powders. In fact, the dirty end of the drug black market is sustained primarily by the strong resemblance between cocaine and caffeine, glucose, mannitol and t alc.

**Idiosyncrasy:** Finally, any drug may elicit an idiosyncratic reaction, for example an allergic/immune response or hyper-response in a susceptible individual (e.g. cytochrome P450 insufficiency, which can compromise the individual's ability to metabolise and hence clear the body of a given drug or class of drugs).

**The Main Offenders** - This list is just an introduction, and an arbitrary one at that.

**Datura & friends:** Dr David Caldicott (2007) presented the finding, based primarily on a study of hospital admissions records, that the majority of serious drug-related admissions, including deaths, involved tropane alkaloids sourced usually from the Solanaceae. The steep dose-response curve, notorious difficulty in judging an appropriate dose, unpredictability of the experience, impact of set and setting, and the prevalence of unwanted peripheral actions complicating the CNS effects, combine to make tropane alkaloids treacherous territory for psychonauts.

**Salvia divinorum:** Salvinorin A is an unusual psychotropic compound, being a diterpenoid rather than an alkaloid, and of very low toxicity. Details of its site of action are still being investigated, but the kappa opioid receptor is heavily implicated. This is probably the reason for its strong dysphoric effects in many (possibly 50%) subjects. Like many psychoactives, it can exert a strong anterograde amnesic effect that amounts to a blackout of cognition during a trip in which the subject is otherwise physically functional. The retention of motor skills can render an experience hazardous, as panic and dysphoria may lead the subject to perform physical acts that are dangerous to self and others.

**Ergot alkaloids:** History is rich with accounts of accidental poisoning by ergot derivatives, resulting from ingestion of bread or other products made with flour infected by the fungus. Most would be disqualified from the Awards by failing to meet criteria 2 or 3; however, since LSD became popular in the early 1960s, a distinguished line-up of contenders has gone well beyond the call of duty to qualify. The adverse consequences have generally been psychological rather than physiological, although at least one example rates a mention and is discussed briefly below.

**Research Chemicals:** While “Synthetic” may refer to any drug not occurring in nature, including commercially available pharmaceuticals used off-label for recreational purposes, “Research Chemical” usually refers more specifically to analogues of one or two classes of natural psychoactives. Hence, synthetic
phenethylamines and tryptamines in particular have been created to explore Structure-Activity Relationships with the primary neurotransmitter pathways.

The term “research chemicals” has two significant implications, first that they lend themselves to psychonautic research and have been embraced enthusiastically by an inquisitive and intrepid section of the community. Second, these compounds are still at the research stage of the R&D process, and have not (yet) been subjected to the normal sequence of pre-clinical and clinical trials to determine their safety profiles.

As academic research progresses and ever more potent and selective compounds are developed to target the main receptor systems (particularly 5HT), the further we step into unknown territory and risk adverse consequences. The potent $5HT_{2A/2C}$ receptor agonist known as Bromo-DragonFLY is an example of this trend.

The Nominations - The nature of the subject makes nomination for the Drug Darwins a tricky affair. Personal accounts of experiences are acceptable, according to our adaptation of the criteria from the mainstream Darwin Awards. Second-hand accounts are preferable, as long as an agenda is not apparent on the part of the nominator. The media tends to sensationalise accounts for obvious reasons, although it can cast a much broader net and so may be useful to a degree. The web-based drug information network is an excellent source of information, and sites such as Erowid have been the richest resource for nominations.

A short, representative list of example nominations follows. Many more are under consideration, and several more are to be included in the EGA presentation.

Category: Probable overdose leading to long-term complications. Bromo-DragonFLY, ingested by two males. One died during the night; the other was hospitalised and recovered from the very powerful psychological effects, but continued to suffer from ongoing peripheral physiological effects.

Category: Probable overdose leading to convulsions, aspiration of vomit and subsequent asphyxiation. Bromo-DragonFLY ingested by a teenage boy who had seizures, fell unconscious and aspirated vomit. He recovered in hospital after having a lung collapse.

Category: Mistaken identity leading to overdose. Possibly the most spectacular example of an LSD overdose in the literature is the 1972 story of eight friends at a dinner party in San Francisco who racked up 10-20mg lines of a white flaky substance they thought to be cocaine, but was in fact crystalline LSD tartrate of 80-90% purity. All survived and were discharged from hospital within 24 hours.

Category: Incapacitation due to self-administration of dissociative anaesthetic, leading to drowning. Intrepid explorer, DM Turner, apparently drowned in his bath on New Year’s Eve, 1996 after injecting an unknown dose of ketamine.

Conclusion - The Inaugural Drug Darwin Awards have been launched to remind us that, to coin mum’s warning, it’s all fun and games until someone loses an eye. There is no intention here to question the extraordinary value in psychoactive exploration. But I hope you’ll agree that it is far preferable to embark on a journey with some awareness of the potential pitfalls that lie ahead, in order to be sure of returning safely to travel again.
Does Heroin leave a permanent Hole in your Aura?

Penny Scott

Diacetylmorphine, heroin, is a semi-synthetic derivative of morphine; the principle alkaloid of the opium poppy - *Papaver somniferum*. Amongst the earliest of plants cultivated for medicinal and psychotropic properties, the status of the poppy and its derivatives (opiates) has shifted between panacea and poison, medicine and ‘drug’. In much the same way, what it means to consume opiates, and who consumes them, has also changed over time and within various contexts of use.

*P. somniferum* appears to have originated in Central Europe or Asia Minor. Ancient trade routes took the plant to the Bronze Age civilisations of the Eastern Mediterranean and Fertile Crescent - Crete, Mesopotamia, Assyria and Egypt; whilst Arab merchants later carried the poppy to Persia, India and China.

Archaeological and written evidence reveal the significance of *P. somniferum* in the ancient world - ritual artefacts and the identification of the poppy with goddesses and gods of fertility, medicine, sleep, dreams and death speak to the plants’ intimate association with healing, spirituality, and the cyclical renewal of Nature. The poppy was revered as an indispensable therapeutic and sacred euphoriant; its multitude of oil-bearing seeds a symbol of fecundity and wealth.

In the succeeding millennia opium and its derivatives have been used extensively as sedatives, analgesics, anaesthetics, anti-tussives, anxiolytics, anti-pyretics and anti-diarrheals. Indeed, until relatively recently opiates remained the most effective treatment for virulent diarrheal illnesses (e.g. cholera), fever, pain, cough, and insomnia. From Ancient Roman physicians and medieval apothecaries to 19th century Establishment medicine, opiates have been extolled as panaceas; all-purpose medicaments with almost universal application. Similarly, their euphoric and visionary properties have long enthralled artists, poets and thinkers - from Avicenna to Coleridge; volumes have been inspired by, or dedicated to the sensual mystique of opiates. While a measure of the romance of opium remains —more powerful today is the image of opiates as black market commodities; the epitome of immorality and addiction.

Beginning in the 19th century a confluence of social, political, economic, and technological changes meant opiates followed the trajectory of other psychoactive plants or ‘drugs’—from legitimate therapeutics to prohibited poisons. Orthodox explanations for the prohibition of opiates often rest on their pharmacology—that the guaranteed high associated with the action of opiates on the brain makes them inherently addictive and hence dangerous. In tandem with bio-genetic or psycho-social factors that may predispose certain individuals to addictive behaviours; opiates are framed as the cause of myriad health and social problems. Certainly, the cycle of opiate addiction can be hellish for the user and the people around them. So profoundly consuming can the dependency be that habitués
feel compelled to desperate measures so as to avert the agony of withdrawal - but how much of this is a function of pharmacology, and how much a consequence of prohibition?

Given the unmitigated failure of the ‘War on Drugs’, and the well-established link between ‘zero tolerance’ approaches and the exacerbation (if not outright creation) of existing social problems - it is interesting that notions of the ‘evil drug’ and the ‘evil addict’ as the scourge of society continue to hold so much weight. Prior to the late-1800s self-administration of medicines was considered the right of the individual - in an unregulated market-place, regular consumption of opiates was commonplace. Although dependency may have been frowned upon if it impinged on work or social obligations, the use of opiates was not understood as an immoral or criminal activity. Rather, the differences between ‘medicinal’ and ‘recreational’ use of opiates were not clearly defined - euphoria was part-and-parcel of the therapeutic effect. What changed?

The first drug laws sought neither to curtail mass consumption nor address concerns for public health - they were aimed squarely at the then enemy of ‘civilised’ Christian society—Chinese immigrants. Opium smoking, a distinctly Chinese practice, was outlawed whilst wholesale ‘legitimate’ use of opiates by the general community continued unabated. In a rapidly changing world the Chinese and other marginalised groups including immigrants, indigenous people and the urban poor were easy targets and scapegoats for the fear associated with social change. Drugs became convenient weapons in justifying the apportioning of blame; they validated the imposition of harsh penalties and social control. When the demographics of opiate use moved from the mainstream to the social fringes regulation and prohibition soon followed. Later, LSD and other drugs—seen to be insidiously connected with ‘moral decay’, sexual permissiveness and the rebelliousness of the counter culture—paved the way for more blame, more regulation, and more prohibition.

We may challenge the absurdity of these perspectives today: the overt racism, xenophobia and ignorance; yet drugs continue to be used as instruments in the ‘othering’ of our fellow human beings, by externalising our undigested fears of societal change, sexuality, loss of control, and ultimately, death.

We cannot discount the tragic consequences of opiate addiction, yet in the same breath we may discount
the person who becomes dependant. ‘Once a junkie, always a junkie’—there are few figures as reviled and ostracised in our culture; considered inherently flawed, beyond redemption, forever incomplete. The idea that heroin leaves a permanent hole in a person’s aura is a vestige of these old fears framed for New-age sensibilities. The effect of opiates on subtle energies notwithstanding, what are we really saying, thinking and feeling when we see people who use opiates as different from ‘us’? In communities where ‘drug’ use is normalised, what does the ‘junkie’ represent—an instructive contrast against which we define our own ‘responsible’ drug use? Is the boundary between responsible and ‘irresponsible’ that clear cut? So entrenched and pervasive is the idea of the ‘evil junkie’ that, paralleling the ‘War on Drugs’, it has both perpetuated and actively contributed to the suffering of people who use opiates and other drugs. Illegality and stigma not only foster unsafe practices, but prevent people from seeking support or accessing services for fear of being exposed and condemned. This is not to absolve people of personal responsibility—not to glibly blame addiction on ‘society’, but to bring awareness to the part we all play in the cyclic construction and revision of what drugs mean, and what it means to use them.
“You had to be there”: Psychedelia, Representation
Julian Raxworthy

Psychedelic art has an implicit or explicit relationship to the psychedelic, or drug taking, experience. Calling art “psychedelic” now does not refer directly to drug experience because aspects of that experience have been subsumed into culture since the 1960’s to be implicit in art. Correspondingly, psychedelic art is fundamentally representational. The term “representation” suggests that something is re-presented, or presented again. For psychedelic art, representation arises after some initial experience. Because the representation is a mediation of an experience, not the experience itself, the representation of the experience will be different to the experience itself. However, because of the subjectivity of these experiences, representations become important to communicate between people who have similar interests in psychedelic experiences.

Art that is psychedelic produces drug-like experiences. Conceptual artists like painter Bridget Riley, and contemporary installation artist Olafur Elisasson produce work that literally gives the subject in the exhibition space an experience. In Riley’s case it might be an optical effect while in Eliasson’s it might be a pulsating colour wave in a dark space. The term psychedelic in this case characterises the designed experience as having qualities that are recognisable as potentially drug induced. These experiences are abnormal and arise from an altered state of consciousness. As a culturally recognisable vehicle for altering consciousness, aspects of the drug experience have become an aesthetic that applies much more broadly than to simply the drug experience. Work with this aesthetic uses colour and light as a material for directly altering perception. Of course if one views a photograph of the exhibition then one is not a participant in it but is viewing another representation.
Psychedelic art can be a tool that an artist uses to communicate a subjective experience that might be psychedelic or have psychedelic qualities. Representations of this type can seem voyeuristic because the viewer or receiver is vicariously participating in another’s experience and can seem self-evident because the representation is literally showing what someone under the influence might see. Further, conventions of psychedelic art have developed within associated subcultures that could lead some to claim that psychedelic artworks are just genre pieces. This urge has been strong in the psychedelic movement for the purposes of communication with other community members, capturing the ephemeral nature of the experience to give it extended duration or to persuade others of the value of the psychedelic experience. Art of this sort can also have a recording role, as a means for capturing or archiving the learning’s from the psychedelic experience: what is a creative person supposed to do with all this information, this space junk?

The type of psychedelic art that is most dangerous for the artist is undoubtedly art that is produced under the influence of psychedelics. In the anecdotal history of art, numerous artists have used drugs to alter their consciousness while they are producing art-works, and which have affected the content of the works. The nature of their psychedelic experience combined with the craft of artistic production and changes to the art production process can produce works that break compositional norms. This use of drugs in this manner however has been damaging to numerous artists reputation, both for obvious legal and social reasons, but also because the use of psychedelics can be claimed to undermine the originality of the artists work. Its interesting in this context that the “feel” or “vibe” of psychedelia is acceptable, but acknowledging a drug source of it is not.

Studying representations that have psychedelic qualities, of different types, can inversely reveal conceptions of qualities and models of the psychedelic experience. These representations can be grouped around certain relationships between experience and communication with the viewer of the representation. If we compare the perceived subjective reality of the psychedelic experience against representations we can see some key differences between the two.
Drugs vs Entheogens: Reframing the Sacraments

Greg Kasarik

The language that we use when communicating anything is laden with meaning hidden meaning, often based on the stereotyping and unquestioned assumptions. These underlying meanings are also enabled by the conscious way in which people manipulate language in order to achieve a desired outcome, often related to gaining power, or instilling fear. Nixon’s “War on drugs”, which has echoed down the lexicon of the last 40 years is a classic case in point. The very “need” for a “war” against “drugs” implies that they are something evil, that need to be combated. And of course the word “drugs” is plastic, and has expanded over the years to include newly discovered substances, such as MDMA.

For most people, the word “drugs” arguably conjures up a range of thoughts, revolving around degenerate addicts, who are unable to control their use of a dirty, disgusting substance, and who, while often victims, in turn victimise others, through violence and crime. Ironically, alcohol, the very substance that is responsible for the most social disruption and violence in our community gets a free ride. Being legal, it is always corralled and mentioned separately. That one can do a TAFE course in “Alcohol and Other Drugs”, or work in shows how even the Community Service sector has been co-opted into perpetrating the myth that it is somehow special and less dangerous than “drugs”.

Entheophiles, however, don’t “do drugs”. Instead we are consumers of a particular type of “Mind Altering Substance”, known as “Entheogens”. It is a substance which “creates the Divine within”. This allows people to directly touch the Divine for themselves, albeit in a purely subjective sense. While the term itself is three decades old, it has yet to achieve a general cultural awareness, or usage and is thus both open and susceptible to framing.

Perhaps surprisingly, the term “Entheogen” has yet to be defined in any meaningful sense, beyond the “creation of the Divine within”. This allows it to be corrupted by those outside the community, and that this process is ongoing where the meaning of the term has been extended to include any substance that is “used in a religious context” and where alcohol in the form of wine is listed as being entheogenic.

This “all in” attempt at defining Entheogens stands in stark contrast to the more nuanced results obtained in David Caldicott’s 2007 survey of over 100 members of the Australian Entheogenic community. Here only two Mind Altering Substances were reliably identified as being used for “Enlightenment”. These three were LSD (91%) and “Mushrooms” (ie psilocybin) (92%). Given its importance to the community, DMT, which was accidently left off the survey would expect a similarly high response. Interestingly only, four other substances, cannabis (50%), Ecstasy (MDMA) (31%), Ketamine (39%) and Nitrous Oxide (40%) scored higher than 30%, but none of these exceeded 50%. Perhaps unsurprisingly to any Entheophile will be the fact that only three percent of the respondents reported using alcohol in this way.
Clearly then, the way that the Entheogenic community perceives Entheogens is very different to that of the dubiously entheogenic authors of Wikipedia. It is incumbent upon us to take the initiative, in order to frame the debate through a basic definition of Entheogens that highlights the key differences between these substances and more common “drugs”. Interestingly, unlike the latter, each of the substances identified in Caldicott’s research are both non-toxic and non-addictive (although some might be habit forming), with experiences regulated by set and setting.

Accordingly, I propose that in order to be classed as an “Entheogen” a Mind Altering Substance must meet four fundamental criteria. They:

- allow users to reliably experience a subjective connection to the Divine”.
- are non-toxic in normal doses.
- are non-addictive.
- are psychologically safe, especially when taken within an appropriate set and setting.

With this basic definition, Entheophiles will be well equipped to understand the nature of their Mind Altering Substance of choice, while being more easily able to participate effectively in discussions on issues, such as legalisation. It is here, in particular, where having a simple definition can act as a powerful framing tool, by virtue of the fact that toxic, addictive and psychologically unsafe compounds are excluded by definition, thereby removing three main objections to the use of any substance that is not alcohol.

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**Snu Voogelbreinder’s - ‘GARDEN OF EDEN’ Arrives after 14 Years in the making!**

*Garden of Eden* is a long anticipated compendium of psychoactive plants and animals, and their use in shamanism and other forms of therapy. Hundreds of genera are discussed in varying levels of detail, with thorough information given for ethnobotanical uses, chemical content, taxonomic synonyms, botanical and zoological descriptions, cultivation and more. Some discussion is also devoted to related areas such as endogenous neurochemistry, methods of collecting, processing and consuming plant material, and the nature of psychedelic experiences. A huge and extensive bibliography is included, as well as black & white illustrations. This book is a fine complement to other classics of the genre, such as Christian Raetsch’s *Encyclopedia of Psychoactive Plants*, Jonathan Ott’s *Pharmacotheon* and Trout’s *Notes*.

*Garden of Eden* is available for purchase as a hard cover limited edition volume. For more see:

Six Degrees of Separation from The Divine

Rob Bruce

The numinosum tremendum; that ineffable, awesome experience of divinity spoken of variously by mystics, ascetics, prophets and sages throughout the ages, remains refractory to explanation, emotional and intellectual assimilation because, by its very nature, proper understanding is denied by the attempt to communicate the essence of such experience. Throughout history, many such prophets have been persecuted for attempting to share their experience of divinity. It seems, once the novelty of the message has worn thin, nobody likes a preacher, and there is no substitute for direct and personal experience.

I am no preacher, and I know enough at least to know not to indulge in such a folly-some task as to attempt to describe the face of god. Thus I wish to assure you from the outset, good reader, that what follows in this brief article involves no attempt to communicate the incommunicable, to speak of the unspeakable, to try to describe the face of the divine, which are countless and none. I believe I have had such divine mystical experiences, and having had them, I am left thoroughly disinclined to reduce them, and to do violence to them by trying to define and demarcate them.

My utilisation of various ecstatic techniques, most notably the ingestion of certain sacred inebriates from the plant kingdom, (but also other techniques including transcendental meditation, ceremonial magic, forced hyper-motility, singing, chanting and various forms of bodily deprivation such as fasting), have assisted me in attaining these numinous states. I have also on occasion received these experiences entirely spontaneously and unintentionally whilst in lucid dream states, after suffering severe bodily trauma in accidents, and whilst undergoing a near death experience in the ocean. All these other ecstatic techniques aside, overall, my use of psychoactive plants has proved the most forthright, sure, and emphatic means by which I have attained to the numinous states I speak of. #1.

Within some Llamic traditions of Northern Tibet, and in some Zen traditions in Japan and elsewhere, there also exists the idea that the deepest elements of numinous experience are incommunicable. The idea also permeates some mystical traditions within Christianity and Islam (Sufism, etc.). Unfortunately, popular brands of Christianity, Islam and other monotheistic creeds today, characterised as they are by so much dogma, ecclesiastical and other hierarchy, liturgical observances and so on, seem entirely ignorant of this idea. If only they too would merely raise a lotus flower in the air and remain silent they would spare us all so much hot air and dribble.

No. I shall not even attempt to raise a lotus flower. I am not the type to do so. I am just a fool. I can not point the way to the divine, and I cannot describe it to you. My purpose here is far more humble. I seek only to raise awareness of the worst excesses of religion, which is the age-old enemy of real spiritual experience.

Organised religion stands steadfastly in the path of true mystical experience. This is not to say that such religious practitioners cannot have an experience of the divine. The ways of the divine are most mysterious. Such an experience can happen anywhere, anytime, and to anyone. Indeed it often happens spontaneously and when it is least sought or expected. But the dominant religions of the world today are set up to make such true divine numinous experience virtually impossible within their approved frameworks. There exists a concerted
conspiracy to keep people subservient, meek and mild, and ignorant of their own potency and glorious divinity. The divine is typically posited without and remote, not within and imminent, and access, we are told, is expensive and attainable only through the proper, ordained channels.

It is not in a preacher’s professional interest to tell his or her congregation the truth about “God”; that is, that “God” can be experienced by anyone, anywhere, for free, and without the assistance of any approved intermediary such as an imam or priest. If the pastor at the local church were to admit that the divine might just as readily be accessed in the still silence and solitude of a forest as within the communion of his Sunday service, he might quickly find himself preaching to an empty room and collecting tithes from nobody.

An old Navajo elder once told an anthropologist something like “the white man goes into his church and talks about God. The red man goes into his tipi, eats peyote, and talks to god.” The peyote eater grows intoxicated, enters that wondrous ineffable space where time and personal currency, and god, whatever I too have some Peyote Mexican desert, and enjoyed the that followed. I nor sought any religious not have to forfeit any money, no liturgical or other religious observances were demanded of me, nobody told me what I should feel or how I should respond, indeed, the whole experience was entirely anarchic, unstructured, free and democratic. The peyote was my vehicle. There are many vehicles, one does not have to ingest psychoactive substances to access the divine. It just happened to be the case that upon that, like so many other occasions for me, such a substance proved to be a most marvellous, rapid and effective vehicle.

In that tipi I had an experience of the divine, the ineffable. But in the very moment I realised I was having such an experience, the experience escaped me somewhat. I remember reflecting upon the experience. Wow, I thought to myself, I am having an experience here. The spell broke, something was lost. We might say I became one step removed from the divine in that moment that I extracted myself from the experience in order to reflect upon it.

After the experience was over, so profoundly shaken as I was by the whole affair, I attempted to draw what I had experienced of the divine. I drew crude symbols, such is the language of the divine. But such symbols, though undeniably archaic, (axis mundi [world tree] uroborus, etc.) are still but poor representations of the initial divine experience, from which I now had become two steps removed.
My next mistake, if we are to believe the advice of the most ardent renunciates and ascetics, particularly those within some Buddhist traditions, was to speak of the experience. For language is surely an even cruder and clumsier tool than symbols when one is attempting to communicate experience of the sacred and divine. A picture tells a thousand words. How true: in this moment, we might say I became three steps removed from the divine.

I am not possessed of sufficient guilt to start my own religion, but were I, I could well have made a common error suffered by so many of those scoundrels possessed of a narcissistic grandiosity and messiah complex. That is, I could have used my divine experience in the tipi as the basis and foundation of a whole new religion. In doing so, however, I would sadly have grown a further step removed from that original wondrous experience, once an ecstatic blissfulness, once a fleeting, haunting memory, now a liturgy, a dogma, an ecclesiastical or other hierarchy, a set of rules, taboos, instructions and formulae.

I could make matters worse. I could not only start a new religion based on my initial transcendent experience, I could insist that others adhere to it too, and so grow five steps removed from the original source of that great light and dazzlement. But why stop there? I could line anyone up who dared to disagree with my description of the divine and the rules I had invented governing how it must be approached, accessed, experienced and articulated, and shoot them dead, thus emphatically disillusioning them for the sake of their wretched sinful souls. History offers us too many examples of the tragic consequences of growing six steps removed from the divine. Even more dismaying is the resurgence in recent years of such zealous and rabid fundamentalism in the east and west. It threatens to tear the world asunder right at this moment.

And it is not just classic religion as we know it that does violence to the human spirit and its possibilities for freedom and transcendence. It is the religious impulse within any discourse or ideology, science, politics, etc. that is to be resisted, the impulse that seeks to stifle dissent and free thought, to tell us how things are and must be.

#1. Of the numinous states I refer to, I regard the highest and most nourishing - the psychedelic state par excellence - to be that which I refer to as the “Little Death,” that is, that state in which the egocentric consciousness is entirely extinguished, and in which a blissful and complete timelessness prevails. In this state the I-thou distinction is lost, and the subject experiences themselves as both all things and none. In this condition there exists no ego to make demands, to create wants, needs or desires. There is no individual mind aware of its boundedness and distinctiveness. There is no such consciousness reflecting upon the experience.
The Crazy Cactus Wisdom Of Chavin-Ancient Knowledge-Hidden Truths!
Shane Huebner

When you enter the temple complex at Chavin de Huantar, (900 BCE to 200 BCE) in Northern Peru, you are greeted by a large stele that is graced with a fabulously engraved man/beast. He has fangs, claws and bulging eyes. His head supports a multi-layered crown of shamanic symbology, including snakes and Cayman. Another engraving found at the centre of a crossroad in a sunken plaza shows a similar wild eyed, man/beast with snakes for hair. He is clutching a piece of San Pedro cactus in his taloned hand. This Shamanic man/beast and his cactus are at the centre of the Chavin cultural mystery where sacramental plants seemingly played an important part in the spiritual cosmology of the people. This is an important fact given that this culture, which appears to have begun as a temple cult, ended up covering a large geographical area and strongly influencing all future Peruvian culture including the Incas, Moche and Nazca.

The evidence suggests that this small group of people, who had no standing army of any kind, would end up ‘conquering’ their neighbours with little more than their living philosophy. The Jaguar Priests used the information they gained in their shamanic ceremony and ritual to advance their culture. This evidence of a more evolved culture must have seemed very appealing to the surrounding peoples who were still operating on a harsher hand to mouth existence when the Temple was in its hey day.

Art and textiles flourished, animals were domesticated for food, metal work was developed to high degrees and trade and exchange with neighbours thrived. All these are signs of a peaceful, stable and fearless society. It appears that the Jaguar priests and their holy cactus are an Axis Mundi for shamanic culture throughout Peru and that they, like many of the following cultures of Peru, had a intimate relationship with the wisdom of San Pedro and other plants.

Whether it be in the art narratives of the Chavin or the wisdom weavings of the Qero Indians, we find again and again a stunning reiteration of the essential wisdom that All IS ONE. In the Chavin we see this deep wisdom being applied to successful, sustainable development of new technologies of living such as, agriculture, weaving, metal work and artistic expression. In the Qero we see a direct line linage of information pertaining to the deep wisdom body and the future of the planet contained within the delicate confines of the women’s weavings.

All of these ‘shamanic’ teachings hold fundamental truths about the nature of reality and our place in it. The South American wisdom traditions (and ours here in Australia) with their deep connection to the wisdom body of the planet, are hidden treasures for all of us in the NOW. Cultures like the Chavin learned the ‘profit’ of peace from working with the plants…and so can we.
Masquerade Corroboree

DJ Krusty

Following on from the evaluation and discussion on the Experimental Shamanic Trance Dance, Sacred Plant and Sound System Workshop (Entheogenesis Australis, EGA2006, Opeia Victoria, June 2006), it was decided that we would attempt another experiment at this year’s conference. The idea is to fuse aspects from a traditional commercial bush doof with a trance dance workshop and a theatrical ritual. This is a synthesis approach to the experiment, in that all delegates of the conference are asked to participate: *We aim to create an art form that brings together many strands of great diversity in a unique but somehow familiar way to form a synthetic whole.*

There are no spectators only participants
Let’s be open minded about opening our minds

Trance Dance Workshop

A number of primary aspects and paradigms were identified and then developed to a highly refined level for the experiment. They are as follows:

**Tribe:** The EGA Conference draws together a unique gathering of people, and the synchronicity that calls people to this particular place at this particular time to participate in this particular experimental workshop event is a very important factor for the workshop.

**The Masquerade:** Participants are asked to wear a costume and or mask of their own choice as a ritual regalia costume that explores their personal altered state of ego or archetypal mythic self. Participants are encouraged to allow their own inner nature to be reflected through use of fancy dress, we ask that people wear something with special meaning to themselves in the hope that they will make contact with their unconscious and gain a deeper experiential understanding of their own self by participating in this event. The idea is to have fun dressing up in a costume, mask and makeup and that it is fun and personally meaningful to each person attending the corroboree. The idea is to inspire all EGA conference people to participate in the event on some level and to be inclusive of all. The idea is to experiment with dressing up in costume, bring some food and drink to share with each other, to hang out, dance and converse in a colourful creative environment of theatre, dance and ritual.

**The Shamanic:** An earth-based ritual conducted to create a sacred dance floor space, whereby all workshop participants become *co-creators in this ceremony*. This happened when the group participates in something similar to an indigenous gum leaf smoking ceremony. The elements of fire, water, earth and air are invoked and acknowledged, in order to directly connect with nature and to follow the paths of the ancestors.
The Central Fire: The central fire pit is of phenomenal importance for the workshop however it is hard to quantify and gauge exactly why this aspect works so successfully. Maybe it is because humans have danced around fires for eons and a return to this practice invokes in the participant an ancient deep wisdom tradition. By creating a circular sacred space with a circular fire in the middle a *troidal doughnut* is created – which happens to be a fundamental creation pattern of the universe, so like the fractal it self replicates the pattern constantly – what this means I am not sure but it could mean that the humans and the dance floor space synchs in perfect harmonic balance.

The Trance Dance: Dancing hard, releasing and pushing both physical and inner boundaries to reach a space within the self, so that the dance becomes a dance of reverence, a celebration of existence, of life, of being, of nature, of the sunset, the elements and to experience the awe. The challenge for participants was to move the body throughout the space in new and exciting physical movements. Gabrielle Roth, a shamanic trance dance teacher, identifies life as a wave and the dance coming from the wave and being in the wave. She expresses the dance patterns of: staccato, flowing, lyrical, chaos and stillness as aspects in the dance and each of these are explored by the participants. There is also a *NO TALKING RULE* for all participants on the dance floor because the energy vortexes in the dance space drop immediately when people stand and start talking.

Dance Floor: Becomes a space for inter-dimensional exchanges because the dancing bodies become vortex generators creating exchange or experience gateways or portals into other dimensions. This allows for plant entity, intelligence or spirit guides and entities to interact with the human psyche and the higher dimensional selves. This allows for a technical paradigm to be set up whereby the participant can connect to source, in singularity or epiphany of the perennial divine.

The Sacred Plants: Honouring the union and symbiosis of intelligence that enters our ‘normal’ human system and then opens us up to ‘new’ potentialities. Honouring the ancestral heritage of working with the entheogen, ‘teacher’ plants and the potentials that are available to us as humans from the plant world. In plants we trust.

The Sound System: This modern tool of technical wizardry, the sound system, provides the workshop with a very cutting edge opportunity to experience full spectrums of frequency. The trance dance workshop participants are bathed in a full emersion of surround sound. The dance floor zone is filled with the sounds of special psychedelic trance techno electronic dance music drawing from a wide selection and history of this genre of music. These surround sound waves penetrate deep into the human system causing the whole cellular and energetic structure of the trance dance participants to vibrate. The experiment is conducted with a full array six-way surround sound system - with each of the 10 speaker boxes being tuned individually. Two speakers will be dedicated to chakra tuning frequencies during the workshop. It may take up to 2 hours of tuning and mixing to get the balance perfect but once this is achieved the dance floor then perfectly balance itself - with participants spreading out equally throughout the space. This means there is no front or back or sweet spot - just a dance space. The aim here is to physically entrance the dancers at the cellular level so each individuals body can be at a higher vibrating frequency and possibly travel to higher levels consciousness.
The Healing & Therapy Aspects: Humans are beings of light. A bio body suit, fused with some form of self conscious awareness. Working in this way with sound, dance, trance, plants and theatre ritual provides us with a unique opportunity to meet our ego, pass through the constructs of the ego, voyage into the sub conscious and enter into the higher self states. Ultimately this is the intention/aim/goal of the workshop - to connect all the way back to the creator source – where all is one. Bringing back the ‘elixir’ of - the Shamanic Utopian Vision, and integrating the experience into one’s life and community.

Theatrical: These aspects, such as entering a space, participating in the story (of a journey), performing with other players on the dance floor and performing for the eyes of god, wearing costume, theatrical not just disco lighting, theatrical props not just décor, and opening & closing the curtain for of the workshop.

Installation: The dance floor space was set up so that focus was totally towards the centre where there was a large earth ‘sacred’ fire. This installation structure moved the focus from the traditional proscenium arch stage performance construct with the aim of bringing the event away from entertainment and watching a performance and further toward the workshop individuals as co-creators of the experience.

Music: Electronic dance music now provides composers and disc jockeys with the unique opportunity of actualising the global consciousness of humans and our many diverse cultures through music. This is a fusion of instruments, sounds, voices and creative peoples musical compositions from many cultures all over the planet. The language of music is a language of light and communicates to us like no other medium can. The idea behind the music was to facilitate the endeavours of the workshop and not to entertain or administer a fashion of what is good or bad or enjoyable or not. This music was all about what works best for the journey and was a major part of the experiment. The music started with gentle ambient music built through many stages to very hard and fast psychedelic trance and then came back down to very gentle spoken word ambience as one continuous workshop soundtrack.

Journey: The 8-hour trance dance was loosely based on Joseph Campbell’s treatise on the Hero’s Journey. Starting at home the ordinary world, willingness to undertake the ordeal a call to adventure, entering the special world, tests & allies & enemies, approaching the inmost cave, challenges & ordeal & death, reward, return, resurrection, return with the elixir, grounding the experience.
“The Hero’s Journey is universal, it occurs in every culture, in every time or epoch. It is as infinitely varied as the human race itself and yet its basic form remains constant. The Hero’s Journey is an incredibly tenacious set of elements that springs endlessly from the deepest reaches of the human mind; different in its details for every culture, but fundamentally the same. The Hero’s journey has an appeal that can be felt by everyone, because the archetypal characters and the deep source of the collective unconscious well up from a universal source for all of us to share and reflect our universal concerns. The Journey deals with the universal childlike questions of: Who am I? Where do I come from? Where will I go when I die? What is good and what is evil? What must I do about it? What will tomorrow be like? Where did yesterday go? Is there anybody else out there? The answers or constructs become the myths and belief systems of human culture which are accurate models of the workings of the human mind, true maps of the psyche. No matter how fantastic, impossible, or unreal the events they are psychologically valid and emotionally realistic when based on this shared experience of the Hero’s journey. The Journey can be understood on a two-track line. The outer-journey, which ultimately leads to oneself and the inner-journey, which is what we understand to be ones-self.” (Christopher Vogler, The Writer Journey).
For what and why do we do This?
*Julian Palmer*

A lot, if not most drug use is by those who are trying to escape from the present moment, and this may indicate much dissatisfaction with life as it is or this drug use may be a sign of not dealing with one's problems or suffering - hence the stigma associated with “drugs”.

The psychedelic or entheogenic path, as delineated in one of its most mature forms, by such pioneers as Alexander Shulgin and Myron Stolaroff, is not to remove yourself from your present condition, but to transform your living condition, through acceptance and intelligent understanding.

Acknowledging that human beings are not just chemical, but also electrical in nature is one of the first steps to awakening beyond the present western ideological contention that only the body and mind are real. (and therefore that love, and most agreed upon measures of true meaning in most cultures- are unreal)

Yet, even the most simple minded reductionistic scientism, must recognise the electro-chemical nature of the body, because, very simply, the heartbeat itself is electrical in nature. Most all Asian cultures, innately acknowledge “chi” or “prana” as being the basis for what we understand as physical awareness.

Many do not want to acknowledge a “non-physical” reality, because they would have to relinquish an overly simplistic and certain kind of arrogant reductionism as reality - or the description of the thing, is the thing! (ding an sich)

Underlying this perspective often lies a deep insecurity, which in order to access, can require a deep humility and an ability to explore beyond the obvious. This is an ability often lacking in the robotic and haughty nature of typically conformist academic or corporate styles of thinking - for example.

In the west, I feel our path is to relinquish mental control, domination and disintegration from the natural world, and let go and reintegrate into the primordial forces our fragmentations and dualisms have forsaken, processing the shadow and coming to terms with different levels of consciousness which may have previously remained unconscious.

Entheogenic awareness can result in a state where deep inner work can occur, where years of psychiatric work can occur as if automatically; where realising how one is creating pain and suffering for oneself and others is more readily understood. Very simply, this can be a way that we can utilise in order to become more conscious human beings.

And then, what inordinate value is there in being operated on by a team of inter-dimensional surgeons? And furthermore, recognising other domains of existence beyond the physical as often appearing more credible than our dimension?

Such experiences are far from aberrations of consciousness; but entirely valid in and of themselves. The simplest explanation is the one we would do well to accept as being most plausible. In this case, it is that the inter-dimensional beings and realms reported by thousands of people are actually inter-dimensional phenomena. Occams razor applies well here.
In any entheogenic path, there is not usually any final quest to a final state of achievement or “enlightenment” within the human realm - and in the light of gnosis, such a quest is usually found to represent sheer hubris at the very least.

Yet, what is of most value, is perhaps a greater connection to an evolutionary collectivity, and the intelligence and living nature of the human species in all of its wholistic levels.

At an individual level, the price that few, if any, are willing to pay, for sincere realization, is to accept the total enchilada of collective consciousness. For many, it is not by seeking higher realms, but by facing the suffering within this wholistic framework that brings a meaningful fruitfullness.

The nature of this suffering, is not physical or mental – or of the mind or the body. Acknowledging this pain, brings us to an awareness of how out of balance we may be, and how humanity presently is. This can allows us to make the inner and outer changes, and whereby happiness and love become necessary factors in spiritual survival.

I believe the key to our being a species which continues to live upon the earth and even thrive, is to realise our innate connectivity and responsibility to all forms of life. And to do that, we need to stop trying to “get out of it” and get into it, and realise what is stopping us from getting into it and “with it”.

At the end of the day, it is our relating and relationships which define who we are. If we are to transition to a way of life, in which our relationships and relating are given priority, over the fuel which enables these relationships to be possible, we must realise the non-physical basis of reality as our primordial centre and foundation of value - rather than the present golden calf of physical enjoyment of physical items - corresponding to the way of disassociated cunt and cock, rather than meaningful relations.

By engaging in the enjoyment and challenge of entheogenic states, we can realise our potentials, understand the sentience of the world at manifold levels, become respectful and sane human beings, who can successfully live with each other in a way that brings us deliverance within this particular manifestation of creativity.
There are topics often overlooked for community discussion at conference level gatherings. These issues are of pragmatic value to our growing community, especially given our role as visionaries, way-finders and plant ambassadors to the world.

Like all communities that come into contact with novel ‘new’ ways of seeing and understanding the world, there has been a period of ‘adjustment’ as Western ‘Drug’ Culture met head on with traditional Entheogenic Indigenous practice. Since the early 60’s this adjustment has slowly been taking place and many of us have found new and novel ways of not only seeing the world but the shamanic practices which have constituted our birth process.

We are in a position to reflect on how we as a community have changed and grown as a result of our own personal explorations with plants and spirit molecules. Have the changes been for the better? Are we as a community working to ground the treasures we are finding back into 3D in the form of new healing technologies or better strategies to educate and strengthen ourselves for the work we do? Are we sharing our newfound knowledge or hording it like misers? How well do we look after each other? Are we always truly mindful of the welfare of others when we share the Entheogenic experience?

Our practice and journeying offers a wealth of tasty experience to examine, especially in light of the ultimate outcome of the hero’s journey, which is to bring back ‘treasures’ for the human community. In this case the Entheogenic Community, is the human community that requires the sharing of our treasures. Like all living organisms our human community must be nurtured, so it too may grow in wisdom and understanding. As the Entheogenic Community is a microcosmic reflection of the larger planetary system we can through the truthful, transparent and joyful sharing of our ‘treasures’ ensure that our community is healed and high intentioned. In healing and shaping our own community consciously, from the heart, we know that we affect the Macrocosm in profound and mystical ways…it’s all one you know!!!

But it starts with us. How open we are? How much we love to ask hard questions of ourselves? How willing we are to truly be of service to our community, the Earth and to the lesson of love which the plants show us everyday in everyway? If you wish to be part of a flourishing community of the Heart then share your ‘treasures’ of experience for the greater good of all…
LIMA AIRPORT, PERU - WEDNESDAY, JUNE 28th, 2006
THE CLEAN WHITE WALLS OF THE CUBICLE ARE TAGGED WITH graffiti: “We who solve mystery, become mystery,” an alchemical wisdom handed down through the ages and now in the sterile men’s toilets at the Lima airport departure lounge. Scrawled, no doubt, by one of the tourists waiting out in the food court.

Outside, milling under the ubiquitous gaze of security cameras are bright splashes of colorful souls wearing crystals, beads and native American Indian paraphernalia, middle-aged academics with “Erowid” drug website t-shirts, and passengers that give you that odd conspiratorial smile that says: yes, we are here for the conference. And here we are chasing down on McDonalds and Donut King, getting our last hits of civilization before hitting the jungle city of Iquitos and shamanic boot camp.

It feels like some whacked out reality TV show, a generational snapshot of a new psychedelic wave just before it breaks. Bright-eyed Westerners about to die and be reborn in the humid jungles of Peru, hallucinogenic Ayahuasca is a plant medicine that has been indigenous to South America to heal physical ailments and, they claim, to purify the discovered by the legendary Ayahuasca. It is a plant medicine used by the people of the West in 1851 when British botanist Richard Spruce explored the Rio Negro Basin and was introduced to the vine by the Tokanoan Indians. Spruce gave the vine its scientific name *Banisteriopsis caapi*; in different areas of South America it is also known as *yagé* or *hoasca*. For a while in the mid-20th century chemists who isolated the active properties of the vine called their compound “telepathine.”

Research showed it contained various harmala alkaloids which are then boiled up in a brew (also called ayahuasca) with a multitude of other plants, one being the leafy *Psychotria viridis*, which contains the powerful hallucinogenic chemical Dimethyltryptamine, also known as DMT. On its own the vine is not orally active but it does contain potent MAO (monoamine oxidase) inhibitors that overpower the body’s own enzymes and allow the DMT to potentiate.

Science has made cautious forays into the jungle to study the vine in its native setting or, as with the “Hoasca Project” in the 1990s, to study church members of groups like União do Vegetal (UDV) who drink ayahuasca as part of their syncretic Christian-jungle religion. What they found was that regular ayahuasca use flushed the brain clean and improved receptor sites, suggesting the vine could be a medicinal goldmine.
But what science cannot explain is the psychic effect of this “mother of all plants”, the sense of the numinous and the spiritual world it reportedly opens up. Those who drink say that each ayahuasca journey is unique. They say that the spirit of the vine comes alive, it guides and teaches and on the other side nothing is ever the same. Or so they say.

The native men and women who safeguard the knowledge of the vine and of the spirits it is said to reveal are the *curanderos* and *curanderas*—or as the West would call them—shamans. Their role has been that of healer, priest and traveler between worlds, acting as intermediaries between the spiritual dimension and this world on behalf of their patients.

Yet the demands of the work and the rise of Western materialism throughout South America have seen a fall in prestige—and customers—for the *curanderos*. The profession, usually hereditary, was in danger of extinction before an unprecedented wave of Western gringos started coming in search of ayahuasca and the healing it can provide.

Over the last twenty years or so a new gringo trail—this one a *journey of the soul*—has been blossoming in the jungles of South America. Seekers and thrillseekers alike have been coming from the West for a reconnection to the deeper reality shamanism connects one to—and bringing back amazing stories of hallucinogenic trips, healing and enlightenment.

Indigenous shamanism has quickly become the most profitable business in town and numerous jungle lodges and retreats have sprung up across South America to cater to the influx of rich tourists. This has spilled over onto the internet as hundreds of ayahuasca websites, chat rooms and forums have emerged to crystallize a global subculture engaging with an indigenous spiritual practice and seeding it back into the Western world.

As well as being used by hundreds of thousands, perhaps millions of indigenous peoples throughout South America, ayahuasca has also become one of the world's fastest growing religions, with branches of Brazilian churches like Santo Daime and União do Vegetal springing up in Europe, Britain, Australasia, America, Japan and elsewhere. In January 2006 the US Supreme Court ruled in favor of a New Mexico branch of the UD V, saying they had a constitutional right to be allowed to legally practise their ayahuasca ceremonies under the freedom of religion law. The US government immediately appealed, but the genie was out of the bottle.

The mystery of ayahuasca had left the jungle and entered the cities, via religion, media and the web. And here I was, a thirty-six-year-old freelance journalist, a gonzo reporter in the time-honored Hunter S. Thomson and Tom Wolfe style, freelancing for *Australian Penthouse* on an academic-style conference with a pronounced twist: it was all about Amazonian shamanism, with a hands-on component.

Strange, to think that in the first decade of the 21st century I would be heading to the Peruvian jungles in search of a connection to the primal consciousness that indigenous wisdom revealed. Yet in a world of global warming and environmental collapse it seemed all the more urgent to reconnect with the planet in a visceral way.
And in this age of reality television, blogging and urban surveillance, being an embedded journalist was par for the course. Nowadays we’re all part of the story—and getting down-and-dirty in the far crevasses of consciousness was a prospect I was relishing.

Despite cultural diffidence back in the baseline world of war, mortgages and climate change, *Australian Penthouse* was willing to have a peek under the covers of reality and embrace the story I was chasing—to understand the mythic pull of shamanism—one of the last global archetypes that connects to a numinous “Other.” Yet at the same time it’s also one of the most appropriated, glorified and repackaged brands embedded in the global consciousness. So much so that it now attracts thousands of Westerners each year back to the disappearing jungles and the plant medicines they provide.

But what was the business of spirituality doing to all these backpacking ayahuasca tourists that dared to journey into the mysteries of creation? And what did it say about the growing Western need for an authentic reconnection to the planet?

‘Margaret… Shane?’ I spot a couple of familiar faces sitting at a table in the McDonalds food court, surrounded by their luggage and that homogenized glaze that global travelers give off when they’ve been in airport departure lounges for too long and their internal body clocks have gone haywire. Margaret’s furiously loading digital photos from their camera onto an iBook while Shane pauses over the keyboard and looks up with a smile. With his stocky broad shoulders and close-shaven head he looks like a cop, but nothing could be further from the truth.

‘Dr Razam, I presume,’ Shane jokes, shaking my hand and grinning broadly. ‘I’m glad you could make it.’

‘Drinking hallucinogenic brews with the shamans of the Amazon? I wouldn’t miss this for the world.’

‘Rak? How are you darling?’ Margaret cries, standing up and giving me a hug full of unconditional love. She’s a strong, confident woman with big brown eyes and shoulder-length brown hair, an earth mother from way back.

They both stare at me with a good-natured energy, like somebody’s parents that also happen to be psychedelic trippers. I’d drunk ayahuasca with them in Australia a few months previously and wasn’t surprised to see them here now, smack dab in the Lima airport food court, along with all the other ayahuasca tourists waiting for the early morning flight to Iquitos.

The first time I’d had “the medicine”, as ayahuasca is called, was back in Australia at an outdoor electronic music festival in northern New South Wales, a few hours west of the hippie mecca of Byron Bay. A rogue psychonaut chemist had brewed up an ayahuasca analogue—often called “pharmausaca,” or “Aussiehuasca”—using extracts from *Acacia maidenii* and *Syrian rue* for thirty participants to be initiated into the ways of the spirit world. But after downing the bitter brown liquid and chasing it with a hit of DMT crystal wrapped in tissue paper, I’d had no real psychedelic effect. The same had been true for my other three encounters with the vine, leaving me to wonder at the reports of otherworldly contact, overwhelming beauty and a deep connection to the spirit that runs through all living things.
Ayahuasca was a mystery to me, and despite some people returning from last year’s shaman conference, I got the feeling that many of the ayahuasca tourists here in the food court were in the same boat. We were all chasing the root of the vine, eager for the secrets she might provide but like children in the ways of the spirit.

In the hours before the plane leaves the ayahuasca seekers magnetize together, gently feeling each other out and swapping stories. Two big ladies from the States in native American-inspired tribal wear come over and introduce themselves, as does a bald-headed guy from LA and a young backpacker from Europe wearing a “Treehugger” t-shirt.

As we finally board the early morning flight to Iquitos, filing down the departure gate aisle, it strikes me how different we all are. A few obvious “new agers” for sure, but the vast majority of seekers here are remarkable for only one thing: their conformity.

The ayahuasca network appears to cut across race, social class and gender, a secret society of plant worshippers all united by the common experience of this potent hallucinogenic. And through them the ayahuasca vine was spreading her tendrils across the world, and a genuine “archaic revival” was underway. My bags were packed, the jungle beckoned and the ancient mystery of the rainforest awaited…

I wanted in on it.

The above is an extract from Aya: A Shamanic Odyssey by Rak Razam
Psychedelics and Psychosis:
Dimethyltryptamine as an Endogenous Psychotogen

Beginning in the mid-1990s and continuing to the present day, there has been renewed interest and research into psychedelic drugs. One theory that has been given new life is the possibility that the hallucinogen dimethyltryptamine (DMT) is an ‘endogenous psychotogen’, or a substance produced by the body that causes schizophrenia. As you may know, DMT is present in humans and this theory was initially proposed shortly after DMT-forming enzymes were found to be present in mammalian tissues in 1961. Research into DMT continued in the subsequent decades but ended when it was found that DMT concentrations were generally no higher in schizophrenics than in healthy controls. Here we’ll briefly examine this theory in light of new evidence, and demonstrate that a possible role of DMT in schizophrenia still remains viable. This article will be expanded upon in my presentation. Refer to Wong and Van Tol [1] for a good overview of schizophrenia.

Justification for the theory

Sometimes a disease can be understood by knowing how a drug that treats the illness works. This is true of schizophrenia. For example, old-school antipsychotics such as haloperidol are dopamine antagonists; this evidence influenced the ‘dopamine hypothesis’ – that schizophrenia involves hyperactivity of dopamine pathways in the brain.

Newer, more effective treatments for schizophrenia such as clozapine, known as atypical antipsychotics, are stronger antagonists of serotonin 5-HT$_{2A}$ receptors than dopamine receptors [2]. You may be familiar with this receptor: it’s generally thought that hallucinogens such as LSD, psilocybin – and yes, DMT – must act as agonists of serotonin 5-HT$_{2A}$ receptors for their hallucinogenic effects [3]. In other words, DMT acts on the same serotonin receptor subtype implicated in schizophrenia, thereby making the possibility that DMT is involved in schizophrenia biologically plausible.

How can it be shown that DMT is an endogenous psychotogen?

Hollister [4] proposed several criteria for a compound to be an endogenous psychotogen. Here we’ll briefly consider the three main conditions as they apply to DMT. The nuances of each point will be considered in greater detail during my talk.

1. The agent must be found in humans

This criterion is met – DMT is produced in humans via a very simple biosynthetic pathway [5]. The essential amino acid l-tryptophan is converted into tryptamine by the enzyme aromatic amino-acid decarboxylase (AADC). Tryptamine then binds to the enzyme indoleethylamine-N-methyltransferase (INMT) to form N-methyltryptamine (NMT). Further binding of NMT to INMT produces DMT (dimethyltryptamine).

2. The agent must be capable of mimicking clinical aspects of schizophrenia

In the 1960s, the observation that schizophrenia is a disease exemplified by hallucinations prompted suggestions that hallucinogens such as LSD are pharmacological models of schizophrenia. Others argue that the hallucinogen experience only superficially resembles
schizophrenia [6]. For instance, classic hallucinogens typically produce visual hallucinations, yet auditory hallucinations e.g. hearing voices, predominate in schizophrenia. Clearly then, for DMT to be a psychotogen, we need to demonstrate that aspects of the DMT experience cause disturbances that are somehow similar to those observed in schizophrenia.

In the past few years, several studies have done just this. In these studies, the effects of DMT have been compared against the NMDA antagonist ketamine, the latter being a well-regarded pharmacological model of schizophrenia. For example, after administering both drugs to healthy volunteers, Gouzoulis-Mayfrank et al. [7] reported that DMT may be a more appropriate model of paranoid psychosis than ketamine, and in particular produces prominent thought disorder and inappropriate affect (emotion).

Other studies have focussed on the disturbances in attention that are characteristic of schizophrenia. ‘Inhibition of return’ reflects an automatic, inhibitory mechanism of attention, which is thought to protect an organism from redundant, distracting sensory information. Deficits in inhibition of return are commonly observed in schizophrenia, an effect which is greater after the administration of DMT than ketamine [8]. DMT also produces disturbances in ‘mismatch negativity’, a pre-attentive process for detecting changes in a stimulus e.g. sounds, but this deficit is more pronounced after the administration of ketamine [9]. Schizophrenics also display problems in sensorimotor gating, a mechanism that protects us from early stimulus processing and prevents us from experiencing sensory overload. After the administration of DMT and ketamine, however, neither drug was found to produce deficits in sensorimotor gating [10].

3. The agent must be differentially synthesised or metabolised in schizophrenics

It’s all well and good to administer DMT to healthy people and show that it can model certain symptoms of schizophrenia. Obviously we must also demonstrate that DMT is present in higher concentrations in schizophrenics, at concentrations high enough to produce these disturbances. This is the major shortcoming of the theory – using sensitive assays, studies have generally been unable to demonstrate that DMT is elevated in schizophrenics in comparison to healthy controls [11].

However, as they say in the classics, the truth is rarely pure and never simple: to date, no study has quantified blood DMT levels in an appropriate manner, and herein lies a possible reason why no differences have been observed.

As you may know, DMT is extremely short-acting, and its short duration has led to it being coined the ‘businessman’s lunch trip’. Sitaram et al. [12] studied DMT’s rapid metabolism by administering DMT in rats. As shown in Table 1, they found that only 1.1% of the administered DMT appeared in the urine unmetabolised as DMT.

Interestingly, however, a substantially greater quantity of the DMT metabolite, DMT-N-oxide (DMT-NO) could be recovered from urine. In fact, by taking into account DMT, and its metabolites DMT-NO and NMT, over 7% of the
administered DMT could be recovered. When pre-treated with a monoamine oxidase inhibitor (MAOI) such as iproniazid, this became over 20%.

Table 1. Mean amount (%) of DMT and its characteristic metabolites recovered from urine during the following 24 hours after administration of 10 mg/kg i.p. DMT in rats. From Sitaram et al. [12].

<table>
<thead>
<tr>
<th>Pre-treatment</th>
<th>DMT</th>
<th>DMT-NO</th>
<th>NMT</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>1.1</td>
<td>6.5</td>
<td>.02</td>
<td>7.62</td>
</tr>
<tr>
<td>Iproniazid</td>
<td>2.1</td>
<td>20.6</td>
<td>0.6</td>
<td>23.3</td>
</tr>
</tbody>
</table>

What does this all imply? It suggests that previous attempts to quantify DMT concentrations have been flawed, because they’ve attempted to measure DMT exclusively, when instead they should also be examining the metabolites unique to DMT, specifically DMT-NO and NMT. Instead of measuring ~1% of DMT concentrations, by administering an MAOI such as iproniazid and quantifying its metabolites, a substantially larger concentration of DMT can accounted for.

Therefore, the failure to find any noticeable difference in schizophrenics and controls could be an artefact of inappropriate assays. However, it’s entirely possible that regardless of this consideration, the endogenous concentrations of DMT are never sufficiently high for it to act as a psychotogen.

It’s also important to note that schizophrenia is a syndrome, or an illness characterised by a cluster of symptoms such as hallucinations and delusions. Because it’s a heterogeneous disorder, if DMT is involved in schizophrenia, it’s likely that it would only affect a subgroup of people. Therefore, the elevated DMT concentrations in few schizophrenics might be masked by the low levels of DMT in many schizophrenics. The implications of this and the problems it causes for schizophrenia research will be discussed in my presentation.

Other considerations

Jacob and Presti [13] propose that DMT might not be involved in schizophrenia, but instead, mood regulation as an agonist of the newly-discovered TAAR1 receptor [14]. This is supported by the finding that when DMT is administered at low, non-hallucinogenic doses, it has mood elevating properties [15].

It’s interesting to note that when given amphetamine, TAAR1 genetic knockout mice display hyperactivity in the mesolimbic dopamine pathway [16, 17]. This is considered an
animal model of schizophrenia because such disturbances are also seen in schizophrenics and are reversed by antipsychotics. Furthermore, tyramine, an endogenous TAAR1 agonist, has been shown to reduce amphetamine-induced hyperactivity of dopamine pathways in mice that do have the TAAR1 receptor [17]. This suggests that TAAR1 agonists may have antipsychotic properties by exerting a modulatory effect on dopamine transmission. As an agonist of TAAR1, this suggests that DMT may paradoxically have antipsychotic properties.

References
Human being as the ultimate technology and the language of light.

Technology is an extrusion from the future, which is mirroring to us our present level of consciousness. A future where the ultimate converged technology already exists. Our bodies and spirit pilots are waiting for us at the end of the technology path no doubt at the PARTY. Like a spaceship without any controls, the intuitive mind/heart interface seems so simple and as soon as we find the operating manual, we will be poised to shift into the NEW WORLD. Our Technology is helping us to tease the manual out of the proverbial ether as we learn to operate new cars, phones, computers and toys. Language is the key, where will it come from?

Wetware, biotech, hardwired, modem, online, operating system. We see the world through the filter of the language we use. There is a phenomenon occurring so rapidly and stealthily that most are unaware that it is happening. We are being taught a new language born of necessity and it is the language of human consciousness!

The English language seems to be a language of commerce, trading, barter and competition, not very well suited to describing the nuances of love or sublime matters of spirit and the unseen feelings, emotions, consciousness. We are now rapidly being taught the language of silicon consciousness or computer speak, and the implications are no less than mind-bendingly transformative. I feel that we are poised to jump into a virtual and literal hyperspace with the sudden switch and adaptation to this new language. Literally millions of people, mainly in the rich western world [everyone who is computer literate] will wake up to find that the main function of their computer was not to shorten laborious number crunching tasks but to teach a new language of light! The overhaul is simply a matter of drawing a comparison. An example would be to imagine that your pineal gland was a modem. An open mind or broadband connection would open us up to a whole world of different dimensions or websites. Without being connected we would be like an individual cell in isolation with limited communication, applications and software to facilitate content production but no way of sharing.
New language and the construction of the crystalline grid.

In the 60's and 70's a new wave of consciousness was sweeping the western world. This consciousness 'revolution/evolution' was mirrored by the discovery by the western world of psychoactive media and the impact that this had on the union of the two hemispheres [east and west, and left and right brain]. It is no surprise to me that Silicon Valley was situated on the western seaboard of the USA, as this was the centre of this unfolding of a new form of consciousness. The intellect of the west combined with the spiritual understanding of the east was captured/manifested in a crystalline matrix we are now all familiar with, a silicon chip. The heralding of the final part of this dreaming is the rediscovery and popularity of the tryptamines that signal the collapse of space/time and dawning of the final unfolding of this dreaming. Much like the western seaboard was the epicenter for birth of silicon consciousness via the external manifestation of mushrooms and LSD, the Eastern seaboard of Australia is the stage for the unfolding of this Acacia fuelled dream space/time. Indeed the earth was recently much smaller than then it is now and the eastern coast, with the leading edge being Byron Bay, fit snugly into the join of N and S America. The oldest ocean beds being in the region of 250 million years old and the land being in the realms of 3 billion years old. Welcome to the expanding earth, reflecting the expanding consciousness. The threshold of mass and size of earth has been reached, modulated by the forces of light and dark and the coordinated, dare I say orchestrated growth was and still is modulated by the beings of light, our plant brothers and sisters as they download the light of sun and an infinite stars into useful plant sugars supplying food, shelter, fuel, medicine and the instruction manual for the end of time. Welcome to the NOW.
Triggering a Dream Shift, Crossing the Holy Wattle Bridge, Re-Hallowing the Earth
Richard King

Whitefella Jump-up
(Indigenising Guest Australians)

Shifting Australia’s entire Reconciliation/Rapprochement landscape

Kanyini/Deep Reconciliation
(Archaic Revival Roads)

Its only a Whiteman’s Dreaming that you’re listening to,
Its only a Whiteman’s Dreaming that is getting through,
But it’s the Blackman’s Dreaming that surrounds you!

Coloured Stone, Bending the Arc of History

The Entheogenic Community: Bridge & Ambassador for the Plant Kingdom & Originary Tradition Shamanism

I suggest that our entheogenic community has for at least 40 years been making a cardinal error and consequently it has had no success. Advocating illicit drug legalisation is, in the public mind, the equivalent of advocating child abuse, leprosy or cancer! It relegates us to the lunatic fringe; in the very least we are labelled as socially irresponsible if not corruptors of youth and public enemies. Pharmakon in Greek is nuanced; it means medicine, venom, poison, drug, empathogen or entheogen depending upon context and usage. Drug abuse is a symptom of the ruling toxic paradigm or Dreaming. The drug war is therefore an exercise in futility and given that we not interested in drugs qua drugs in the first place it was never our problem and we should never have bought into the Secular State’s problem. I don’t know why we painted ourselves into this corner except by accident of history, and because naive as we were when the state dropped on us like a ton of bricks in the 1960’s we had not developed a thoroughly thought through strategy. Only now a strategy that truly reflects our position is emerging, and part of that strategy is to refuse to abandon moral high ground by debating with the Hegemon on the grounds of his choosing.

The mechanist is unnerved and wrong-footed by the term entheogen, (spirit revealing) which is why he insists on blasphemously debasing it by the materialising term “drug”. The shamanic world of spirits is so far outside his shallow perception of reality and, if the truth be known, he is frightened by it; hence his dismissiveness, hence his denunciation of the entheogen, of the traditional shaman, and of course the psychonaut. Rather than deal with problems inherent in mechanistic-materialism at that level, which is as futile as swatting a million gnats, the wisest course is to undercut it by putting the axe through its taproot: the Archaic Revival is that rug pulling strategy.

Now it speaks volumes about the modern world when one realises that in Originary Tradition cultures it is the shaman and elders who determine when someone has achieved sufficient maturity for the initiatory experience that is Otherworld. In the modern world that experience is mediated by the criminal. The sole criteria is not psychic readiness but whether one has the cash! We have all seen the You Tube videos of Salvia abuse by young men clearly in need of initiation! Salvia Divinorum is one of the most sacred plants of the Mazatec and it is sad to
see such gross disrespect not just of Mazatec Indigenous culture, but of one of the Earth's most honoured emissary plant spirits. This does Red Texta the inherently disrespectful nature of materialism as if that needed highlighting! The definition of the Mechanistic-Materialist Dreaming is that it is totally without respect, nothing is sacred, and its only constraint is greed! Treating an entheogen as a drug profanes the holy. Materialism's mislabelling of a sacrament is an extreme abuse because it imprisons the holy in a mechanistic straightjacket.

**The Kanyini Revolution - Changing the Whiteman's Dreaming**

*Kanyini* means “connection”. Shamanism has always been about establishing and managing connections. Aboriginal Dreaming has already influenced Whitefella Dreaming to an extent that will make the ‘Jump-Up’ rather less of a gradient than it might otherwise have been. *Kanyini* is a fundamental tenant of Australian spirituality and worldview and it is the very lack of this which has landed the modern world in difficulties that threaten to be terminal. In striding boldly upon Archaic Revival Road we support *Kanyini*.

Other than the Entheogenic Community, who else has the shamanic links and skill set to, in cooperation with Aboriginal Elders (and perhaps progressive churches keen to undo the dreadful harm that has been wrought) initiate a successful Deep Reconciliation or *Kanyini* “Ruling Paradigm Dethroning” programme? In a word, and not wishing to ‘big note’ ourselves but merely stating the reality, who else has the means to action a “Dominator Paradigm Overturning” programme that operates at such a depth? All moderns I suggested suffer from separation (from our home in the natural world) anxiety. This is one of the terrible Dolores Blows the Dominator Dreaming has inflicted upon us. The Earth Sacraments have been likened to sutures that stitch and weave estranged and psychologically damaged humans back into Nature by drawing together the open wound resulting from our having been (psychologically not in reality) ripped from Her womb. Somehow and astoundingly the Australian Dreaming has been largely omitted from the Reconciliation agenda turning Reconciliation into discredited assimilation.

In the words of the song by Indigenous artist Kerrianne Cox: “The Dreamland the Dreamland will carry us home...”

It is our lineage that gives the Entheogenic Community on so many levels its affinity with the Earth’s Primal Peoples. We are a natural as well as logical fit. The Earth Sacrament’s should play a major role in Post Apology Reconciliation by helping to transpose and up-shift it to a whole new and far more profound (Plunder Paradigm overturning) level. This is the nature of Deep Reconciliation.

*Kanyini* is a fundamental tenant of Australian spirituality and worldview the lack of which has landed the modern world in difficulties that threaten to be terminal. *Kanyini* has the power to “bend the arc of history” (to borrow a Barak Obama phrase) in the direction essential to our survival.
The Role of Ritual
Stuart Smith

Since the dawn of consciousness, rituals have set the scene for both individual and group experiences. Rituals range from fasting, using incense, chanting and cleansing to the more extreme examples such as tattoos, scarification and piercing. Shamans from Dee to Crowley to Eliade to Castanada, took part in, and used, rituals as initiations to access other realms. Scholars such as van Gennep, Turner and Campbell have documented the rites of passage.

As we meet with peers, gain knowledge and have experiences, a deeper understanding of our “Self” is gained. Many of these experiences are impossible to explain with simple language and one needs to experience the crossing of the threshold to truly understand.

However, in today’s consumer based society, emphasis has shifted to purely taking a “substance” rather than the observing the ritual that enhances the experience. Van Gennep condensed the basic form of ritual to:

- **Separation**, or simple preparation and setting up a space
- **Liminality**, or moving between realms and,
- **Re-Incorporation**, or integrating the transition and closing space

“Liminality is a period of transition, during which the normal limits to thought, self-understanding, and behaviour are relaxed, opening the way to something new.”

All rituals provide a deep connection to the Universe. Teachers, initiates, novices and journeymen alike are therefore advised to take time to consider socially, culturally and symbolically appropriate rituals for their own purposes.

Aspects of ritual include:

**Separation**
- *Being aware of the 4 bodies*: Balance your physical, Emotional, Intellectual, Spiritual states
- *Setting personal space and Being clear of your intent*: utilise all your senses - smell, sound, taste and touch.

**Liminality (Journey / experience)**
- Know how to Cross the bridge of Conscious-ness and Remove Ego-based luggage
- Know how to Connect with your totems / guides

**Re-incorporation**
- *Closing Personal space*: using the similar sounds smells etc.
- Recording any visions or ideas
- Group sharing
- *Closing Circle*: take time to re-balance the 4 bodies before resting

By following a ritual for a more balanced, connected, and present “Self” both prior to, and following any experience, we can better understand our “Self”, our intent, our ancient history and evolve ☺
Ayahuasca and Human Destiny

Dennis J. McKenna, Ph.D.

For most of the last 33 years, ayahuasca has been one of the major preoccupations of my life. In that time, I have written extensively on the botany, chemistry, and pharmacology of ayahuasca, on its potential therapeutic uses, and on the need for more, and more rigorous, scientific and clinical investigations of this remarkable plant decoction. Working with colleagues such as Dr. Grob, my good friends Jace Callaway and Dr. Luis Eduardo Luna in Finland, my mentor Dr. Neil Towers, my late and beloved brother Terence, Dr. Glaucus de Souza Brito, and others, to investigate the myriad mysteries of ayahuasca, has been as rich and rewarding an experience as any scientist could ever hope for.

Partly as a result of our collective efforts, over the last few decades ayahuasca has become one of the most thoroughly studied of the traditional shamanic plant hallucinogens. We now have a firm understanding of the plant species that are utilized in its preparation, including the diverse pharmacopoeia of ayahuasca admixture plants, a shamanic technology unto itself that begs additional investigation. We understand the chemistry of the active constituents of its primary botanical components, and have better insight into its remarkable synergistic pharmacology.

We have identified potential therapeutic applications for ayahuasca and the role that it may some day find in healing the physical and spiritual wounds of individuals, if it is ever afforded its rightful place in medical practice. Ethnographically, my colleagues and I have made contributions to an understanding of the central role that ayahuasca already has in the context of Amazonian shamanism and ethnomedicine. We have described, and written about, its status as a window into the sacred cosmology of magic, witchcraft, transcendent experience, and healing that permeates and defines the practices of Mestizo ethnomedicine.

The visionary paintings of Peruvian shaman and artist Pablo Amaringo, brought so beautifully to the attention of the world by Dr. Luis Eduardo Luna, has helped to make that tradition accessible to many who would otherwise have seen it (if they were aware of it at all) as alien, exotic, and incomprehensible. To an extent, our work has shed some small light on the more contemporary role of ayahuasca as the sacramental vehicle of syncretic religious movements that originated in Brasil and now are reaching out globally, if incrementally, to embrace a sick and wounded world that desperately yearns for the healing that this mind/body/spirit medicine can offer.

The story of ayahuasca, and our evolving understanding of its place in the world, and of its significance for medicine, pharmacology, ethnobotany, and shamanic studies, is far from over, and in fact, it may have just begun. I would like to believe that is the case. But for the purposes of this contribution, rather than submit yet another dense and lengthy review on the botany, chemistry, pharmacology, &c., of ayahuasca, I have chosen to adopt a broader perspective, and to indulge in some reflections, and speculations on the past and future of ayahuasca of the sort that a scientist, probably mercifully, rarely shares with his colleagues or the larger world.

To those readers who may wish for my more usual nuts-and-bolts approach to the subject, I call attention to my recent review in the journal Pharmacology and Therapeutics (McKenna, 2004). In addition, a complete list of all of “my” publications on ayahuasca is appended to the end of this article; and I use the term
“my” advisedly because these publications represent the work and creativity of many people with whom I’ve been privileged to collaborate over the years. They would not exist without them.

On a personal level, ayahuasca has been for me both a scientific and professional continuing carrot, and a plant teacher and guide of incomparable wisdom, compassion, and intelligence. My earliest encounters with ayahuasca were experiential; only later did it become an object of scientific curiosity, sparked in part by a desire to understand the mechanism, the machineries, that might underlie the profound experiences that it elicited.

As a young man just getting started in the field of ethnopharmacology, ayahuasca seemed to me more than worthy of a lifetime of scientific study; and so it has proven to be. Pursuing an understanding of ayahuasca has led to many exotic places that I would never have visited otherwise, from the jungles of the Amazon Basin to the laboratory complexes of the National Institute of Mental Health and Stanford; it has led to the formation of warm friendships and fruitful collaborations with many colleagues who have shared my curiosity about the mysteries of this curious plant complex.

These collaborations, and more importantly, these friendships, continue, as does the quest for understanding. Inevitably, they have fact, I have seen were not so far after all, as they insight, some experience, that proved furtherance of

Just as been for something of has been for the intuition similar role with respect to

Anyone who is personally experienced with that it has much to teach us; there is incredible wisdom and intelligence there. And to my mind, one of the most profound and humbling lessons that ayahuasca teaches—one that we thick-headed humans have the hardest time grasping—is the realization that “you monkeys only think you’re running things.”

Though I state it humorously, here and in other talks and writings, it is nonetheless a profound insight on which may depend the very survival of our species, and our planet. Humans are good at nothing if not hubris, arrogance, and self-delusion. We assume that we dominate nature; that we are somehow separate from, and superior to, nature, even as we set about busily undermining and wrecking the very homeostatic global mechanisms that have kept our earth stable and hospitable to life for the last four and a half billion years. We
devastate the rainforests of the world; we are responsible for the greatest loss of habitat and the greatest decimation of species since the asteroid impacts of the Permian-Triassic boundary, 250 million years ago; we rip the guts out of the earth and burn them, spewing toxic chemicals into the atmosphere; at the same time we slash and burn the woody forests that may be the only hope for sequestration of the carbon dioxide that is rapidly building to dangerous and possibly uncontrollable levels. For the first time in the history of our species, and indeed of our planet, we are forced to confront the possibility that thoughtless and unsustainable human activity may be posing a real threat to our species’ survival, and possibly the survival of all life on the planet.

And suddenly, and literally, “out of the Amazon,” one of the most impacted parts of our wounded planet, ayahuasca emerges as an emissary of trans-species sentience, to bring this lesson: You monkeys only think you’re running things. In a wider sense, the import of this lesson is that we need to wake up to what is happening to us and to the planet. We need to get with the program, people. We have become spiritually bereft and have been seduced by the delusion that we are somehow important in the scheme of things. We are not.

Our spiritual institutions have devolved into hollow shells, perverted to the agendas of rapacious governments and fanatic fundamentalisms, no longer capable of providing balm to the wounded spirit of our species; and as the world goes up in flames we benumb ourselves with consumerism and mindless entertainment, the decadent distractions of gadgets and gewgaws, the frantic but ultimately meaningless pursuits of a civilization that has lost its compass. And at this cusp in human history, there emerges a gentle emissary, the conduit to a body of profoundly ancient genetic and evolutionary wisdom that has long abided in the cosmologies of the indigenous peoples of the Amazon who have guarded and protected this knowledge for millennia, who learned long ago that the human role is not to be the master of nature, but its stewards, Our destiny, if we are to survive, is to nurture nature and to learn from it how to nurture ourselves and our fellow beings. This is the lesson that we can learn from ayahuasca, if only we pay attention.

I find it both ironic, and hopeful, that within the last 150 years, and particularly in the last half of the 20th century, ayahuasca has begun to assert its presence into human awareness on a global scale. For millennia it was known only to indigenous peoples who have long since understood and integrated what it has to teach us. In the 19th century it first came to the attention of a wider world as an object of curiosity in the reports of Richard Spruce and other intrepid explorers of the primordial rainforests of South America; in the mid-20th century Schultes and others continued to explore this discovery and began to focus the lens of science on the specifics of its botany, chemistry, and pharmacology (and, while necessary, this narrow scrutiny perhaps overlooked some of the larger implications of this ancient symbiosis with humanity). At the same time, ayahuasca escaped from its indigenous habitat and made its influence felt among certain non-indigenous people, representatives of “greater” civilization.

To these few men and women, ayahuasca provided revelations, and they in turn responded (in the way that humans so often do when confronted with a profound mystery) by founding religious sects with a messianic mission; in this case, a mission of hope, a message to the rest of the world that despite its simplicity was far ahead of its time: that we must learn to become the stewards of nature, and by fostering, encouraging, and sustaining the fecundity and diversity of nature, by celebrating and honoring our place as biological beings, as part of the web of life, we may learn to become
nurturers of each other. A message quite different, and quite anathema, to the anti-
biological obsessions of most of the major world “religions” with their preoccupation with
death and suffering and their insistence on the suppression of all spontaneity and joy.

Such a message is perceived as a great threat by entrenched religious and political power
structures, and indeed, it is. It is a threat to the continued rape of nature and oppression of
peoples that is the foundation of their power. Evidence that they understand this threat and
take it seriously is reflected by the unstinting and brutal efforts that “civilized” ecclesiastical,
judicial, and political authorities have made to prohibit, demonize, and exterminate the
shamanic use of ayahuasca and other sacred plants ever since the Inquisition and even earlier.

But the story is not yet over. Within the last 30 years, ayahuasca, clever little plant
intelligence that it is, has escaped from its ancestral home in the Amazon and has found
haven in other parts of the world. With the assistance of human helpers who heard the
message and heeded it, ayahuasca sent its tendrils forth to encircle the world. It has found
new homes, and new friends, in nearly every part of the world where temperatures are
warm and where the ancient connections to plant-spirit still thrive, from the islands of
Hawaii to the rainforests of South Africa, from gardens in Florida to greenhouses in Japan.
The forces of death and dominance have been outwitted; it has escaped them, outrun them.

There is now no way that ayahuasca can ever be eliminated from the earth, short of
toxifying the entire planet (which, unfortunately, the death culture is working assiduously to
accomplish). Even if the Amazon itself is leveled for cattle pasture or burned for charcoal,
ayahuasca, at least, will survive, and will continue to engage in its dialog with humanity. And
encouragingly, more and more people are listening.

It may be too late. I have no illusions about this. Given that the curtain is now being rung
down on the drunken misadventure that we call human history, the death culture will
invariably become even more brutal and insane, flailing ever more violently as it sinks
beneath the quick sands of time. Indeed, it is already happening; all you have to do is turn
on the nightly news.

Will ayahuasca survive? I have no doubt that ayahuasca will survive on this planet as
long as the planet remains able to sustain life. The human time frame is measured in
years, sometimes centuries, rarely, in millennia. Mere blinks when measured against the
evolutionary time scales of planetary life, the scale on which ayahuasca wields its influence.
It will be here long after the governments, religions, and political power structures that
seem today so permanent and so menacing have dissolved into dust. It will be here long
after our ephemeral species has been reduced to anomalous sediment in the fossil record.
The real question is, will we be here long enough to hear its message, to integrate what it is
trying to tell us, and to change in response, before it is too late?

Ayahuasca has the same message for us now that it has always had, since the beginning of
its symbiotic relationship with humanity. Are we willing to listen? Only time will tell.
References


The Economic Consequences of Black Markets, Specifically in Reference to Drug Prohibition
Bear Stanley

No trade should be forced underground. If anything is in trade, it MUST be legit. It can be regulated, but never banned or overtaxed. The simple fact is that the black market in drugs IS the real cause of the present economic breakdown. Further, there can be no ‘recovery’ so long as it continues. $ trillion moves each year. No real value received for the amount spent, it is like gambling: all in, little out, basically it is all hyper inflated delivery fees for common, easy to grow plants.

Alcohol is the simplest and oldest means of altering consciousness. It is very toxic and dangerous. It is deeply imbedded in human society. Today it is the ONLY recreational drug ‘allowed’, and the damage from this is horrendous.

The whole black market thing started with the Women’s Temperance League of the late 19th century. Their narrow and unrealistic view was that if alcohol was not legally available then people would stop using it. (Like telling teenagers not to fuck?) When the alcohol prohibition ended in 1933, Anslinger and his motley mob of corrupt ATF enforcement officers wrangled to the Dept of a strictly and licensing enforcement create a black the Harrison which removed morpbine compounds the counter (‘snake medicines’, etc), and required register and issue prescriptions. The econine acid is to LSD, it is the heart of cocaine, alkaloids containing it in coca extract are reduced to econine then methylated and benzylated) alkaloids had already been removed from Coca-Cola and the wine Coca Mariana in 1907. By 1937 in collusion with Hoover and William Randolph Hearst, they had managed to design and get passed the Marihuana Tax Act, which required all who trade in the plant to pay and affix a stamp, like was done for alcohol. They then refused to print the stamps. Whereas the US Supreme Court had held in the late 1890’s that Congress did not have the Constitutional power to prohibit alcohol, and by extension all other recreational rather than medical drugs, for some obscure reason they allow it was within the government’s Constitutional power to refuse to issue the stamp, and thus create a de facto prohibition. I am sure that neither the mob nor the corrupt agents colluding to cook up a replacement for the alcohol black market back in the 30’s and 40’s ever imagined the escalation of street prices (fees) we have seen starting around 1970.
Rhetorical question: If the stated purpose of prohibition is to limit the use and reduce consumption, why make distribution and sale of drugs the most highly paid job on Earth? No limits or employment requirements, any sex any age can do it. Start with a few dollars and walk away with thousands by dinner time. A dealer on every street corner, in every suburban mall and schoolyard. So many thousands that the risk of arrest is virtually nonexistent. Drug use in 1900 other than alcohol and tobacco was about 0.1% of total population- today around 60-70% and in many groups 100%.

With something like a third of all $ world trade value in the underground, what hope have the world’s economic managers? None. What did/does the mob do with all those annual trillions? Can’t bank it, can’t stash it either, there is not enough money in existence for that, it has to be spent. I think they bought and are buying all the big multinationals, banks, loan companies and foreign exchange traders (the classic means of laundering the money). Corporate behaviour gives the game away especially executive salaries in the multi-millions and loans to people who have no hope of repayment, just to collect the interest- standard loan sharking. Start a war and then get exclusive contracts to ‘rebuild’ which never happens, like the ‘protection’ racket, etc.

Yes, I have the answer, it is all in an old 60’s comic book, The Fabulous Furry Freak Brothers: ‘Dope will get you through times of no money better than money will get you through times of no dope’. Thus, ‘stimulus’ money also is drained out for the legit economy as fast as it is provided.
Michael Bock

**Biography:** I have been investigating the ethnobotany of Australasian plants for a long time, and have since discovered the reason why humanity is on this earth.

**Lecture:** Oils ain't oils: Essential oils in Australasian Flora
5pm Sat 7 Nov Main Dome
It is about the occurrence of what Shulgin calls 'The 10 essential Oils' (plus a couple of other interesting oils) in the Australasian flora, what the plants could be used for, and maps of the general region of where they are found, and why these oils are so essential.

Stephen Bright

**Biography:** Stephen is a registered psychologist and the co-ordinator of the addictions program at Curtin University. He has published research on behaviour change, the role of spirituality in psychotherapy, and Australian drug policy.

**Lecture:** Legal Highs: Legal Loopholes or Harm Reduction?
5pm Sun 8 Nov Main Dome
I will discuss the current idiosyncrasies inherent to Australian drug laws which allow for the sale and use of some legal/herbal highs that might be more harmful than those substances that are illegal. While some would suggest that analogue laws (such as those in the US and NSW) would prevent this situation, I believe that this is only a 'band-aid' solution, and does not solve the underlying issue of there being no correlation between the legal status of a substance and the potential harms of that substance.

Rob Bruce

**Biography:** Rob Bruce lives in Bundjalung Nation, near the rural town of Nimbin. He is a performing and recording musician and organic gardener. He has lived and worked extensively with shamans in Latin America. www.myspace.com/robbrucemusic

**Lecture:** Shamanism and Sorcery in South America - Andes and Amazonia
4pm Sat 7 Nov Main Dome
My lecture will focus on shamanism and witchcraft in the Amazon and Andes in South America. The ritual use of vegetal Entheogens remains an indispensable aspect of the practice of shamanism in the Andean highlands and the Amazon lowlands of South America. Rob Bruce examines the use of Ayahuasca amongst indigenous Cofan and other Tukanoan speaking tribes-people of North-West Amazonia, and of Achuma (San Pedro) amongst Mestizo peoples of the highlands of northern Peru. Broader elements of Latin American shamanism (curanderismo) and witchcraft (brujeria) are also discussed.

Margaret Cross

**Biography:** Margaret was born in Far North Queensland in 1963 and as child of the 60's resolutely started on a life of questioning and quite rebellion for the rest of her life. As a young mother of three daughters she has been involved in every parent run co-operative known to mankind and spent much of her free time doing voluntary work for various social justice or environmental causes. As boredom set in- some time after her second child- she turned her thirst for questioning into a relentless pursuit of knowledge which has resulted in the acquisition of a couple of degrees. She has a Bachelor of Secondary Education, a Graduate Diploma in Women's Studies, and a Masters in Criminology. By the time she had started her Post Doctoral Thesis, for which she received an Australian Post Graduate Award, she realised that Academia held little in the way of honest action or interest for her. This coincided with the breakdown of her marriage and a very forceful visit from spirit... which was to remind her that she is here for a reason. Twelve months after spirits first visit she was introduced to the Psychedelic Trance Community and
the first steps in her spiritual liberation began, via the medium of mind-altering substances, transcendental, spiritual healing and tribal living. At her third outdoor party after a massive dose of LSD (who knew those tiny bits of paper could do that??) she fell into a three-hour trance dance that ultimately lead to her first transcendent experience which showed her that she was connected to everything everywhere. That was 6 years ago. Today she helps run Shamanic circles and is about to attend the 2nd Ayahuasca Conference in Iquitos Peru, followed by training and healing work with a Traditional Shaman many, many, kilometres up the Amazon. She is also embarking on a course of learning with the Daughters of the Greening, who are a global collective of women healers working on healing Mother Gaia. Ultimately her life has been about service for all and the understanding that dreams do in fact come true.

Discussion Forum:

**Keeping it Real Shamanism 101**
9.45am Sun 8 Nov Entheo Dome

For the girls... As the topic of our discussion centres around the divine feminine and medicine work we will be creating a Mesa which will express aspects of the divine feminine. The Mesa will be constructed as part of the discussion. We welcome all women to bring a symbolic object which captures for them an aspect of the goddess. Maybe its a part of the goddess that is wounded in you, or the shadow in you or the part you celebrate the most, maybe its your intuition, or your heart-space, power, sexuality etc... etc. This Mesa is a sacred altar for medicine work and healing. If we are to aid this world all our medicine work begins within... the altar is a good way to transform that which no longer serves us. Phe is also going to join us and we can discuss dreaming and plant work... because we see more and more each day that the dream is a natural domain of plants and women.

**Becca Dakini**

*Biography:* Dakini (AKA Becca Dakini) is a cultural creative and artist actively participating within the Australian and international festival/electronic music community as a: dj, producer, project manager, event coordinator, writer, journalist, editor, décor artist, holistic therapist, ritual performer, truthseeker, networker, consciousness explorer and visionary dreamer.

**Talk and Sound Workshop:**

**Eternal Now - Keys To Being Present in the Moment As the Observer of the Ego**
10am Sat 7 Nov Mykopod

This workshop will focus on explaining the basics of “presence principles” - how to be in the present moment, the function of the Ego, and tips on how to master being the Observer of the Ego. Inspired by the teachings of Eckhart Tolle, this workshop is designed to reveal the Essence within each human being, giving key tips on how to embrace living more fully in the Now with a new and freeing awareness of the Ego. The workshop will comprise of a talk by Becca Dakini, followed by a sound healing performance of Don Peyote’s ambient release “Eternal Now.”

**Matthew Daniele**

*Biography:* Studied horticulture and permaculture in 2001, has done revegetation of ephemeral/wetland habitats. Since been working at CERES including running workshops in propagation and permaculture.

**Workshop:**

**Food Forests in our Neighbourhood**
10.30am Sun 8 Nov Workshop Dome

Discover how a natural forest is a plant community, resilient in its diversity and productive on many levels. This workshop will look at food forests emulating a natural forest and providing food for all five kingdoms. A must for nomads, shamans and villagers. Workshopping food forest scenario’s in a variety of landscapes we will explore the potential of the wild and cultivated edibles in our world. Every villager, shaman, urban dweller, herbalist, plant lover and nomad can have access to the cornucopia of food and medicinal plants by planting and seeding food forests, from backyards to small farms and upper
riparian and ephemeral habitats, and bring our abundance to our foreground and our lives. Let's explore the way food forests work, the plants that we would use, the methods of creating food forests and the benefits of them in our community and our culture. Let's learn from each other with a discussion of what food plants, native, wild, medicinal and cultivated fit into a Food forest (plant community) and be empowered to creating sustainable food systems and a sharing community.

**Darklight**

*Biography:* Darklight has spent more than ten years in places as diverse as greenhouses, fields and laboratories, making plant cells sing and learning from their songs.

*Lecture:* **High Tech Overdrive**

10.30am Sun 8 Nov Main Dome

A brief overview of the relative merits and possibilities offered by high technology approaches to our field, including some case studies.

**Eve-N Dawnsong**

*Biography:* Even Dawn is a visual artist, musician and meta-poetic emcee who avidly investigates the synchronic order and co-edits ‘2C’ the galactic culture zine about 2012.

*Lecture:* **About time!……Shift Happens**

2.15pm Sun 8 Nov Entheo Dome

Shift Happens is a presentation which covers the occurrence of great changes in the state of life on Planet Earth as has happened in the known past and is anticipated for the future. Based upon astronomical, anthropological and palaeontological observations, this research provides insight into the cause of many changes which are occurring, not just on Earth but throughout the solar system and greater galactic order in which we exist. Even also offers an overview of the Mesoamerican Long Count Calendar; investigations into crop circle formations, and an explanation of the significance of December 21st 2012, climate changes and eschatology.

**Workshop:** **The Art of Time**

11.00am Sat 7 Nov Workshop Dome

The Art of Time explores the relationship between the structure of the human holon and the 4th dimensional holon of Timeship Earth. This workshop utilises a multisensory approach to teach participants about the mathematical principal underlying the 260 kin/day count cycle of the Tzolkin, the 360 kin cycle of the Ha’ab and the 365 + 1 kin cycle of the 13 Moon 28 Day synchronometer. Guided by illustrated handouts, there will be an introduction to the relevant timing cycles, an overview of the effects of macro and micro programming devices such as the mechanical clock and the calendar of the roman catholic church, and then a demonstration of the mathematical frequency encoded in the form of the physical body, the etheric holon (plasma centers), and the geomagnetic structure of the planet holon.

**Jewelli Dollman**

*Biography:* Jewelli talks with plants, is a certified Australian Bush Flower Essence practitioner and teacher and has enjoyed dallying with the Devas for over seven years.

**Workshop:** **Dropping with the Devas - Australian Bushflower Essences**

3.30pm Sun 8 Nov Grassy Knoll

Learn how the vibrational medicine of flower essences can support, enhance and evolve your psychedelic experience. Explore seven different Australian Bush Flower Essences and the healing qualities they offer. As well as the role that sacred plant essences have to play, the workshop will cover topics such as: attunement to the plant kingdom, spiritual discernment and clear spiritual communication, pineal gland activation, psychic protection, healing and strengthening the aura, releasing negatively held psychic energies, telepathic communication, grounding and care of the subtle bodies post-journey, and how to set up optimal conditions to protect and enhance your psychonautical experience.
Paul Elliott (Gonzo)

**Biography:** For the past 25 years I’ve been running Polyester Books previously Polyester Records in Brunswick Street in Fitzroy. Polyester Books specialises in psychedelic, underground and alternative literature. www.polyester.com.au

**Lecture:** **Psychedelic Literature over the Years**
8.30pm Fri 6 Nov Main Dome
The talk is about the past and recent psychedelic literature. For 4 decades there has been a plethora of interesting psychedelic texts which have had very little promotion or publicity from the prevailing mainstream media. Consequently unless one makes the effort to find out about this type of literature they will be unaware that it even exists. I plan to talk about the early days of psychedelic writing to some of the newest titles that have been published.

Faustus

**Biography:** There he goes. One of God’s own prototypes. Some kind of high powered mutant never even considered for mass production. Too weird to live, and too rare to die.

**Lecture:** **Psychedelics and Psychosis: Dimethyltryptamine as an Endogenous Psychotogen**
9.30pm Fri 6 Nov Main Dome
DMT is an intense hallucinogen whose endogenous presence in humans has prompted suggestions that it is involved in schizophrenia. However, despite research spanning almost half a century, its relationship with this illness still remains unclear. This presentation will examine the evidence for and against DMT’s role in schizophrenia. The basic rationale behind the ‘DMT hypothesis’ and more recent human studies will be discussed. Evidence regarding DMT’s interaction with the newly discovered trace amine receptors and their link with schizophrenia will also be examined. Only a basic understanding of psychopharmacology and neuroscience is needed to understand this presentation.

Phe Gitsham


**Workshop:** **Lucid Dreaming with Plant Sprits and a Hypnotic Journey Dreaming Awake.**
4.15pm Sat 7 Nov Workshop Dome
A discussion and hypnotic journey about Lucid dreaming techniques and pathways in relationship with Entheogenic Plant Spirits. Lucid dreaming is a pathway of journeys, healing, teachings, psychic development and re-integration of dreamtime into awakening. Come chat with Phe about our inter-species relationships with plant spirits and lucid dreaming, trance states and entheogenic dreamings: as we are all an artist of the spirit who is always dreaming... Phe’s shamanic lucid dream artistry is influenced by Maya-Toltec Shamanic Dreaming, Tibetan Dzogchen Dream Yoga, Xhosa Dream Divination and more...This workshop includes a deep theta state Hypnotic Shamanic Dreaming Journey experience, to transmit to you an upgrade of your lucidity navigation and integration potentials. “May I awaken within the Dream so that all beings may Awaken...” (Tibetan prayer)

**Workshop:** **13x Homepathic Entheogenics Chat-Lab.**
5.15pm Sat 7 Nov Workshop Dome
Have you created or tried a homeopathic entheo-essence? This chat-lab is a portal to hear and share insights into the vibrational essence potentials of plant medicines. Some of us have been making and trying them with great and exciting insights to share about how much these essences have to offer. Phe worked with traditional healers in mexico using entheo-essences, has been developing a range of entheo-essences and has some special guests who have been doing the same. Vibrational alchemystic linguistics.
Chris Hansen

**Biography:** Curious carbon based Gringo seeks ways of The Force through the medium of Plants, Shamanism and natural medicine after years of searching for a state of wellbeing and holistic health. A certified high school drop out with studies in Cynicism, Altered States and Patient to Western Medicine Combat. Turn ons: Sacred Plants, Purging, Chinese Medicine and long walks in the forest... Turn offs: Prohibition, excessive left brain activity and intestinal parasites...

**Lecture:** Chasing Butterflies - from Peruvian Core Shamanism to the Yin and Yang
12.45pm Sun 8 Nov Entheo Dome
Me and Ralph. With the gifts of Ayahuasca and Huachuma, the deep cleansing and profound changes, there can be a price paid for the joys of their sweet consciousness expanding nature. There is a need to maintain a physical body able to support this change. The process of grounding, integration and the consequences of change seem seldom discussed and are made all the more difficult by a body not up to the task. From the joys of gut wrenching vomiting, the love of the purge bucket Ralph, he’s always there when I need him... Through the regime of nutritional replenishment, massage, exercise and on to the magical realms of Chinese medicine... it’s compatibility with the drug world, Sacred Plants and it’s place in the process of potential post Shamanic exhaustion.

Shane Huebner

**Biography:** Shane was born in Port Morseby, Papua and moved to Melbourne for 8 years. During this period he became his mother’s seed collecting ‘monkey’ for S.G.A.P (Society for Growing Australian Plants). He also helped propagate an extensive native plant nursery for an Arboretum on a new bush property at Nelson in 1966. His family were modern day pioneers establishing a farm from the last virgin crown land allotments (before the National Parks Act). ABC Landline made two documentaries on his families pioneering efforts, entitled Pioneer Huebner (1968/1974). At the tender age of 17 he joined the army in 1975 where he discovered hashish gunja, opium, mushrooms, black microdots and Californian Orange Barrels. As a consequence his work involved intelligence gathering... but not for the army... and the ‘information’ he collected saw him leave the army early to pursue his new love. He spent a massive amount of time gathering, collating, pressing, and taxonomy with his mother Leila as she was understudy to Cliff Beauglehole one of Victorias Botanists. Shane later helped in botanising many of Victoria and South Australia’s Reserves and Parks. Some of the projects were gathering an extensive personal collection of Acacia’s, Euc’s, grasses and hosts of other flora. During this period he found that some of these plants were in demand in the dried flower trade (no seriously) and he developed specific lines of where PBR’s were issued... such as Ixodia Achilliodes. He worked with S.A.R.D.I (South Australian Research and Development Institute), finding lines for overseas markets and became a leader in developing technology in Germination, Growing and Processing etc. This knowledge was used to assist the department of Agriculture in Q.L.D, W.A and S.A. He grew and wild crafted foliage grasses and flowers for wholesale and export. After becoming too country-fed he left the farm and the wildflowers and came to Melbourne to study Natural Medicine at the Melbourne College of Natural Medicine from 1999-2002. Whilst at college he came into contact with people doing Amazon Jungle Tours and eventually met Sayre Tupac Wirichoea and through him Wasuma, Ayahuasca, Salvia and DMT. These days he is running medicine circles with his amazing partner, who are both dedicated to creating the spaces within programs of where one can go beyond... beyond... beyond. Enabling the individual to let go of all preconceived notions and ideas about their imitations and capabilities... by showing the true nature of limitless consciousness.
Discussion Group:

**The Crazy Cactus Wisdom of Chavin-Ancient Knowledge-Hidden Truths**

11.15am Sat 7 Nov Entheo Dome

This is a community discussion forum intended to offer a space to reflect on the eternal messages that are transmitted via plant based work. Using the Chavin Cactus Culture and its Crazy Wisdom as a starting point we will explore topics such as universal oneness, Enlightenment, the Paradigm Shift and the role of the plants and spirit molecules as teachers and guides. The use of San Pedro in South America has mostly fallen into the lower intentional realms of Burjo/sorcery and the message of ‘Light’ than was synonymous with the original cactus cultures of Northern Peru has been forgotten in the selling of ‘charms’ and love spells. However the resurgence of ‘modern’ interest in the plant teachings has lead to a spiritual resurgence throughout the West and a contingent growth in understanding around topics like enlightenment and Universal Consciousness. The ancient wisdom held by the plants hold many keys for mankind’s conscious evolution and our exploration of their stories has powerful implications for our own internal journey.

**Kilindi Iyi**

*Biography:* Kilindi Iyi is the head instructor and technical advisor of the Tamerrian Martial Arts Institute. The Tamerrian Institute teaches ancient and contemporary African martial science. Kilindi Iyi works and lives in Detroit Michigan. [www.tamerrian.com](http://www.tamerrian.com)

*Lecture:* **The Interdimensional Village: The African Uses of Entheogens**

9.45am Sat 7 Nov Main Dome

This talk will explore the African uses of Entheogens. The African continent gave to the world the oldest representations of hallucinogenic use. By sharing the cultural dynamics that surround the novel states of consciousness delivered by power plant ingestion, the interdimensional village concept will be revealed to the conference participants. The so-called primitive family groups existing on several planes of existence at once give us a pattern for the next phase of being. Kilindi will share his experiences dealing with these ancient concepts and how they can impact the larger Entheogenic community.

**Jeremy J**

*Biography:* Jeremy is a field-based scientific researcher, specialising in Australian Acacias. Over the last eight years he has travelled widely across Australia documenting, identifying and analysing the plants he finds.

*Lecture:* **Entheogenic Acacias of Australia: A review of known active species and an introduction to more previously unreported species.**

11.15am Sun 8 Nov Main Dome

I will be presenting a brief review of my previous EGA presentation, followed by new research findings regarding the chemistry and botany of more Entheogenic Australian Acacias which remain so far unreported. In concluding the presentation, future directions of Entheogenic Acacia research shall be suggested.

**Robert Jesse**

*Biography:* Bob Jesse is the organizer of the Council on Spiritual Practices (http://csp.org/about/), which aims to shift modernity’s awareness and practices with respect to primary religious experience (http://csp.org/PRE/). CSP also encourages people to imagine and develop social contexts to contain such experiences and help them yield lasting benefit. Through CSP, Bob and his colleagues initiated a study, conducted at Johns Hopkins (http://csp.org/psilocybin/) and reported around the world, of the psycho-spiritual effects of Psilocybin in healthy volunteers (http://csp.org/psilocybin/). This expands the emphasis in hallucinogen research beyond the medical treatment of ill people to include the betterment of well people, contributing to a science of pro-social development. On his home front, Bob is co-convenor of a spiritual community formed around ecstatic dance. His formal training is in engineering. He currently resides in San Francisco. [http://csp.org/about.html](http://csp.org/about.html)
Discussion group:
Communities of Spirit
2.00pm Sat 7 Nov Entheo Dome

Lecture:
Psilocybin and Spirituality: Notes from the Johns Hopkins Psilocybin Study
9.45pm Sat 7 Nov Main Dome

Lecture:
(Entheogens), Awakening and Spiritual Development
9.00pm Sun 8 Nov Main Dome

Much of the world’s suffering is unnecessary. Where can we turn for help in healing the world and building more joyful lives? Across cultures and eras, profound experiences of unity with the cosmos - called, variously, mystical experiences, non-dual consciousness, unitive consciousness, or primary religious experiences - have sometimes lead to lasting, and lastingly beneficial, changes in the lives of those who encounter them. Some of them (Moses at the Burning Bush, the Buddha under the Bodhi tree, Saul of Tarsus on the road to Damascus, Bill Wilson in Towns Hospital) are not only life-changing but also world-changing. Many different activities - meditation, prayer, chanting, fasting, and dancing among them - have been used with the intention of preparing for such experiences or for occasioning them, and their nature seems to be largely independent of how they come about. The skillful, careful use of certain plants and chemicals is one of the least demanding means of time and among the most likely to bring about a profound experience on any given occasion. The wisdom traditions emphasise the critical importance of ongoing practice for spiritual development and to stabilise what may be gained in a primary experience. Today’s interconnected world presents a rich, even bewildering, array of old and new techniques and paths. Tradition and reason also say that the existence of a social “vessel” to contain the process - a group of people with some shared understanding of what the experience means and what is to be done with it - reduces risks and increases the chances that a given experience will lead to lasting benefit. But this knowledge is scattered, incomplete, and tacit; there is more of it in the minds and hearts of teachers than there is in the writings of scientists. We know little, for example, about which practices work best for which people. There is much to be learned. These observations lead us to believe that bringing more focus to this area would tend to decrease suffering and increase pro-social behaviour in the world. We can pursue this goal by catalysing research to improve scientific knowledge of the phenomena and their consequences, by working to create social understandings that make seeking out primary experiences seem less unusual than it now does to most westerners, and by encouraging people to find or imagine and develop social contexts that serve as appropriate vessels. Foremost, we can redouble our commitment to our own spiritual growth, to the long personal work of tilling the soil for awakening, and to the communities that hold these intentions.

Greg Kasarik
Biography: Working as a counsellor, and with studies in both Psychology and Philosophy, Greg is and is interested in Entheogens as a means for expanding Metaphysical understanding, while being active proponent for legalising safe mind altering substances within a harm minimisation framework.

Lecture:
Entheogens vs Drugs: Framing the Sacraments
2.30pm Fri 6 Nov Main Dome
This presentation will look to discuss the nature of “Entheogens”, including what they are, what qualities they possess, and what makes them different from normal “drugs”. In
particular, it will look to address issues, such as potential harm from use, addiction and the political implications of their use. It is the intent of this presentation to contribute to the ability of participants to effectively engage in the process of framing Entheogens as a unique class of substances, thereby allowing freer discussion of these substances, with the aim of increasing acceptance and the probability of legalisation.

Erik van Keulen

**Biography:** Erik reads a lot, and puzzles about how culture works and doesn’t work, but he is no scholar, let alone scientist, and seldom tests hypotheses.

**Lecture:** *Drinking poetry: Culture under the influence*

11.15am Sat 7 Nov Main Dome

I will explore what Edward FitzGerald’s “Rubáiyát of Omar Khayyám” and its critical reception might tell us about how Khayyám drank, how Fitzgerald drank, how we might drink and what drinking might mean. I will suggest some limitations of science in informing sound policy, social controls of drinking, and our own personal choices. I will reflect on what raw and cultivated senses might tell us about our appetites. I will propose ways that different drinking behaviours might inspire and help us to cultivate ourselves. I will consider the rights and responsibilities of aesthetic minorities and other elites in multicultural societies.

Keith King

**Biography:** Loving partner and parent with a strong interest in ethnobotanicals and mycology.

**Workshop:** *Spreading The Mycelial Love - Introduction to cultivating wood-lovers*

2.15pm Sat 7 Nov Workshop Dome

A hands on workshop where people can create their own hessian spawn and learn about cultivating legal, wood loving fungi.

Richard King

**Biography:** Developer of the Thorr’s Harm Avoidance Shield known as ‘Delightenment,’ I am a lifelong student of shamanism. [www.earthsacraments.org](http://www.earthsacraments.org)

**Lecture:** *The Archaic Revival Road - Whitefella Jump Up - Indigenising Guest Australians (Kanyini, Deep Reconciliation, Power Plants and Continuum Consciousness)*

4.00pm Fri 6 Nov Main Dome

**Workshop:** *The Experience of Delightenment (A modern application of Thundernaut Shamanism. Electro Luminescent Effluv and Sound as an Earth Sacrament)*

All Day Mon 9 Nov @ the Masquerade Corroboree

Richard King has always felt an abiding connection to the natural world. His background is in apiculture. Richard observes that the honeybee with 100 million years of experience has forgotten more about weaving the life-web and maintaining the ancient (and now shredded) ‘Contract with Nature’ than materialist modernism ever knew! In the mid 1960’s when “Haight was Love” he visited San Francisco. This experience has had a profound lifelong effect. He immediately recognised that the Counter Culture was presciently pointing western society to the recovery of its lost co-operative tribal values. These survival values have been trodden underfoot in our heedless careen into soulless mechanistic-materialism. Richard is overjoyed that these life-affirming verities are alive and well and finding their expression through the Entheogenic renaissance. Richard is a life-long student of pre-pagan Originary Tradition shamanism. He is founder of ‘An Comhaltas Celtia Og’ and ‘Thórr’s Shield and Forge’ pagan religions (in the religioning, [re-connecting] not the blind-faith sense of the word.) Thórr’s risk-reduction Bliss Bays, as a service to the community, proffer Full Body Blossoming Delightenment at Dance Party Festivals. Delightenment draws upon Neolithic shamanic tech. Richard is an advocate for Deep Reconciliation, because it invites real engagement, is genuine reconciliation. It is not, (unlike John Howard’s ‘Practical Reconciliation’) just another despicably disguised form of assimilation by the dominant culture. Deep Reconciliation is purported to, (with the assistance and blessing of Aboriginal elders and the spirit of Australia’s native Entheogen ‘Wattlewaska,’) forging an abiding relationship leading to Union with the spirits and founding ancestral cultures and Creator Beings of our Land. The holy wattle, our national colours, the green and gold, is the binding
motif and wisely chosen floral emblem of the Commonwealth Coat of Arms. It is a natural gateway to deeper realities. Richard’s dream is to see Wattle Day transformed into National Wattlewaska Medicine Ceremonies honouring our Land and the First Australians. Richard feels that, though it may take generations, Wattlewaska (Somacacia) and other powerful Earth Sacramental ceremonies will help repair the Dreaming and the Song Lines in those places where they are now in disrepair.

**DJ Krusty**

*Biography:* I Live a Creative Life as a contributing artistic member in the community. I enjoy Writing, Reading, Film, Music, Health, Spiritual Growth, Art, Literature, Costume, Home, my relationship to Nature, my Shadow and Subconscious, our Cats, and my Wife. DJ Krusty has a BA (Human Movements); BSc (Physical Education) and lives in Melbourne Australia.

*Lecture:* **The Entheogenic Shamanic Imperative of the Bush Doof Trance Dance**

Experience is the Darkness of the Night or Why The Daytime Party is Something Else Entirely

Midnight Fri 6 Nov Main Dome

The Entheogenic Shamanic Imperative of the Bush Doof Trance Dance Experience is the Darkness of the Night or Why The Daytime Party is Something Else Entirely. While day time doofing is a lot of fun, it is a long way from the mythic heroic Entheogenic undertaking of the traditional bush doof trance party, where each individual on mass struggled and astounded themselves throughout the night in the depths of darkness, passing between the worlds at dawn, to be reborn and redeemed in the light of a new day. The central tenant of the bush doof is the Entheogenic shamanic journey quest to experience the perennial. Without this vital focus on the ritual of the heroic journey for each individual, the bush doof simple becomes a watered down commodification of the entertainment industry.

*Workshop:* **Masquerade Corroboree - An experimental Sayonara PSY Soiree**

Midnight Sun 8 Nov Mykopod

EGA Invites all conference delegates to participate in the Masquerade Corroboree. An experimental Sayonara PSY Soiree. There are no spectators only participants. Let’s be open minded about opening our minds. After midnight Sunday till Monday arvo you are invited to come and participate in a special masquerade corroboree event. The idea is to inspire all EGA conference attendees to actively participate in the event in some manner and encourage the group mind and communication. Experiment with dressing up in costume, bring some food and drink to share with each other, hang out, dance and converse in a colourful creative environment of theatre, dance and ritual. We invite you all to join in on the collective Grok... that is the EGA experimental Masquerade Corroboree.

**Colonel Kurtz**

*Biography:* Layman psychedelic hobbyist and dilettante amateur entheonaut. Specialising in the textual and procedural potentiation of the psychedelic and Entheogenic experiences and modelling possible psychedelic movements.

*Lecture:* **Conceptual Hallucinogens and the Altered Shulgin Scale**

9.45am Sun 8 Nov Main Dome

The psychedelic research chemist Alexander Shulgin created the “Shulgin Scale” as a pragmatic and compact measure and notation for reporting the subjective effect of
psychoactive substances at a given dosage, and at a given time. Whilst useful for the calibration of psychedelic experiences, it is of limited applicability to the calibration of Entheogenic experiences and qualia. An “Altered Shulgin Scale” will be proposed, to address such limitations. The concept of “Conceptual Hallucinogen” will also be essayed and the analogue family of “EC2C” conceptual hallucinogens examined, of which the “Altered Shulgin Scale” is a member.

Michele Maselli

Biography: Artist, DJ, father and altered states enthusiast Mickey has been practicing Yoga for 15 years and teaching professionally since 2007 in community centres, prisons, studios, gyms and corporate environments.

Workshop: **Yoga and Consciousness** (with Bill Walsh)
9.00am Sat 7 Nov Entheo Dome; 3.30pm Sun 8 Nov Workshop Dome; 2.30pm Mon 9 Nov Grassy Knoll
Information session to begin with summarising Yoga philosophy and the ultimate esoteric path to awakening deeper states of consciousness. Tools are then given through Hatha practical sessions, focusing on the Gita system which rebalances the hormonal system and strengthens the nervous system to prepare the body to withstand higher energetic work.

Mulga

Biography: Sometime gardener and naturalist, with over twenty years of learning, growing and cultivating knowledge and experience of herb lore as a global human phenomena and researching Australian plants.

Lecture: **Dreamtime or Delusion? Ways of seeing and the transfer of knowledge**
9.00am Sat 7 Nov Main Dome
Have the experiential and scientific results of recent decades, in this country and around the world, contributed to greater awareness, confusion, or both when it comes to Entheogenic plants? Our knowledge of, and relationship with, the natural world around us is transformed and influenced by both how and what we see and experience and our beliefs. Between the modern laboratory and the ancient rite there are numerous ways of seeing or interpreting our relationship and connection with plants, with some of these seeming to be in conflict. There are many influences, from technological and economic to spiritual and cultural, concerning our knowledge of and relationship with plants. I hope to explore some of the external and internal individual and community based factors that influence what we know and think. From direct experiences, good and bad, science, friends, family, media, internet, books, cultural events and groups, political and economic agents. What we know and the value of it, very often, depends upon where and how we know. Can apparently opposing viewpoints co-exist? Are they actually necessary at different times and places?

Orryelle

Biography: Orryelle Defenstrate-Bascule is an artist-magickian interested in the reification of surrealism and divinity on the physical plane, employing such methods as Metamorphic Ritual Theatre and other visual and sonic arts to earth his visions. His main current projects are the creation of the ‘Tela Quadrivium’ fourfold book-web of alchemy Graphic Grimoires (the first, CONJUNCTIO, was published by Fulgur Limited (UK) 2009) and the completion of a series of group Global Chakra Workings (2 remaining) aimed to culminate in 2012. Orryelle occasionally employs Entheogens to explore other realms and garner inspiration, and did a panel on the subject with Daniel Pinchbeck and other luminaries at the Glastonbury Festival UK 09 and Burning Man Festival (Entheovillage) US 09.
Lecture:  **Entheogens and Magical Ritual**  
10.30am Sat 7 Nov Main Dome  
Orryelle explores a Middle Path between Asceticism and Nihilism, relating his experiences of combining entheogen usage with kundalini yoga, Tantra and ChAOrder magic. The emphasis is on sacred space, and also earthing visionary experiences through the Arts.

Julian Palmer  
**Biography:** For 10 years Julian Palmer has been deeply exploring psychoactives. He is a very experienced facilitator of group healing spaces, humouressness and proactive hubrisness.  

Lecture:  **For what and why do we do this?**  
3.15pm Fri 6 Nov Main Dome  
So I want to talk about the reasons that we may take psychedelics and what they are good for. What these substances can do for us, for society and how they can be useful to us on different levels. I want to bring this back to specific substances, and so talk about the use of ketamine for releasing the fear of death, ibogaine for heroin addicts, DMT to open one up the ineffable spirit world and so on. I want to outline an understanding and framework of intention and relate this to certain spiritual paths, religions and validify this way. And I want to talk about possible scenarios and contexts in which psychoactive plants and substances could be constructively utilised in a global context.

Timothy John Payne  
**Biography:** Tim trained as an Agricultural Zoologist and worked in Tropical Agronomy in rural Africa and Asia. His practice of Zen, Yoga, Aikido and occasional bouts of naughtiness has led his interest in the neurobiology, psychology and sociology of altered states of being.  

**Dyad Workshop:**  
**Dichotomy - the Face and the Core**  
4pm Sat 7 Nov Entheo Dome  
These are self-help based modalities in which the participants work in pairs to learn the arts of listening and speaking. Themes are followed that encourage a flow of images and feelings from the individuals’ unconscious to surface into awareness. The speaker talks their own monologue and the listener listens - there is no dialogue but there is a conscious format. The Dyad has a long and respected history in self-help formats as it is very safe and non-confrontive and can be used in public with any number of people. As 3 years ago, after running a Dyad Workshop at EGA06, I will offer to run a one year, once a month, follow on Workshop to all who want to continue and go to deeper work. Commitment will be expected for the year from those who want to continue. The year work will involve modalities from NLP, meditation, guided visualisation, Gestalt, Seitai and Aikido and is particularly recommended for couples.

Don Peyote  
**Biography:** Don Peyote (AKA Yvon Mounier), is a Melbourne based producer, composer and multi instrumentalist with a strong and original style. His music is featured in various dub, chill-out, world music, and dance compilations as well as film jingles and documentary soundtracks.  

**Talk and Sound Workshop:**  
**Eternal Now - Keys To Being Present in the Moment As the Observer of the Ego**  
10am Sat 7 Nov Mykopod [For synopsis, see Becca Dakini]

Neil Pike  
**Biography:** Neil Pike is a musician, videographer, activist and professional weirdo. He has been waiting patiently for the “next big psychedelic wave” since at least 1973. www.paganlovecult.com  

**Lecture/Discussion Panel:**  
**The Unbroken Chain: A Hidden History of the International Drug Trade**  
2.30pm Sun 8 Nov Main Dome
The British Empire was founded on the back of the opium trade and to this day the trade in so-called licit and illicit drugs is one of the largest money spinners in the world. With the 20th century adoption of the US “war on drugs” model, the trade in opium became an even larger source of money and as the sun set on the British Empire it dawned on the American one. Since WW2, opium production has faithfully traced a geographical trail of US political hotspots and military engagements from Asia to Afghanistan. A simple equation of guns for drugs has allowed dictators to flourish, illegal wars to be fought and huge profits to be netted. Paranoid as it may sound, the main orchestrators and beneficiaries of this seem to have been the CIA. In the last 40 years, other drugs have also been the basis for empire - cocaine, amphetamines, marijuana, and even good old LSD. At the heart of these empires has always been a consortium of career criminals, corrupt cops and shadowy intelligence operatives. From the CIA-funded opium armies in Laos to Ron Stark helping to flood the world with acid, from Nujen Hand to Mark Standen, this panel will examine this history.

Panellists: Miss Guidance, Mulga, Neil Pike [facilitator], Bear Stanley

Kitty Purvinas

Biography: An environment campaigner for 16 years Kitty, and her apprentices, can usually be found loitering in an endangered forest near you.

Workshop: Non-violent community action
4.00pm Sat 7 Nov Grassy Knoll
Mining, logging old growth forests, desalination plants, coal stations. Industry and government ignoring the growing community consensus that our planet needs our help now. Want to have your say? Nonviolent community action has inspired, triggered or brought about the most momentous political changes of our lifetimes. Communities affecting positive change from a grass roots level. This practice-based workshop will give participants valuable practical and theoretical insights into nonviolent action reflecting the collaborative nature of nonviolence praxis. Acquire effective consensus decision-making skills, learn about activism and inform yourself of the legalities of protesting.

Julian Raxworthy

Biography: Julian is a landscape architect and bibliophile.

Lecture/Discussion Panel:
You had to be there - Psychedelia, Representation
10.30pm Fri 6 Nov Main Dome
It’s hard to describe the psychedelic experience, because, really, you had to be there, but lots of people have tried to. Accompanied by images of psychedelic artwork, Julian will introduce this panel with an overview about how Psychedelia represents itself in literature, but particularly in art.

Panellists: Richie Allen, Paul Elliott [Gonzo], Martin Kirkwood, Julian Raxworthy [facilitator], Alyssa Simone, Des Tramacchi

Rak Razam

Biography: Rak Razam is a new wave Entheogenic researcher and the co-founder of Undergrowth.org. A freelance journalist and editor, he specialises in underground and counterculture, spirituality and technology issues. www.ayathebook.com

Lecture: AYA: The Shamanic Resurgence
11.30pm Sat 7 Nov Main Dome
This lecture talks about the author’s book, AYA: a Shamanic Odyssey, using it as a springboard to discuss the global Ayahuasca movement and the shamanic resurgence around the world. What is shamanism and why is it important at this time of global warming and rapid cultural acceleration? Why are tens of thousands of Westerners re-engaging with Ayahuasca and other earth sacraments? Razam cleverly juxtaposes his story with the history of Amazonian shamanism and the current surge of Western interest, using advances in modern physics and consciousness research to provide a definitive overview of this fast-growing global subculture and the impact it is having on the world.
Discussion Panel:

**Spirits of The Vine, Leaf and Flower**
Midday Sat 7 Nov Main Dome
Join passionate plant heads sharing their experiences with psychoactive plants and their relationship to the Gaian matrix. Behind the chemistry are there active intelligences in the plant world, and if so how do we best interact with them? How can reclaiming our human-vegetal partnership help us become a sustainable culture? Why do we need to connect to the plant world? If plants can be teachers, can humans be students? What is our historical and bio-chemical relationship with plants? What does Nature have to teach us? What is the Australian plant kingdom’s place in the global entheo blossoming?

Panellists: Michael Bock, Rob Bruce, Margaret Cross, Jewelli Dollman, Mulga, Julian Palmer, Rak Razam [facilitator], Daniel Schreiber

Discussion Panel:

**REC-CHEMS: Language of the gods?**
2.30pm Sat 7 Nov Main Dome
Pharmauscas glossalize and tantalize in their quest for the divine spark. What are “rec-chems”, the thousands of new wave chemical compounds catalogued by bio-chemist Alexander Shulgin and others? What pathways do these compounds open up, and what do these keys say about the architecture of consciousness itself? Are rec-chems a neurochemical language of the divine, a “Neurobot” spoken only by a new wave of psychonautical translinguists? Is better living through chemistry possible, and what potentials does it offer us individually and as a species? What new maps of hyperspace do rec-chems open up? If rec-chems were integrated by society at large, would we be medicated or augmented? What are the dangers? Are rec-chems catalysts to transhumanity?

Panellists: Jeremy, Julian, Martin, Nano Brain, Rak Razam [facilitator], Torsten

Discussion Panel:

**Psy-Tribes: Entheogenic Communities Past, Present & Future**
Midday Sun 8 Nov Main Dome
Is a psychedelic community merely a state of mind? Can meaningful change be manifested in the material world by an activated collective? From Eleusis to the Haight Ashbury, illuminated communities have pointed the way, but what would a 21st century psychedelic community be like? How do emerging technologies and sustainability dovetail with a psychedelic future? What models for psychedelic community both living existing, past and potential (tribes, kibbutzes, communes etc) can we draw upon? What is the correct place for a workable entheogen at the core of the tribe? What went right and what went wrong in the 60s-70s back to the earth movement? Is a psychedelic sustainable community the much needed step forward?

Panellists: Paul Abad, Rob Bruce, Margaret Cross, Bob Jesse, DJ Krusty, Neil Pike, Rak Razam [facilitator], Daniel Schreiber

Robin Rodd

**Biography:** Robin is an anthropologist with a long-term interest in plant hallucinogens, consciousness and mental health. He is Lecturer in Anthropology at James Cook University, Townsville.

**Lecture:** Chemicals, not Symbols: The Chemical Ecology of Shamanism as a HealthCare System
7.30pm Fri 6 Nov Main Dome
This paper presents an overview and critique of anthropological theories of shamanic healing, and proposes a biocultural approach to understanding the nature of shamanic information and communication, as well as a means of understanding how Amazonian shamanic practices may promote health at the population level. The paper ends with two conclusions: that chemical ecology is a useful analogy for interpreting the functional logic of Amazonian shamanism; or 2) that Amazonian shamans promote health, and morph matter, by renegotiating chemical communication flows among interdependent species.
Representative of Santo Daime

**Biography:** This speaker has requested to remain anonymous because the Santo Daime has so undermined her concept of ego, that she's not quite sure who/what/if she is anymore……

**Lecture:** Santo Daime: Ritualised Ayahuasca for Maximised Healing

4.00pm Sun 8 Nov Main Dome

How did it come about that the Catholic Bishops of Brazil banded together to sign a legal document to be presented at a Spanish court claiming that regularly drinking Ayahuasca is a valid way to connect with Jesus? The history and development of Santo Daime, the ritualised use of Ayahuasca in a religious context, will be presented, along with an outline of the ritual, the specific process of making the tea, its international success at legalisation, and how it differs from other ceremonies. This talk will include footage, pictures and hymns

Dan Schreiber

**Biography:** Bio Earth Imagineer, creative director, multimedia producer, self-taught herbal healer, ecologist, landscape gardener with a shamanic bent and if I could be so bold… visionary. Bachelor of Science [BSC] - Oceanography, marine biology, Astrophysics, zoology, Botany. Creative director of Starseed Gardens presently working on Designing meditation retreat centre - 'Cloud temple gardens', Directing Earthimagineers - alternative living consultancy, organising a 'Bamboo Earth festival' and producing various multimedia projects in relation to plants, culture, consciousness, love and altered states.

**Lecture:** Tryptamines at the End of Time - Birthing a spheroid awareness

8.45pm Sat 7 Nov Main Dome

In our current world situation it seems as if the perfect storm is brewing and yet the strategies of governing bodies seems only to exacerbate the downward spiralling trends. It seems that the insanity is so widespread that we no longer recognize ‘sane’ and yet there are plant teachers, our kin, that have been keeping safe the sacred wisdom of the ages to be revealed at this critical juncture. This wisdom is a reflection of the wakening awareness spreading across the globe enabling a rich new yet ancient cultural dynamic to rise to the surface. In every aspect of reality we see the glimmer of transformation. The ‘tools’ and ‘seeds’ are our salvation as we gracefully garden our way to a new paradigm. My personal experiences with entheogenic plants explore some of the stranger realms and dimensions of reality and question the very nature of this dream within a dream that we have chosen to navigate. From expanding planet to expanding mind I will explore the return of the right brain to herald the return of beauty, magic, awe and light in a stunning photo rich keynote presentation. Hmmmm.

Penny Scott

**Biography:** A lifelong fascination for the natural world inspired Penny to explore plant-human relationships through experiential and formal study. She currently works in health education.

**Lecture:** Pleasure and Pain - A Brief Social History of Opiates and Their Uses

9.00am Sun 8 Nov Main Dome

The opium poppy and its derivatives have held a prominent place throughout human history, their status shifting between panaceas and poisons. In much the same way, the status of people who use opiates has also changed over time and within various contexts of use. For the temporary relief of anxiety or psychological pain opiates arguably remain unrivalled; yet for this reason they also hold a high potential for dependency; is this what makes them so dangerous? This talk explores how our ideas and feelings about opiates may influence and shape the realities surrounding their use.
Stuart Smith

*Biography:* Following a shamanic path for the last 8 years, I would like to share with the community some of my experiences and knowledge.

*Lecture:* **The Role of Ritual**
Midday Sun 8 Nov Entheo Dome

Since the dawn of conscious-ness rituals have set the scene for experiences. From fasting, using incense, chanting and cleansing to the more extreme examples such as tattoos, scarification and piercing. Shamans from Dee to Crawley to Eliade to Castanada, took part in, and used, rituals as initiations to access other realms. Scholars such as van Gannep, Turner and Campbell have documented the rites of passage. However, in today's society, emphasis has shifted to purely consuming the substance rather than the preparation, and closure, of the journey.

Natasja Sproat

*Biography:* Natasja is a certified yoga instructor and has been teaching for over 5 years throughout Australia, India and Japan.

*Workshop:* **Yoga - Exploring the Physical and Energetic Body**
8.00am Sun 8 Nov Grassy Knoll; 8.00am Mon 9 Nov Grassy Knoll

I create an interesting and varied asana workout that tailors to any level of physical fitness and flexibility. I have witnessed the shamanistic practices of yoga in India. I am a herbalist by trade and am obviously keenly interested in plant pharmacology, and their effect on consciousness and the energetic body. With an open, relaxed and quite mind, yoga is truly experienced for its benefits, when one can truly ‘let go’. Throughout the class I explore energetic meridians and nadis, yoga therapy, pranayam, and yoga nidra at the end of class.

Bear Stanley

*Biography:* Considered by many as one of the legends of the sixties counterculture, Bear Stanley denies his heroic status, and spends his days working on various sculptures and writing essays on subjects such as the importance of carbon dioxide, the primary and only ‘plant food’, to the expansion of food crops and life on earth, fair and equitable taxation (equal and low percentage on all ‘income’), a proper run-off method to determine the results of elections and how to unify and balance law making. Writing laws in ordinary language rather than legalese. Including ‘sunset clauses’ to allow change to adjust to the rapid changes in today’s world-- amongst others. He is renowned for his contribution to sound engineering, particularly working with live gig iconoclasts, the Grateful Dead, and perfecting the idea of on-stage monitors and high quality PAs. A tireless archivist, he kept a ‘diary’ of his front-of-house mixes, including hundreds of Grateful Dead performances, and has seen the release of a number of albums from his “sonic journal” tapes of PA mixes. Bear was a minor participant in the Acid Tests of Ken Kesey and the Merry Pranksters. He was the first underground cook to produce high-purity LSD in the 1960s, when it was legal, including the famous White Lightning and Monterey Purple. Bear Stanley now lives in Australia. www.thebear.org/

*Lecture:* **The Economic Consequences of Black Markets, Specifically in Reference to Drug Prohibition**
7.15pm Sat 7 Nov Main Dome

*Lecture:* **The effects of certain psychedelics on mind function including interaction with electronic circuits - a possible route to mental machine control**
7.15pm Sun 8 Nov Main Dome
Ray Thorpe

*Biography:* Ray Thorpe is the owner of The Happy High Herb franchise group of alternative herb shops around Australia and a founding member of The Plant Freedom Alliance. www.happyhighherbs.com

*Lecture:* **The Benefits of Herbs and Entheogens in Society**
6.30pm Fri 6 Nov Main Dome
Ray will discuss and question the reasoning of the many restrictions on beneficial medicinal plants and Entheogens. He will also discuss the approach of Codex Alimentaris over our health care, the harm of drug laws and the benefits of Entheogens for mental health and a better society. Ray Thorpe will discuss the benefits of restricted plants such as ephedra, soma, coltsfoot, cactus, amanita muscaria, Psilocybin cubensis, dimethyltryptamine, salvia divinorum, kava, kratom, opium poppy and more... he will question the value of drug laws upon these beneficial plants and the approach of Codex Alimentaris upon our plant freedom.

Torsten

*Biography:* Torsten is an avid plant collector and amateur ethnobotanist specialising in pharmacologically active plant species. He runs a nursery and online community for enthusiasts of psychoactive and other ethnobotanical plants. On his subtropical property ‘Wandjina Gardens’ he maintains a large collection of native and exotic plants for preservation and research. Torsten’s main interest lies in plant species and drugs that affect the serotonin neurotransmitter system as he believes this to hold the key to a happy and content individual life and society. He was privileged to be one of the first to propagate the tropical west African shrub Tabernanthe iboga outside its native countries and has made the species widely available to the rest of the world. Torsten is doubtful of the existence of gods and spirits and hence approaches the astonishing healing power of plants such as iboga on a pharmacological basis with full recognition of the cultural context.

*Workshop:* **Propagation of ethnobotanicals**
4.00pm Sun 8 Nov Entheo Dome
General principles of propagation demonstrated on relevant ethnobotanical species.

*Workshop:* **Brian’s Plant Trade Space**
6.00pm Sun 8 Nov Entheo Dome
So you’re coming to EGA this year and want to share some of your plants and get some new additions to your garden? Well the Plant Trading Place is for you. After Torsten’s practical workshop we will be hosting a plant trading space so your funky specimens can mingle with others. Bring along all your legal plants, herbs and extracts to trade, donate or sell. And if you have nothing to offer then let someone help you out with getting your funky garden started. So get your hands dirty and meet plant and people friends in the spirit of sharing. This is an essential component of EGA because we are all located in different areas and this a great way for us to come together, share knowledge and create more diversity amongst our gardens!!
Des Tramacchi

**Biography:**
Dr Des Tramacchi has a PhD in religious studies, specialising in Entheogens. His research interests include the religious uses of psychoactive substances, ecstatic dance cultures, and the anthropology of consciousness. His publications include:

**Lecture:**
**Entheogens and the Discarnate**
10.45pm Sun 8 Nov Main Dome
Many users of Entheogens such as DMT, Ayahuasca, Salvia divinorum, ketamine and DXM report journeys to other worlds and encounters with discarnate entities. These experiences often raise subsequent ontological problems about the “reality” or “unreality” of the physical body and the sensory world. Such powerful, lived experiences present a certain kind of evidence for the existence of consciousness or identity independent of the physical body, and thus fulfil some of the more significant existential functions of religions. This presentation explores the implications of Entheogenic experiences of the “discarnate” for understanding the enigmas of life, death and consciousness.

Martin Williams

**Biography:**
Lost in mid-life and definitely in crisis. Has spent a major proportion of his adult life producing a legal psychoactive agent, wine. Now back into study and planning the next gentle assault on an unsuspecting world.

**Lecture:**
**The Inaugural Drug Darwin Awards - A tribute to those who have pushed the boundaries in the name of psychedelic exploration and excitement**
Midnight Sat 7 Nov Main Dome
Treading close to the edge is something that practitioners of psychedelic experimentation often do, however sometimes the boundaries of comfort and safety are crossed. By examining a few pertinent case studies, this light-hearted talk is intended to demonstrate how easy it is for each and every one of us to make the occasional significant error of judgement and end up looking like a bloody idiot. The benefit of this talk will be the implicit warning to all of the potential risks (to both health and sanity) associated with psychedelic experimentation.
EGA’09 Artists

Izwoz [www.izwoz.com.au]

Barbi and Carla Joffe
The Inner Temple Visionary Art [www.myspace.com/liquidambercreations]

Kylie Robinson
Crystal Mandala space

PiXiE LoU
Lighting installation [louiseloren/myspace.com]

Tony Bowen
Djalu – An ongoing informal workshop during EGA with the aim of completing a large scale mosaic mural, and offering participants the opportunity to undertake smaller works. The mural relates intrinsically to the people, the country, the ideology, the energy, the EGA community – and represents rainbow fella.

Futurelic
Sacred Rototic Botanica exhibition - An installation of botanic organisms sculpture, an interactive space for people to visit as a type of sacred deity area. The organisms are made from redundant machines and industrial waste reanimated into new botanic life [www.futurelic.va.com.au]

Jason
Communal Tipi

Imogen
Labyrinth & sculpture made from surrounding natural timbers

Dan and Kitty
Pussy Cat Lounge

EGA’09 Sound Explorers

Pagan Love Cult [www.paganlovecult.com]

Paul Abad
Bio Freq
Dakini
K & Ale
Phoebe Kiddo
Oblique Industries
Oli
Psilonaut
Rythmic
Schofield
SeeWa
Shagga
Dr Zaius
Zowzi
EGA’09 Credits and Thanks!
EGA’09 would not have happened without the overwhelming dedication of the self transforming
machine elves at EGA HQ:

Conference Director: Jonathan Carmichael
ArtsCoordinator: Brad Izwoz
Installations Crew: Nicky, Katy, Eli
Corroboree Coordinators: Darcy Faulkner, DJ Krusty & Bec
Master of Ceremonies: Martin Williams
Assistant MCs: Miss Guidance, Tim Payne,
Julian Raxworthy, Des Tramacchi

Opening Ceremony Coordinators: Margaret Cross & Shane Huebner
Panels Coordinators: Miss Guidance & Rak Razam
Program Director: Jonathan Carmichael
Program Assistant: Miss Guidance
Plant Trade Space: Brian
Workshops Coordinator: Doron
Workshops Assistant: Owl
Healing Space Coordinator: Becca Dakini

Dome Construction: Charlie [www.heltershelters.com.au],
Gav Jabberwocky, Erin, Boffin
Main Dome Manager: Luke Shamanix
Main Dome Sound: Damian
Main Dome Visual: Ben, Ollie
Production & Site Manager: Jay
Production Assistant: Shagga
Power & Lighting: Jay
Lighting: Adam Treeluminatii

Accounts: Hellen
Banquet Coordinator: Nicole Tracy [www.nurturedbynature.com.au]
Catering: Sandie Hernandez [www.semillaskitchen.com],
Steve Lentil
Beds & Buses: Kazz 2.0, Carola Schmidt
Insurance: Carola Schmidt
Information Table: Kazz 1.2
Markets Coordinator: Jess
Volunteers & Front Gate Coordinator: Bec
Front Gate Assistant: Lara

Documentation: Spiral Munk, Chemical Shaman
Graphic Design & Web: Kazz 1.2
Regional Ambassadors: Eli, Kath, Naja, Josh, Brad, Ronny
Journal Team: Des, Erik, Julian, Kath
Publicity: Kazz 2.0
Raffle/Fundraising: Billy

Many thanks to the Corroboree artists/sound explorers, Healing Space Therapists,
EGA first aiders and volunteers. Special thanks to John the property manager and
his staff, Swanpool general store, and Benalla Rural City Council.
Buy an EGA 2009 Raffle Ticket
(Doubles as a bookmark tool)

1 x EGA 2009 Raffle ticket / Bookmark $10.00 AUD

*Special Deal!* 3 x EGA 2009 Raffle tickets / Bookmarks $20.00 AUD

*Extra Bulk Deal!* 8 x EGA 2009 Raffle tickets / Bookmarks $50.00 AUD.

Bulk pack if you have a lot of books, or want to share them with your friends!

We are incredibly thankful to be supported by a wide range of individuals, organizations and businesses, who have assisted Entheogenesis Australis by donating a wide range of interesting, educational and beautiful items. We strongly believe in sharing that support with the very people who support us, and as such, these donated items will be gifted to those who support us via a raffle and/or other fundraising events.

How do I get raffle tickets/bookmarks? These will be on sale at EGA 2009, and the winners drawn after the last speaker at 11.30pm Sunday 8 November in the Main Conference Dome.

When will the donated items be gifted away? To allow for the many interstate and international supporters who support EGA each year, we will be gifting away the majority of donated items on Sunday 8th November 2009.

Donating items to EGA: Big thank you to all the prize donators, conference attendees and net folk who support EGA - we couldn’t do it without you. Your assistance is truly appreciated.

EGA Raffle 2009 - $5000 of Prizes!

Mega thanks to the businesses who support EGA:

- Shaman Australis Hamper: www.shaman-australis.com.au
- Herbalistics Pack: www.herbalistics.com.au
- Artwork by Izwoz: www.izwoz.com.au
- Quality scissors from Excellent Edges: www.exedges.com
- Assorted wines worth $350: www.metierwines.com.au
- Lophophora seed pack value $150: www.seedsaustralia.net
- Purple leaf cushion from LeafyCreations worth $45: www.leafycreations.com
- 2 sets Chiasma Cards for deep inner wisdom - $25 per set: www.wonderfeel.com

And we’re very grateful to individual donators of:

**SEEDS & PLANTS**

- Argyreia Nervosa ‘Burdekin’ 100g seed $190
- Psychotria hybrid ‘Nexus’ first plant ever available in oz $priceless
- Banisteriopsis Caapi ‘Ourinhos’ plant $25
- Lophophora grafts - henryrollins.2@gmail.com
- Bunch of cactus - tiger_sharkey@hotmail.com

**ART**

- Photographic canvas print (approx 1 x 0.7m) by RonnySimulacrum - $300
- Framed original artwork. UV active & UV fixed. Donated by Penny Scott (wandjina) - $300
- Hand made bronze Lophophora value $200 - james.holland@anu.edu.au
- Signed Alexander Shulgin poster (of his lab) donated by ‘Ferg: traveller’ - $250
- Big Cactus canvas print - EGA edition by RonnySimulacrum - $400.00
- Some home made metal craftings - polyploid@verizon.net

**BOOKS**

- “Garden of Eden” 510pg hardcover reference book from Snu Voogelbreinder - $100
- Bunch of Erowid & Entheogen Review stuff - jon@erowid.org
- “Aya: A Shamanic Odyssey” by Rak Razam - $30

**MISC**

- 2 x EGA 2010 tickets - $150
Many Thanks to the Stores who sold Tickets for EGA’09:

**Adelaide**

**Happy High Herbs**  
28 Bank St, Adelaide SA 5000  
Phone: 08 8211 8885  
adelaidecity.happyhighherbs.com

**Brisbane**

**Gooble Warming**  
73 Vulture Street, West End, Brisbane QLD 4101  
Phone: 07 3844 6006  
www.gooblewarming.com.au

**Melbourne**

**The Happy Herb Shop**  
317 Smith Street, Fitzroy Vic  
Phone: 03 94191277  
fitzroy.happyhighherbs.com

**The Happy Herb Shop**  
1/186 Barkly Street, St. Kilda Vic  
Phone: 03 9534 9361

**Nimbin**

**Happy High Herbs**  
58A Cullen Street, Nimbin  
store.nimbin@happyhighherbs.com  
Phone: 02 6689 1365  
nimbin.happyhighherbs.com

**Perth**

**Happy High Herbs**  
Shop 6/20 Elder Place, Fremantle WA 6160  
Phone: 08 9430 9449  
fremantle.happyhighherbs.com

**Sydney**

**Happy High Herbs**  
347 King Street, Newtown  
Phone: 02 9550 1345  
newtown.happyhighherbs.com
<table>
<thead>
<tr>
<th>Time</th>
<th>Main Dome</th>
<th>Entheo Dome</th>
</tr>
</thead>
<tbody>
<tr>
<td>08:00-17:00</td>
<td><strong>Mykopod Workshop</strong></td>
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<tr>
<td>20:30-Midnight</td>
<td><strong>Dome</strong></td>
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<tr>
<td><strong>TIME</strong></td>
<td><strong>Grassy Knoll</strong></td>
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<tr>
<td><strong>Masquerade</strong></td>
<td><strong>Richard King</strong>—<strong>The Experience of Delightenment</strong></td>
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<tr>
<td>From 08:00</td>
<td><strong>Natasja Sproat</strong>—<strong>Yoga workshop</strong></td>
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<td>From 14:30</td>
<td><strong>Michele Maselli &amp; Bill Walsh</strong>—<strong>Yoga workshop</strong></td>
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<tr>
<td>20:30-Midnight</td>
<td><strong>Plant Movie</strong></td>
<td><strong>DJ - Paul Abad</strong></td>
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<td>Time</td>
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<tr>
<td>08:00</td>
<td>Morning Workshop: Grass Knolls A/B</td>
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<td>09:00</td>
<td>brunch Dome</td>
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<tr>
<td>09:15</td>
<td>Coffee</td>
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<td>09:30</td>
<td>Workshops: Grass Knolls A/B</td>
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<td>10:00</td>
<td>Food Forests: Grass Knolls A/Natasja Sproat - Yoga Workshop</td>
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<tr>
<td>10:30</td>
<td>Music Event: Grassy Knolls A</td>
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<tr>
<td>11:45</td>
<td>DJ: Psilonaut, Zowzi</td>
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<tr>
<td>12:00</td>
<td>Lunch: Eve-N Dawnsong: About Time.....</td>
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<tr>
<td>13:00</td>
<td>Yoga Workshop: Grass Knolls A</td>
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<tr>
<td>14:15</td>
<td>DJ: Dakini, SeeWa, Phoebe Kiddo</td>
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<tr>
<td>15:00</td>
<td>Yoga Workshop: Grass Knolls A</td>
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<td>15:30</td>
<td>Soundbath: Jewelli Dollmann: Dropping with the Devas--</td>
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<tr>
<td>18:00</td>
<td>EGA Banquet: Banquet Space</td>
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<td>19:00</td>
<td>EGA Banquet: Banquet Space</td>
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<tr>
<td>20:00</td>
<td>Masquerade Corroboree: An Experimental Saynara PSY Soiree</td>
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**Sunday 8 November**
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<tr>
<th>TIME</th>
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<tr>
<td>09:00</td>
<td>Mykopod</td>
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<td>10:00</td>
<td>Dakini &amp; Don</td>
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<td>11:00</td>
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<td>Lunch</td>
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<td>13:15</td>
<td>Kitty Purvin</td>
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<tr>
<td>14:15</td>
<td>Welcoming Entheogens</td>
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<td>16:00</td>
<td>From 15:00</td>
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<td>17:00</td>
<td>Kitty Purvin</td>
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<td>18:15</td>
<td>Dakini &amp; Don</td>
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<td>19:15</td>
<td>Dinner</td>
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<td>22:00</td>
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**Saturday 7 November**
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<th>Time</th>
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<tbody>
<tr>
<td>14:30</td>
<td>Dinner</td>
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<tr>
<td>15:15</td>
<td>Opening Ceremony</td>
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<tr>
<td>15:30</td>
<td>Richard King — Ethno Freewill Road</td>
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<tr>
<td>15:45</td>
<td>Julian Palmer — For what and Why do Chemical Ecologists of Entheogens</td>
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<tr>
<td>15:50</td>
<td>Ray Thorpe — Benefits of Herbs &amp; Entheogens</td>
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<tr>
<td>16:30</td>
<td>Martin — Welcome</td>
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<tr>
<td>18:15</td>
<td>PANEL — Psychedelia Representation</td>
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<tr>
<td>18:30</td>
<td>Entheogens — Psychedelia &amp; Psilocin</td>
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<tr>
<td>18:45</td>
<td>Julian Palmer — Ethno Freewill Road</td>
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<tr>
<td>19:00</td>
<td>Robin Rodd — Chemical Ecology of Entheogens</td>
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<tr>
<td>20:30</td>
<td>From 20:30 DJ: Schofield, Dr Zaius</td>
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<td>22:00</td>
<td>Midnight</td>
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<tr>
<td>23:00</td>
<td>DJ: Krusty</td>
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<td>00:00</td>
<td>Entheogenic Shamanic Imperative</td>
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<tr>
<td>03:00</td>
<td>Pagan Love Cult</td>
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<td>03:15</td>
<td>Pagan Love Cult</td>
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<tr>
<td>03:30</td>
<td>Pagan Love Cult</td>
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**Friday 6 November**
**ABOUT ENTHEOGENESIS AUSTRALIS**

**Entheogenesis Australis** is a not-for-profit association that exists to create a support environment that fosters mature, open discussion about psychoactive plants and chemicals. We seek to explore ways to assess societal impacts and examine the positive applications of such substances.

**Entheogenesis Australis** exists to:
- foster an awareness of the subject of psychoactive plants and chemicals (entheogens) of all kinds, and their roles – existing and potential - in contemporary society;
- encourage broad acknowledgement of the historical, cultural, medicinal and religious significance of psychoactives for diverse sectors of the community;
- facilitate access to information regarding the history, science and culture of the human cultivation, production and administration of psychoactives, and co-ordinate the establishment of a repository of information on the subject for access by members and interested individuals;
- provide an effective forum for individuals in the academic and public arenas to share their broad-ranging knowledge and understanding of psychoactives, and raise the profile of relevant research and academic discourse in, inter alia, the fields of anthropology, physiology, pharmacology, psychology and the neurosciences;
- promulgate a mature and responsible approach to psychoactives by encouraging communication, peer support and interaction with community on various levels and in diverse contexts.

**History of Entheogenesis Australis:**

Entheogenesis Australis has grown organically over the years, starting out as a Victorian based Ethnobotany interest group who had attended and were inspired by the “Ethnobotanica” Australian Ethnobotany conference [www.ethnobotanica.org] in Nth NSW in 2002. After this event, a small Victorian network developed and started holding a “Mini EGB” in Ringwood library. The meetings grew over the years and eventually underwent a formal transformation to become Entheogenesis Australis (EGA) in 2004. The first formal EGA conference, held at Ruby’s Lounge in Belgrave, introduced us to a wider audience and moved our interest more towards the lecture/panel/workshop format, also introducing art, music and a spiritual dimension. In 2004 the current core group - Martin, Michael, Carl, Ronny and Tim - came together and started to chart a more conscious and intentional direction, leading to incorporation as a non-profit association in 2008. EGA currently holds a conference every year alternating biannually between an indoor event at the University of Melbourne and a larger outdoor conference gathering in Swanpool nestled in the beautiful Strathbogie Ranges in north east Victoria, Australia. In 2009 EGA launched an ongoing journal publication to supplement the conferences. As EGA has grown so too has its commitment to providing a supportive environment for mature and open discussion about psychoactive plants and chemicals.

**Conferences [so far]:**

- 2003: Meetings in Ringwood Library, Melbourne
- 2004: Ruby’s Lounge, Belgrave, Melbourne
- 25-26 June 2005: Gumnut Camp, Grampians, Victoria
- 2-5 June 2006: Oposia, Oways, Victoria
- 30 Nov – 3 Dec 2007: Strathbogie Outdoor Education Centre, Swanpool, Victoria
- 6 Dec 2008: Copland Theatre, The University of Melbourne
- 6-9 Nov 2009: Strathbogie Outdoor Education Centre, Swanpool, Victoria

**Membership of Entheogenesis Australis:**

EGA is a not-for-profit association. Interested plant heads are welcome to join the club. Further details will be available in 2010. In the meantime, if you’d like to keep informed about this, please email your request to: [entheogenesisaustralis@gmail.com]

**Keeping in Touch:**

To join the EGA mailing list, please send your request to: [entheogenesisaustralis@gmail.com]