

NOTES FROM UNDERGROUND

. . . . A "Gracie and Zarkov" Reader. Vol. II

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PSYCHEDELIC DRUGS AND SHAMANISM -

. . . a note from underground

by "Gracie and Zarkov"

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FORWARD

This paper was originally prepared for a seminar in "Shamanism and the Western Philosophic Tradition" which we attended in November 1983. We wish to emphasize that neither our approach nor the seminar's approach involved a backward naive return to the modes, beliefs and rituals of traditional societies. Rather, we wish to discover the appropriate techniques and attitudes that can successfully be utilized in our post-modern, high-technology culture to re-integrate and re-discover our true human psyches hidden in the monkey wetware. We firmly believe that Shamanism without hallucinogens, in either a traditional or modern setting, is primarily theatre. Therefore, we present our position -- Psychedelic Drugs and Shamanism.

The techniques of shamanism all aim at seeing or gaining entrance to alternative realities that are more complete than the reality tunnel of everyday existence. We would suggest that psychedelic drugs are among the primary tools with which to open the gates. This is not to say that non-drug techniques, such as drumming, dancing, fasting, etc. do not work or are somehow inferior. However, results with these techniques can often be elusive. These are many drawbacks to the psychedelic drugs, but the effects are certainly not elusive. Quite the contrary, the shamanistic effects possible with psychedelics can often overwhelm and terrify due to their intensity.

Our society aggressively discourages all forms of direct ecstatic experience, therefore, it is not surprising that the most effective tools for ecstatic engineering have been so brutally suppressed. Furthermore, until the late '60s and early '70s, the academic anthropologists and historians of religion suggested that only "decadent" shamans and religions used drugs. Fortunately, pioneering work by R. Gordon Wasson (retired vice president of the Morgan Guaranty Bank & Trust Co. of New York!), R.E. Schultes and others, has shown the near-universal use of hallucinogenic substances by shamans and healers throughout human history, all over the world. Furthermore, the foundations of Hinduism (and hence Buddhism) and the Pagan Mysteries seem to be rooted in the use of these substances.

Let us restate our position clearly: Psychedelic drugs give the shaman reliable means of entering alternative reality tunnels that are at least as real as our everyday reality. The Shaman's task, therefore, is to become familiar with their effect and applications. Psychedelic drugs are powerful tools, and powerful tools, like heavy construction equipment, can cause fatalities when operated by untrained personnel.

Naive or recreational use of psychedelic drugs does not make one either a shaman or a saint. If this were true, the Bay Area would have been overrun by saints and shamans in 1967. In traditional shamanic societies, there exist specific traditions, histories, rituals and practices which provide a stable, long-term set and setting by which the drug experiences is interpreted and controlled. Even then, the use of the substances is severely limited either to certain festival occasions or to certain individuals. We have none of this cultural support or control. The requisite cosmology, epistemology, eschatology and ethics that are absolute requirements for effective sacred use of the hallucinogens are not given to us by our society. Even such things as the nitty-gritty technical details about drug preparation, dosage and use are generally unavailable.

ANYONE WHO USES THESE DRUGS AT HIGH DOSES WITHOUT THIS KNOWLEDGE RISKS MADNESS AND PERSONAL DESTRUCTION

Fortunately, as post-moderns we offer you a simple solution: do the research, educate yourself, and then make it up as you go along!

The accumulated knowledge of all of humanity is available to you in the library or in the bookstores along Telegraph Avenue.

Read history, philosophy, anthropology, psychology and religion along with mythology, science fiction and fantasy. Create your own mythology or religion. Make it historic-scientific in foundation and science fiction-fantasy in style. Sign on your best friend for the journey (the buddy system is a safety net).

Start with the works in the accompanying bibliography. They contain enough information to make you a world class expert in the psychedelics. Engage in twice monthly psychedelic training sessions with your buddy.

In three or four years you will have a shamanistic starship capable of reliably taking you to worlds of beauty and religious depth that have been available heretofore only to humanity's great geniuses, artists and mystics (no shit).

What does it take? About the amount of effort and dedication that it takes to get a PhD in the humanities. If you aren't willing to put in this level of effort, choose another path.

We can't tell you the details of your shamanistic starship. It could be furnished as a monastic cell or as a plush pleasure dome or anything in between. The design is up to you. Each shaman must find his or her own way. Certainly we wouldn't even dream of suggesting a destination once you have built it. The possibilities are endless.

Just remember: don't buy anyone's bullshit along the way (especially ours) and don't go the guru route. And for Goddess's sake, have fun along the way.

One final warning: You must remember this - THOSE WHO KNOW DON'T SPEAK AND THOSE WHO SPEAK DON'T KNOW. To loosely quote Terence McKenna 'The mysteries stand revealed. They are no longer exclusively the province of yogins and adepts but are open to all those who truly seek.'

Welcome to the neopaleolithic where we poor monkeys get back to the unfinished business of re-creating ourselves as angels and going to the stars.

Good Luck! Stay high and stay free!

Gracie and Zarkov

BIBLIOGRAPHY

Lester Grinspoon Psychedelic Drugs Revisited. All the basics. If you have to know it, its in here. The annotated bibliography can serve as your study guide. It is worth the price of the book.

Peter Stafford Psychedelic Encyclopedia. A user's guide and a connoisseur's manual. Great for folklore and gossip from the scene. Newly revised and reprinted.

These two books are musts. They will save your ass. Read them first. Read them before you take another drug.

Schultz^{es}, Evans, Hoffman Botany and Chemistry of the Hallucinogens. Authoritative, comprehensive, more than you ever wanted to know about the plants that get you off.

Furst Hallucinogens and Culture. A thorough historical and anthropological perspective on the use of more psychedelics than you are ever likely to try, and their use in traditional societies.

Furst, (ed.) Flesh of the Gods: Ritual Use of Hallucinogens. Papers on the topic by all the big names.

This group of books, written by people with PhDs and tenure at major institutions of higher learning will prove to you, with detailed scholarship and great erudition, that the universe is a weird place and that what is laughingly referred to as "reality" is merely a parochial small part of the Big Picture.

In a somewhat lighter vein (although no less accurately), the following books are practical guides to the requisite materials.

Richard Alan Miller The Magical and Ritual Uses of Herbs. A thorough guide to readily available and mostly legal highs. His ritual suggestions, however, are purely for the O.T.O. crowd.

- Alan Gottlieb Legal Highs. The title says it all. Alphabetized, usage, active ingredients, effects, contraindications and supplies.
- Hudson Grubber Growing the Hallucinogens, Need we say more?
- Michael Valentine Smith Psychedelic Chemistry. All-encompassing, but practical use restricted to those with advanced degrees in biochemistry.

The following three books are guides to contemporary psychedelic shamanic practice.

- Stephen Gaskin Amazing Dope Tales and Haight Street Flashbacks. Aside from more than delivering what the title promises (over 100), this book is without a doubt the modern manual on social Psychedelic Magic. We cannot recommend this book too highly.
- R. Anton Wilson Illuminati Papers and Cosmic Trigger. Indispensable for cultivating the right attitude and keeping your sanity. Prometheus Rising. A well-organized and robust model of consciousness drawing from many sources (Leary, Gurdjieff, yoga, Jung, modern physics, tantrism) to provide a synthesis which also contains practical information and useful exercises.

Finally, a group of books from the frontiers of psychedelic consciousness research.

- McKenna & McKenna The Invisible Landscape. An erudite and overwhelmingly detailed book on modern applications of traditional shamanic techniques. Requires considerable effort and practical experience to understand, but the effort is ultimately worthwhile.
- McKenna True Hallucinations. A "talking" book on cassette tapes. An outrageous story of high adventure and millenarian hope. From the Himalayas to the jungles of the Amazon, a saga of seeking the secrets in the psychedelic experience. If you find these tales unbelievable, it only indicates that you don't take enough tryptamine hallucinogens.
- McKenna Various Lectures. The McKenna lecture tapes are indispensable to any serious student of shamanism and hallucinogens.

McKenna offers, in our opinion, the most sophisticated analysis of hallucinogens and human consciousness.

Terence McKenna's tapes are available from LUX NATURA, Box 1196, 2000 Center Street, Berkeley, CA 94704; or Dolphin Tapes, Box 71, Big Sur, CA 93920. We especially recommend "Mind, Molecules and Magic" and the October 1984 seminar on "Psychedelic and the Future".

O.T. Oss and
O.N. Oeric

Magic Mushroom Growers Guide. In addition to the practical growing instructions, this book offers an elementary exposition of the concepts presented in the above sources. While currently out-of-print, look for a reprint soon.

One for free. If your best friend and buddy for this experiment happens to be your lover, the following book will provide ritual, technique and a framework to complete you shamanic starship in record time. It does need to be edited with flea powder, but beware; its most egregious bullshit turns to the purest gold when viewed with the proper knowledge. A working handbook.

Nik Douglas and
Penny Slinger

Sexual Secrets: The Alchemy of Ecstasy.

A HIGH DOSE 2-CB TRIP
. . . a note from underground
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Number 2.

Introduction

We had planned to take approximately 30 mg of 2CB orally to experience full effects. However, unknown to us at the time, a systematic error in the scale raised the dose to almost 40 mg each. The 2CB was taken orally, encapsulated, on an empty stomach. First effects were noticeable in 15-20 minutes, with a steep climb to a peak at about one hour. The peak lasts about an hour, there is a plateau until hour 3, then a very precipitous return to nearly straight. There is a long, low-level tail to the trip; we were fully down after 6-8 hours total. Longer-term effects (mood changes) last 5-6 days.

Setting

Earlier that day, before the 2CB trip (which started about midnight), we had smoked some DMT. Zarkov did approximately 10-15 mg around 10 AM; Gracie smoked about 30 mg at that time and the same amount again at noon. For Gracie, the DMT experience was somewhat frustrating and not very intense, it seemed blocked by neurotic or distracting modes of thought during the trip. Gracie had lingering gastrointestinal upset (psychosomatic?).

2CB Effects

Initial effects began 20 minutes after ingestion. They included general arousal: piloerection, muscular hypertonus, the characteristic hallucinogenic amphetamine local "pump" of the pelvic area, nipple erection and facial flushing. While the "pumping-up" effects are less localized and less perceptually sexual than on MDA, they were similar in essence. The flush was much more pronounced than on MDA or MDMA, including itching of mucus membranes. This was followed by generalized chills and tremors similar to, but much more intense than, methamphetamine shakes.

About 45 minutes into the trip, we drew a hot bath to warm up in, (very effective, but not recommended if you feel like you are about to pass out) using visual positioning of the water valves to set the temperature. From past experience, we knew the water must have been quite hot, yet in our shivering states the water felt only warm. Both of us were hallucinating and were becoming increasingly agitated.

The peak effects could be roughly categorized under visual, emotional and somatic modes. However, these three modes were out of synch: the visual disturbances did not correlate to the emotional feelings, nor either of the former to somatic sensations. By concentrating attention on one of the modes, all three would moderate. This was especially noted by Zarkov, who was able to deal with the peak effect without losing it by focusing attention on a particular

effect. For example, the overwhelming feeling of terror at the peak was unlike a DMT, LSD or Psilocybian mushroom trip where there is an apparent causal or precipitating incident, vision, encounter or meaningful train of thought (e.g. something is threatening one, or one encounters personal demons, etc.) 2CB terror had no discernible "cause". Upon self-reflection, no cause could be found. "Why am I terrorized?" was a question with no answer. This self-reflection produced a significant decrease in the feeling of terror. Zarkov remarked, "It was as if 2CB was a specific chemical agent exciting a 'terror circuit' in your brain to overload with no object, no insight and no cause." (This comment relates to the "lizard hypothesis" below).

Visual Effects

With open eyes, the hallucinations were very unpleasant (both aesthetically and emotionally ugly). Multiple outline images formed around objects or people and were made up of small angular geometric components. Colors were ugly blue-greens and oranges, not very bright, rather grey-toned. Unlike LSD "time-slicing" (our term) or "trails" (Stafford's term), the multiple images were incoherent; "trails" tend to leave a track like a meteor, 2CB multiimages were scattered around the object like dozens of TV ghosts. At points in the bathroom tile, edges of walls or window frames, ugly little geometric forms appeared to crawl out. Visuals became more intense and more ugly during the peak hour--they squirmed in an icky, disjointed fashion.

With eyes closed, a myriad of jiggling forms with the same polyhedral geometric components bounced or squirmed around. The overall pattern was horizontal (wider than they were tall) and very disturbing to look at.

The hallucinations obscured reality to a greater extent than anything but smoked DMT or high-dose mescaline (400+ mg). Facial distortions were subtle but noticeable by both of us - the facial changes were unpleasant.

Somatic Effects

For 30 minutes to 1 hour, 30 minutes we felt increasing nausea, GI cramps, the kind of symptoms Gracie associates with extreme anxiety, fear or anger. Chills and shakes appeared physiological rather than psychosomatic, since they went away with the hot bath. The somatic sensations were quite overwhelming, and like the terror described above, had no discernible cause except (speculating) limbic hyperarousal. Animal arousal continued throughout the trip, accompanied by tactile sensitivity, skin flushing and erectile tissue engorgement. However, neither of us found those effects erotic. Any level of activity -- bathing, removing contact lenses, crawling around -- reduced somatic effects. There was no appetite suppression, unlike methoxylated amphetamines.

Emotional Effects

The most unpleasant aspect of the trip: overwhelming feelings of fear, anger, pain, rage, demand; but lacking the usual human social or even mammalian associations or meanings. The emotions were strong and clearly felt, but are not well described in words. They were very raw and undirected, thrashing around in one's bodymind.

Our present model for understanding this is based on the Leary-Wilson 8 circuits model, which seems to place such raging neurosomatic surges into the lowest (biosurvival) circuit. Metaphorically and phylogenetically speaking, it represents the lizard component of your bodymind -- the limbic system which controls and produces "fight, flight, feed or fuck" behavior (the 4 Fs). Think of an aroused alligator, thrashing snake or cranked-up dinosaur: powerful and active, but with a surging chemical or emotional drive more primitive and older than our monkey ways of behaving. Interestingly, the emotional effects were clearly related to some of the somatic effects in that concentrating on emotions relieved the body reactions. For example, Gracie found that the gastrointestinal cramps, nausea and unpleasant (to put it mildly!) feelings melted away when she focused on the emotional pain, rage, fear or desire -- crying, sobbing, wailing, howling or clinging all helped to alleviate the discomfort. As described above, focusing on one component of the trip made the others fade away. Physical activity would also relieve the physical and emotional distress, e.g. dancing, thrashing, crawling around.

After the Peak

Gracie remarked that the trip was like a Puccini opera -- lots of emotional manipulation but lacking in depth. We returned to our trip room and played heavy metal rock (Blue Cheer) which helped greatly to restore our equilibrium. Gracie danced, growled, crawled around and raved about "barbarian hordes from the Id" (not a rock band). From then on, we both improved markedly, became euphoric and stayed aroused. The unpleasant body symptoms slowly faded.

At about hour 3, Zarkov came down very quickly (over about 3 minutes) and Gracie followed shortly thereafter. We were left tired, but not particularly "strung out". At this time the hallucinations simply switched off.

Lingering Effects

We noted lingering effects for about 5 days: disturbed visual field with flashes and discontinuities; our mental states were excellent, bordering on low level euphoria. Zarkov noted, "I was cheerful, unflappable even though it was a difficult week at work. It felt great to be alive and embodied as a monkey." Vivid but confused dreams laden with emotional affect in realistic, even mundane settings occurred for 2-3 nights after the trip.

A final image - the Jurassic must have been quite a time! If our own experience reflects lizard-like programs, the dinosaurs become more comprehensible and more horrifying.

Conclusion

It is reported in the literature that 2CB can produce a very different trip (milder and more pleasant). We believe the quality of our trip to be highly dosage-related phenomenon -- the recommended "therapeutic" dose is 15-18 mg. 2CB might prove useful for those neurotic individuals so alienated from themselves that they cannot experience their own embodiment. Nevertheless, our experience, while short, was one of the most terrifying trips we have had. Therefore, we recommend caution in using 2CB, in fact, we do not particularly recommend it at all, especially for inexperienced users of hallucinagens who may find it effects too much, too soon.

Stay high and stay free!

Gracie and Zarkov

Afterword

To round out the information in our article above we have attached a 2CB "Fact Sheet" that has been prepared and is being distributed by advocates of the drug. While we would not violently disagree with the information, even though the "new age" therapist tone is cloying, we would suggest that this piece is more of an advertisement for the substance, rather than a dispassionate analysis. As such, it reminds us very much of the "fact sheets" that the salesmen for so called "ethical pharmaceutical" companies distribute to M.D.'s along with free samples of their products. Some of the euphemisms are quite striking. "Energy tremor" was in our more degenerate youth referred to as "speed shakes". "Physical Body-Load" is usually referred to in the pharmacological literature as either "physical side effects" or "onset of toxic side effects", etc.

In a more general sense we find it unfortunate that fact sheets such as this one and the touting of substances by professional colleagues are often the only sources of information that a health professional uses in deciding whether or not to administer a psychoactive drug to a patient.

Patients put their trust in the health professional as an "expert" -- a person with both a breadth and depth of specialized knowledge. Before health professionals undertake to use psychoactive substances in their practice we would hope that four conditions hold:

1. The health professional has conducted extensive and intensive literature search on all areas of psychoactive drugs.

2. The health professional has personal direct experiences with a range of psychoactive substances: from low dose experiences through high dose to overdose levels (within physical safety). The substances should include LSD, Psilocybian Mushrooms, DMT, mescaline, Methamphetamine, MDA, MDM, and hopefully an Ayahuasca-like mixture.
3. Based on direct repeated experience with a range of substances and based on the knowledge of that patient, pick the right substance for that patient firmly believing that the particular substance is well matched to that particular patient's needs.
4. The health professional should not use a particular substance just because it is conveniently available or "in" that year.

Unfortunately, it is rare to find a therapist where any of the above four conditions have been met and given the current legal situation and therapeutic practice, we doubt that these conditions will be met. At the very least, we would hope that every ethical health professional experiences 2CB or any other psychoactive substance that they use in their practice at extreme high dosage levels before they subject their considerably more naive patients to the experience.

We base these recommendations on 20 and 5 years experience (respectively) of usually weekly psychedelic experimentation. We are personally experienced with low to extremely high doses of all the substances cited above (as well as others) both alone and in combination. It has always been our practice to personally experience a psychoactive substance in the range of at least up to 2 to 3 times effective dose (limited only by toxicity) in order to fully judge the substance before recommending it to others.

One Final Note

Recreational use of 2CB has taken a peculiar twist. The method of administration is often to ingest a dose and then to immediately "snort" an equal second dose. Each dose has been in the range of 15-25 mg. This combination has acquired a certain cachet for "slam dancing" among Marin County punks. To say the the results are very intense and bizarre ~~are~~ an understatement!

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Stay high and stay free,

Gracie and Zarkov

General Information: 2C-B

(Chemical Name: 4-Bromo-2,5-dimethoxyphenethylamine)

2C-B should be considered for use in psychotherapy only under the following circumstances: (1) When the therapist has personally explored the use of the material, at the different levels described below, and has become familiar with its complexities, both physical and psychological; (2) When the patient or client has had considerable experience with MDMA or with other psychoactive chemicals previously. We can conceive of *no circumstances* under which the use of 2C-B might be justified without prior experience of at least MDMA. This applies to both therapist and patient.

The information in this paper is addressed to the therapist who is considering possible use of 2C-B in his practice, and wishes to become familiar with the character of the 2C-B experience.

The initial experiment should be at a dosage level of no more than 16 mgs. If there is no apparent difficulty at this level, the next experiment can be 18 mgs. (There should be a minimum of one week between experiments.) Following this, one can take 20 mgs., and finally, 25 mgs. Please note: some people are found to be very sensitive to low levels of psychoactive materials. If there is any reason to suspect such sensitivity, start 2C-B at 12 mgs. instead of 16. For such people, 18 mgs. may be the eventual maximum level.

At 16 mgs., the intensity of the experience should not be above what we call "museum level," which means that, at this dosage, one should find it possible to walk around a museum and enjoy the enhancement of color and an increased ability to interpret and become involved with the paintings and other forms of art. (It is not, however, advisable to visit a museum or any other place outside the home until you have a great deal of familiarity with the effects of 2C-B.) At 16 mgs. there will probably be an awareness of the so-called "energy tremor," which can be very disturbing to a person unfamiliar with other psychoactive materials, but should not produce anxiety in an experienced person. This energy surge may be felt most intensely during the onset (usually within 20 to 30 minutes after ingestion) and may become less obvious by the time the plateau of the experience is reached (one to two hours after ingestion) and walking around may be quite comfortable. There are many people, however, who continue to be keenly aware of the energy tremor during the entire experience (usual duration, to baseline, about 5 hours minimum) and who may prefer to move around as little as possible. No one can anticipate the response of another person; each has to discover his or her own.

At 18 mgs., the visual effects are stronger and the energy surge is also felt more strongly. The duration of the experiment may be a total of 6 hours or more. The variations in the length of time before return to baseline will be discussed later.

20 mgs. is yet again more intense. This is the maximum level at which 2C-B should be taken, even by experienced people, when it follows MDMA, which will be expanded upon later in this paper. Of course, there are exceptions to this rule, also. One therapist has found that he has no response to 2C-B at a level lower than 25 mgs., even after an earlier MDMA session, but this is exceptional. Another therapist has found that dosage over 12 mgs. is far more intense than desired, for himself; this, too, is exceptional.

25 mgs. might be considered, in general, the maximum level for patient use. Seasoned experimenters have used 2C-B at 30 mgs. without difficulty, but there seems to be general agreement that, above this level, there tends to be an increase in the physical body-load—such as energy tremor or perspiring—without any corresponding increase in mental or psychological reward. (During early research with 2C-B, several years ago, one veteran researcher accidentally ingested 45 mgs. and experienced considerable difficulty, both physically and psychologically, but without lasting ill-effects of any kind. The most lasting positive effect was a determination to avoid accidents in the future. Another person, experienced with psychoactive materials, obtained 2C-B and—for reasons unknown—took 60 mgs. The result was an experience remarkable for its dark and threatening aspects, unrelieved by either light or insight.)

When using 2C-B for the first time, the duration of the experiment will probably be about 6 hours, but the time set aside for the experience should be considerably longer, for the following reasons. The chemical allows the opening of emotional and psychic doors which—depending on the nature of the psychological contents released—might well choose to stay open longer than anticipated. Although there has been reference to a physical energy surge, there is, of course, a corresponding energy surge in

the psyche and it has been the finding of several researchers that this aspect of the interior experience—eyes-closed imagery, emotional disinhibition, insight into problems, among others—tended to continue past the time when the chemical effects in the physical body could reasonably be expected to have ended. (This is more likely to happen at levels higher than the initial 16 mgs., but it has been known to happen at this level, and one cannot expect to predict such an event; it is better to allow the additional time, in advance.)

The reverse has often happened, and is equally unpredictable. There are sessions during which an effort at problem-solving and emotional release has been apparently successful, usually involving considerable intensity of emotion and imagery, often touching on what might be called the archetypal level, and this has been followed by an earlier than usual descent to baseline on the part of the patient—to the surprise of both patient and therapist. It is as if the psyche has recognized a completion of its project, and finds no reason to maintain the state further.

In the ideal situation, as with MDMA, the therapist has taken the 2C-B along with his patient. In this case, an early descent to baseline might well be avoided, due to the patient's contact with the therapist's continued consciousness-alteration. However, this is also impossible to predict. The desirability of such an extension, in this kind of situation, is open to question.

A "good" 2C-B experience involves, for most people, some or all of the following. Eyes-open visual effects; objects moving, a rippling effect in walls or ceilings; intensification of color; familiar faces appearing in unfamiliar guises—pleasant or unpleasant, depending perhaps upon the relationship between experimenter and the people perceived; familiar scenery assuming strange aspects (a large rock suddenly becomes a huge face, or a field of grass is a moving spread of green velvet, etc.). The intensity of such visual effects appears to diminish with repeated use of 2C-B, as if the psyche learns to screen out distractions. Eyes-closed fantasy and imagery are, to the best of our knowledge, common to all experiments, and do not particularly diminish with experience. As with MDMA, there is a general sense of being in control of one's actions, although at the higher levels one tends to avoid telephone conversations or other forms of interaction with people outside the experience.

Under no circumstances, short of life-or-death emergencies, should anyone taking 2C-B attempt to drive a car or any other vehicle. The alteration in time-sense and space-perception makes any such undertaking extremely dangerous and irresponsible. No driving should be attempted after an experiment until baseline has been achieved and carefully tested. At night, the experimenter should be taken outside in the dark, and a flashlight beam directed at his face for a second. If after-images persist against the dark, driving should be postponed. He should be alerted to the impression of light-flashes at the periphery of his vision, another indication that the eyes have not returned to normal. The pupil of the eye, which is usually enlarged during the experiment, should resume its usual size before he drives home. (In daytime, a dark room serves for eye tests.)

If there is the slightest doubt as to the validity of baseline, or any hint of hesitation or unease on the part of the experimenter, as he prepares to return home, departure should be delayed, or a friend should be asked to drive for him. To avoid any such problems, it is best to do the experiment either in the patient's own home, or in a place where he may conveniently spend the night.

Among the experiences associated with 2C-B are those involving what have been called cosmic and oceanic feelings and images. Often, there is some form of transformation, with emotions and imagery working together to present a new aspect of the patient's life and problems, a new way of understanding meanings, possible new ways of approaching old difficulties and habits of thought.

Another aspect of the 2C-B experience, apparently common to all experimenters, is an intensification of the senses of touch, smell, taste; an increased response to color and sound. As with many psychoactive materials, there is a degree of anaesthesia which affects the pain-receptors in the skin, particularly. Pinching the inside of the knee, for instance, produces little discomfort, and care must be taken to warn a patient not to touch a heated object which would ordinarily cause him to withdraw his hand reflexively; under 2C-B, especially at higher levels, he might not perceive the heat immediately and a burn could result. Paradoxically, the perception of the faintest touch on the skin is heightened considerably, and physical discomfort or pain resulting from a broken bone or any kind of strain or imbalance in the body tends to be increased. Some people have reported the use of 2C-B as a diagnostic aid or ally, since it enables an increased perception of problems present in the body, when attention is turned in that direction. There is insufficient data, at present, on this potentially useful aspect of 2C-B, and we hope that more will be available in time.

Perceptions of imbalance—either physical or emotional in kind—tend to take the forms of images, often intense, colorful and in some cases, overwhelming to the patient. If the therapist is not taking the 2C-B with his patient, he will need well-educated antennae and a reservoir of emotional warmth to help his patient structure and assimilate and understand the experience.

A note of caution. 2C-B does not encourage escape of any kind from either the body or the emotions. Among those energies intensified during the experience are the sexual drives and responses. A patient who has sexual blocks, fears of sexuality, or a tendency to act out sexually, may be severely threatened by the 2C-B experience. The therapist should be aware of the possibility that he may have to deal with acute anxiety and/or unexpected transference problems. Serious thought should be taken before giving 2C-B (or MDMA, for that matter) to a patient suspected of repressing homosexuality. Some of the tragically negative experiences of the 1960s, when indiscriminate and uneducated use of psychoactive materials occasionally resulted in psychotic episodes, might have been due to unexpected confrontations with previously unacknowledged homosexuality.

Should the therapist wish to use 2C-B with his mate, however, it can indeed be one of life's richest experiences. While MDMA allows lovingness and warmth, but—for most people—tends to make orgasm difficult, 2C-B allows the fullest possible range of both emotional and physical expressions of love.

Music played during a 2C-B session tends to be felt deeply, and may often help a patient to structure his experience and thus better manage the images and emotions which arise.

An experienced therapist will, of course, avoid the use of any psychoactive chemical with a patient whose sense of Self (or "core" or "center") is weak and undeveloped. In certain unusual cases, the careful use of MDMA might be argued for, but 2C-B should be considered out of the question. This applies also in the case of children and young people under 16. However, even in a strongly centered patient, there might be a tendency to go very deeply into a state similar to deep meditation, or out-of-body experience. The therapist should have experience in dealing with such a state, and if it occurs during a 2C-B session, care should be taken to keep the patient in contact by means of quiet, persistent questions and other appropriate ways of maintaining communication.

2C-B is most effective when taken on an empty stomach. There should be no solid food eaten within four hours before an experiment. During the session, liquids should be available to help in avoiding dehydration. Coffee very often becomes distasteful during the session, so fruit juices and mineral water should be on hand. There is no anorexia with 2C-B, for most patients, and food will be appreciated toward the end of the experiment. Soup and bread and fruit are usually welcome. Cheese—all kinds, including yellow cheese—will give no problems. A glass of wine is appreciated by some people, when baseline is near.

We strongly advise that 2C-B not be used if the patient has had any kind of psychoactive chemical within 4 to 5 days earlier. For reasons not well understood, psychoactive chemicals taken within a few days prior to a 2C-B session have sometimes resulted in a totally inactive 2C-B. Occasionally, without any apparent reason, 2C-B can be ingested with absolutely no resulting experience. In such an event, one can only search for psychological blocking, and renew the attempt at a later date.

The single exception that we know of, at this time, to the above is MDMA. MDMA can be taken by the client immediately before 2C-B (that is, within the same day) without diluting the 2C-B effect.

Some psychiatric pioneers are using MDMA followed by 2C-B in cases where breakthroughs in both insight and emotional release are sought. The conditions listed in the first paragraph of this paper should be noted.

MDMA tends to allow a flow of insight, perhaps by removing the fear and defensiveness which blocks insight and self-acceptance. Generally, it is thought of as a "mind and heart" opener, which allows the patient to be in complete control and to make fully conscious decisions. The MDMA-assisted ability to accept and trust, together with the depth of peacefulness often experienced, sometimes leaves untouched the deeply buried negative emotions which the therapist might wish to see explored. With the later ingestion of 2C-B, such emotional blocks can be loosened, and valuable work done in this area of the patient's problems. Needless to say, this combination will result in a long and busy day for both patient and therapist, and the patient can be expected to experience some degree of tiredness the following day. If carefully managed, however, the results can be extremely significant for the patient.

The procedure should be as follows: MDMA at the usual dosage level (generally 120 mgs. for an experienced patient), followed by 2C-B three hours or 3½ hours later, at a dosage level of no higher than 20 mgs. maximum. The combination produces an increase in the effectiveness and intensity of the 2C-B.

NOTE: If a supplement of MDMA is taken (usually 40 mgs. at the 1½ hour point), the 2C-B should not be ingested until 1½ to 2 hours minimum after the supplement was given. The 2C-B can be taken as long as 5 hours after the initial dose of MDMA without losing any of its increased effectiveness.

The therapist might consider asking the patient to spend time following a 2C-B experiment writing notes on his experience. It has been found that additional insights tend to result from this practice which may be of considerable value.

An informal note—a reminder—to the therapist considering an experience of his own with this (or any other) psychoactive material. The earlier reference to "museum levels" of 2C-B should not encourage anyone to be casual in leaving the safety and familiarity of his own home or office while under the influence of such materials. Most people are fully aware of the usual problems which may confront them in the outside world, but often neglect a very serious concern. It is usually called "hitch-hiking," and refers to a very real phenomenon known as a contact-high. When you are under the influence of a strong psychoactive material, or any chemical which allows the release of energy which is not usually that much consciously experienced, your presence in a room (museum) or a store (let's get something at Safeway) or a gathering of people who are not (and should not be) aware of your altered state, your energy-field (or whatever you wish to call it) can affect others around you in ways that they are not prepared for and cannot understand. Unconsciously, they will (some people, that is, who are more sensitive or open) feel themselves stimulated, perhaps uncomfortably. Some may react with hostility, some with anxiety, some with a great deal of attention to you, for reasons unknown to them. We know of one young man who did visit a museum under the influence of 2C-B and was followed from room to room by a museum guard who had apparently translated his awareness of the exceptional energy field into suspicion of criminal intent on the part of our friend. It made the museum visit somewhat less than relaxing. In summary, it is not just out of caution that you should avoid visits to well-populated outside places—caution for yourself, that is—but out of consideration for the peace of mind of strangers whose attention you might not need.

June, 1984

DMT - HOW AND WHY TO GET OFF
. . . a note from underground
by "Gracie and Zarkov"

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Revised August 1985.

Number 3.

DMT, (N,N-dimethyltryptamine is not orally active (by itself), and must be smoked to experience its effects. Tolerance for the drug builds almost immediately. If you don't get enough in the first 30 seconds, smoking more will not put you into the far out visionary DMT state, but will only result in a more "ordinary" hallucinogenic state. If on an attempt, you don't get enough, you must wait at least one hour before trying again.* Furthermore, the actual mechanics of smoking DMT can be quite tricky. In our experience, without careful attention to technique, about half the DMT shots misfire. Therefore, it is essential to use effective technique in order not to waste the drug. In this paper we offer three different tested techniques in an easy to follow step-by-step format. We have also included our description (however inadequate) of what a DMT trip is like.

We are well aware of how scarce a substance DMT is. We had to undertake a long, intensive search to secure a supply of this marvelous drug in the smokeable, freebase form. The search was well worth it! One of the reasons for writing this paper is, hopefully, to increase the demand for DMT. If this paper intrigues you, we suggest that the you seek out a supply of your own. Look for DMT in the smokeable freebase, not hydrochloride form. You will not be disappointed.

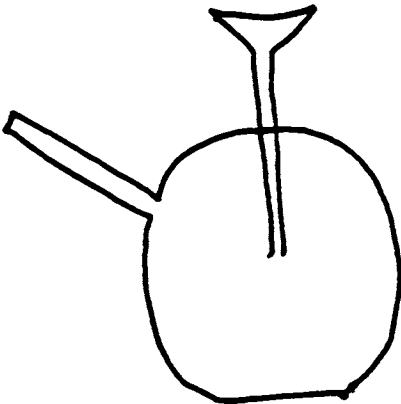
Getting Ready

1. We recommend a uniformly, though not brightly, lit room. Unlike with mushrooms, in total darkness the DMT visions are rather drab. In full sunlight the colors are unbelievably intense with red and gold predominating but we feel that bright sunlight tends to obscure some of the intricate detail so characteristic of DMT visions. We usually do it during the day in a room that is brightly lit with indirect light.
2. Get comfortably seated where you can lie back and rest your head during the trance. If you smoke DMT standing up, you will almost certainly fall on your ass if you get a good hit!
3. We recommend a dosage of about 40-50 mg. The dosage should be weighed out and not eyeballed. Dosages below 25 mg yield only physical and threshold psychedelic effects. Dosages between 25 mg and 40 mg are usually not enough to display the full range of the unique DMT effects described below. Dosages in excess of 55 mg, particularly if you are successful in holding all of the vapor in your lungs, can be VERY heavy and are not recommended for first time users.

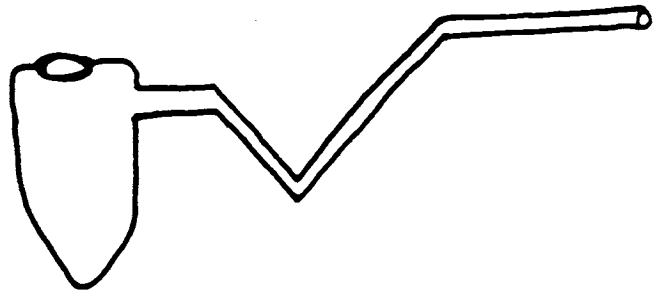
* Smoking multiple doses within the hour can result in you seeing the patterns but it is almost impossible to break through to the extreme states described below.

Method One: The "Freebase" Method

- 4a. Obtain a "freebase" airpipe such as the one illustrated below. Use with the largest funnel type bowl you can find. Insert the largest fine mesh stainless steel screen that will fit into the bowl. Then sprinkle the DMT uniformly over the center of the mesh screen. Make sure to keep the DMT away from the edges of the screen so that when it melts it does not run over the edge of the screen.



FREE BASE AIR PIPE



CLASSIC DMT PIPE

- 5a. Hold a match or torch above the screen and inhale deeply and slowly. Do not let the flame touch the DMT as this will destroy much of the drug. DMT melts and vaporizes easily so the point is to let the hot air rushing by the flame into the pipe vaporize the DMT. It is quite easy to vaporize the DMT and end up with the airchamber full of white DMT vapor.

Method Two: The Classic Psychedelic Ranger Method

- 4b. If you hang out around a good glass blower or long time "head", you might be able to obtain a classic DMT pipe such as the one illustrated. Load the DMT into the glass reaction chamber and heat the outside bottom of the chamber with a flame.
- 5a. When the white vapor appears, breathe in deeply and slowly. If you inhale too soon or too quickly, the powdered DMT will be blown down your throat. It is not active that way. Make sure that all of the DMT is vaporized. In the absence of a classic DMT pipe, some people use a regular "hash oil" pipe heated from the outside. We find this too tricky to be reliable. You are just as likely to end up with boiling liquid DMT in your mouth. (That's why the classic pipe has a "V" shaped stem.) We personally use the "freebase" method.

In either case. . .

6. The smoke is very harsh. It tastes like burning plastic. It isn't particularly hot, but you will have a tendency to cough. On each toke try to hold your breath for as long as possible. Exhale and immediately take a second toke. The physical effects, a buzzing or vibration throughout your whole body, come on first. The intensity of these effects are not a reliable guide to the dosage of DMT that you have consumed. Keep taking lungfuls and holding them until all of the premeasured DMT is consumed. Gracie suggests that the best way to smoke DMT is to try to smoke as much as you can before you inevitably fall into a trance. While not recommended for beginners, it does capture the approach you should take towards smoking your premeasured dose.

One advantage of the "freebase" method is that the 50 mg of DMT can be divided into three toke sized piles. The smaller amount can be easily vaporized and inhaled in one breath with the screen being reloaded with DMT after each toke.

7. Just as you feel yourself "going over the top", exhale. Breathe normally, close your eyes and enjoy the visions.

Your companions should be instructed to take the pipe from you when you close your eyes because you will have poor motor control. Since you will be in a trance for 4-8 minutes, you should also have told them not to disturb you. To them you will look like you are asleep. This is not a social drug or one to be taken casually; you will be entranced.

8. When you come our of the trance, remain seated for about 10 more minutes as you will still have only shaky control of your limbs.
9. In 30 minutes from the time you started you will be pretty much down, but still euphoric. You will be completely down after a total of about one hour.
10. We do not recommend that DMT be combined with other drugs. It should be done on a clean head. Marijuana fogs the effects. It is not a party drug: the effects are most entertaining experienced in a quiet room. When DMT is smoked at the peak of a mushroom or LSD trip, the effects are spectacular, but only recommended for the experienced, most brave (or some might say, most foolhardy) of investigators. The effects used at the peak of another psychedelic can last for several hours.

NOTES ON THE VISUAL STAGES OF A DMT TRIP:

- | | |
|-----------------|---|
| 0 - 20 seconds | - a scratchiness in the lungs |
| 20 - 30 seconds | - a buzzing starts in the ears, rising in tone and volume to an incredible intensity. Its like cellophane being ripped apart (or the fabric of the universe being torn asunder). Your body will |

vibrate in sympathy with this sound, and you will notice a sharp blood pressure rise. You may feel like you are deeply under water. Wearing a unitard or leotard and tights helps to minimize this sensation. Your visual field will also vibrate in resonance to the sound and will finally be completely obscured by the visions.

30 seconds - 1 minute - You break through into DMT hyperspace. Often at this point, users believe that their hearts or breathing have stopped. This is not true. To an outside observer, you are breathing normally and your pulse, while elevated, is strong. We believe that this subjective effect is due to your "internal clock" being slowed so greatly that the subjective time interval between breaths or heartbeats seems like an eternity. Synthetic DMT has been extensively tested by medical authorities here and in Europe. It is perfectly safe with no lasting physical effects at these doses. However, since smoked DMT causes an abrupt blood pressure increase, it is probably not good for people with abnormally high blood pressure.

1 minute - 2 - 5 minutes - depending on dosage: DMT hyperspace. For all practical purposes, you will no longer be embodied. You will be part of the intergalactic information network. You may experience any of the following:

- o Sense of transcending time or space
- o Strange plants or plantlike forms
- o The universe of formless vibration
- o Strange machines
- o Alien music
- o Alien languages, understandable or not
- o Intelligent entities in a variety of forms

Do not be amazed and do not try to actively direct your observations but merely pay attention. The beings can show you amazing things, but if you try to impose your personal trip on the DMT you will find that you cannot and may become frightened.

At the end of the "flash" of the visions you will have an after-vision of circular interlocking patterns in exquisite colors. It has been described as looking at a vaulted ceiling or dome. If you did not "breakthrough" to the levels described above, this "chrysanthemum" pattern, as we call it, is all you will see. It is worth the trip, too.

You may begin to wonder how you will ever find your way back to your body. If you have taken enough DMT to fully "breakthrough", by the time you can even wonder about it, you are almost back. Trust in your own wetware; your psyche and your body will be reunited. Worrying will only prolong the process.

- 5 - 12 minutes The visions have subsided. There are still patterns when you close your eyes, but with eyes open the world is back. At this point a flood of information may rush through your mind. The phase is fleeting. In order to preserve your DMT ideation, we recommend that you begin talking as soon as you come out of the visionary state. Don't try for complete sentences but get as many ideas out as you can while you can. Have a tape recorder running during the trip and you can review your thoughts at a later time.
- 15 - 30 minutes The ideation flood subsides leaving you euphoric. You may still have a trace of the vibrations in your body.
- 30 - 60 minutes The euphoria subsides.
- 60+ minutes You are completely down.

Note: While we recommend above not to combine DMT with other hallucinogens, we have had excellent results using DMT as a "pre-dose" for LSD, MDM, MDA, or mushrooms. The technique is to take the second hallucinogen orally just as you come out of the vision state. The resulting trip will be more profound and will help you to understand the strange and alien vistas which you were shown while on the DMT. (For more details, see our Note from underground no. 4.)

Method Three: The Tryptamine Giggles

If the description of the DMT effects sound too heavy for you, (we certainly don't deny that DMT can be a heavy trip) 25 mg of DMT can be mixed with some dope in a joint or in a pipe and smoked in a liesurely fashion. The giggley mood lift is quite pleasant. The occasional breaking through of abstract hallucinatory patterns can liven up an otherwise quite ordinary stoned-again evening. However, we would recommend that before you burn up all your DMT in this fashion that you at least try one high dose trip as described.

Finally, while there is no such thing as a "typical" DMT experience, we have attached a note of ours (reprinted from High Frontiers, issue 2) to this paper which describes one of our DMT trips. The most accessible information on DMT is Peter Stafford's Psychedelics Encyclopedia. Terence McKenna, who offers, in our opinion, the most sophisticated analysis of the DMT experience, has two excellent cassette tapes which discuss the DMT state: Mind, Molecules & Magic. June 1984; and Tryptamine Hallucinogens and Consciousness, December 1982. They are available from: Dolphin Tapes, P.O. Box 71, Big Sur, CA 93920 for \$9.00 plus tax and \$2.00 postage.

a hit of dmt 10/9/84—zarkov

i loaded about 40-50 milligrams of dmt into a glass pipe on top of a small amount of damiana. even though i had been warned, i was still shocked at how harsh the first toke was. it tasted and smelled like burning plastic. i involuntarily exhaled. i immediately took a second toke. the heavy white smoke rushed up the pipe as harsh as before, but i was somewhat better prepared for the terrible taste and i was able to hold the smoke for a few seconds. i exhaled, took a third toke, and was able to hold this last lungful. suddenly i began to hear a loud, moderately high-pitched carrier wave. immediately, the room started vibrating in sympathy. the pattern on the wall hangings oscillated madly in time to the buzzing that overlaid the carrier wave's fundamental tone. simultaneously, a heavy, trembling feeling swept over my entire body as if i were being propelled at multiple g acceleration by some giant rocket engine. my visual field dissolved in the most amazing colors. i could not see the room over the intensity of the visual effects. the events of the preceding paragraph occurred in the space of a few short seconds.

closing my eyes, i got a glimpse of several entities moving in front of a giant complex control panel. the visions were not crystal clear and seemed as if i were viewing it through a scrim. the creatures were bipedal and of about human size. it was impossible to say more other than they did not move like the giant insect creatures i have seen clearly under the influence of stropharia mushrooms. there was a direct awareness of an overwhelmingly powerful and knowledgeable presence! it was neither frightening, nor encouraging. it was just mentally there. a thought came, unbidden, into my head. i realized that i was viewing "god central." the central panel i saw was the control panel for the entire universe.

the vision was fleeting and dissolved into a vision of much greater clarity. a gaggle of elf-like creatures in standard irish off costumes, complete with hats, looking like they had stepped out of a hallmark cards "happy saint patrick's day" display, were doing strange things with strange objects that seemed to be a weird hybrid between crystals and machines.

this vision was also fleeting, and it dissolved into a visual pattern unlike that experienced by me on any other psychedelic

or combination of psychedelics. the visuals were interlocking sinusoidal patterns arranged in a japanese chrysanthemum pattern that filled my entire visual field. the pattern was ever-changing and the colors of the individual patterns changed independently of the underlying pattern. the colors were intense and came in a magnificent variety of colors: metallics, monochromes, pastels, each flickering in and out of existence as if obeying some undetected ordering principle.

an idea came into my head that i was seeing the "true universe" or universe as it really exists. that is to say, i was seeing directly the vibrations of every particle in the universe that "i" was somehow in contact with. "i" was directly "seeing" the universe without ordering it into an arbitrary reality tunnel—i.e., perceived "solid, objective reality." the visual pattern seemed to be a sort of n -dimensional lissajous curve formed by the intersection of "i" with the shock wave of space-time causality.

the carrier wave remained strong throughout the experience. while definitely the same type of phenomena as the carrier wave heard under the influence of psilocybin mushrooms, the dmt carrier wave was much louder than even the loud carrier wave heard under the influence of ten grams of very potent, dried stropharia mushrooms. also, by comparison to the mushroom experience, the carrier wave sounded as a "purer" tone—i.e., the sinusoidal component dominated the buzzing component. my throat was too sore from the harsh smoke and the control of my breathing was hindered by the intensity of the experience, so i was unable to sing or even generate a solid tone, to attempt audio driving of the visuals.

the overwhelming sense of a presence did not disappear when the vision changed to visual patterns, but remained an almost palpable entity as long as the visuals remained intense. i never felt the foreboding—let alone the direct challenges—I have felt under the influence of stropharia mushrooms whenever the feeling of contact with the presence has been strong. the presence was just there and very powerful. i i felt that i had glimpsed whitehead's god.

the period of intense visuals lasted about eight minutes. the side effects remained unpleasant, but easily ignorable. the dmt left me euphoric and very bemused for about an hour.

definitely far out and very impressive!

DMT AS A PREDOSE FOR OTHE^R PSYCHEDELICS

. . . a note from underground

by "Gracie and Zarkov"

ARTICLE IN PROCESS

Number 4

GRACIE'S "VISIBLE LANGUAGE" CONTACT EXPERIENCE

. . . a note from underground

by "Gracie and Zarkov"

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Number 5.

We each had taken 150 mg of pure MDA. The differences from MDM are striking: MDA is more hallucinogenic with noticeable closed eye imagery, is a much greater aesthetic enhancer, especially of people and of music; is more euphoric; more "drug-like", a heavier and more obviously body-involved trip. Tactile sensation is more powerful, erotic and noticeable on MDA. Physical effects are more up-front: gastric upset, pupil dilation, water retention, limbic arousal. On the whole, we find MDA a more enjoyable and interesting trip; longer lasting and more sexual/sensual. Our favorite characteristic is that one retains an interesting psychedelic ideation on MDA, rather than the feeling-oriented, but rather idealess thinking of MDM.

That evening we were very taken with the musical enhancement -- we are both avid listeners -- and had found MDM to actually interfere with our enjoyment of music. MDA goes especially well with second-rate classical music: the lushness and color of Strauss, Liszt, Rimsky-Korsakov, Smetana and other ethnic and minor romantic composers are very compatible with the sensual fantasy aspects of MDA. We were playing Smetana, "The Moldau", a tone poem about the major river in Czechoslovakia.

During the past several weeks, I had had several episodes of allergic reaction which were unusual for me. Possible causes included the spring weather and flowers, gardening, adjustment to the West Coast, and six months of regular DMT use. While the music was playing, I noticed increased allergic symptoms. This is unusual on MDA, which as Andrew Weil points out, is one of the most powerful allergy suppressors around, and it has always affected me in the past.

Along with the allergic response, I began to note the familiar "Goddess-possession" phenomenon which we had first encountered on MDA-LSD trips, and which led us to our first profound trips and contact experiences. This time it was subtle, perhaps because no LSD was involved. At the same time, a series of flashes, "false memories" or "past life" reminiscences occurred, having to do with rivers and my riverine ancestry, triggered by the content of the music.

This is a characteristic of MDA experience which we had not encountered on MDM, where memories are more personal and less archetypal/symbolic. With MDA memories one can become caught up in an associative web of ancestral material.

During this whole period, I had continuing allergic symptoms. Zarkov felt fine and was having a great time. This dichotomy is even more noticeable since Zarkov is usually the one with allergy problems. I showered off and washed my face but I still felt uncomfortable and uneasy. We have noted on several occasions that allergic reactions had preceded profound contact trips.

About hour 4, I decided to try smoking some DMT. My blood pressure and pulse were only slightly elevated, but I still felt restless and uneasy. The week before I had reset an MDM trip with DMT. The DMT seemed to have had a calming and healing effect.

I smoked about 40 mg in 4-5 tokes.

As it came on, I asked the DMT entities for help and guidance.

I kept my eyes open until the visual changes became overwhelming. The whole room was being transformed into the characteristic DMT "cristanthemum" pattern. I closed my eyes and fell back into the trance.

The first thing I saw was the "visible language"! The words, the shapes, the "music"* and the voices all carried the same message: "Strong, safe, strong, safe; help, ok, ok, help; safe, safe, alright"! The "elves" appeared. They sang/I saw/read/felt/heard. They are "made out" of the visible language. The message is conveyed by the medium itself in several simultaneous sensory modalities. Vision, heard speech, read language, music, song, images and pictures all happen at once, so that the meaning is multi-dimensional.

For example, if one were to "see" a cat in this state it would be communicated in many ways at once: one would see a picture or cartoon of a cat, made out of writhing, colorful strips or segments which are words -- "cat, cat, cat, pussy, kitty, pussy, meow, tail, ears, cat, cat, kitty . . ." and the picture would be accompanied by a musical description of the cat (like "Peter and the Wolf," only more descriptive and precise) and by voices singing "cat, cat, kitty, kitty, meow, puss, kittycat . . ." which would match the text.

This time I saw the "elves" as multidimensional creatures formed by strands of visible language; they were more creaturely than I had ever seen them before. The message was changing from the initial "ok, ok, safe, safe . . ."

The word changing suggests that this was a time-linear process. I don't think this is the case. I believe that during the trance the whole message and its variations were there at once, from the start. There is a different meaning to time in the DMT state and the notion of linear temporal order that we usually believe is not valid or useful. All the information is always immediately there and the idea of linearity comes from our linear habits of attention and the fact that we do not yet know how to see/hear/perceive several messages simultaneously and consciously, so we string them out for perceptual convenience.

The elves were dancing in and out of the multidimensional visible language matrix, "waving" their "arms" and "limbs/hands/fingers?" and "smiling" or "laughing," although I saw no faces as such. The elves

*The "music" refers to the DMT auditory effects, not music in this reality and the stereo was off during this part of the trip.

were "telling" me (or I was understanding them to say) that I had seen them before, in early childhood. Memories were flooding back of seeing the elves: they looked just like they do now: evershifting, folding, multidimensional, multicolored (what colors!), always laughing, weaving/waving, showing me things, showing me the visible language they are created/creatures of, teaching me to speak and read. (Are they are linguistic programs made manifest and personified? This throws an entirely new light on Terence McKenna's remark at Esalen about language being the "most alien artifact" we have!)

Following is a paraphrase of the message content -- all conveyed in the multimedia way described earlier (to emphasize, the entire message was conveyed via "visible language!")

They "read-protect" their contact with children. "No-no, bye-bye, uh-uh, don't tell," is the phrase they used to keep me from remembering or telling the grown-ups. They come to you when you are a child. My younger brother and I saw them when we were very young. They lived under the bed, they played with us, but they only came out when our parents weren't around. They showed us things, they showed us meaning and language. My brother say them more clearly (perhaps because he was younger) than I did. They taught us words - I read earlier than normal because of their help.

When I was frightened or anxious, I would crawl under the bed to where it was safe, because the "elves" were there. "Bye-bye, uh-uh, don't tell, we'll be back," they used to sing.

"I've been seeing it all along," I thought, "the chysthanthemum pattern is the elves is the visible language is the message." (However, true visions on DMT, like those on mushrooms, are different from these patterns, they are real, like seeing with "normal" vision; more like a movie or a very vivid dream than like the pattern/cartoon/visible language.)

The personal reality of these creatures seems indisputable during the contact, but that interpretation runs into my normal skepticism when I am out of contact. Is the notion that these are beings merely the obvious interpretation of these phenomena by the human mind? Or is something else going on that we can only understand by interpreting it as an encounter with an alien being?

The visible language and the multidimensional nature of the forms seems so clear, but the relationship of these phenomena to me as an individual and to the human race in a species-history sense is less clear. I am always afraid of repeating the errors of misplaced concreteness (thinking the "creatures" are "real") and the dogmatic fallacy (thinking that I know what I saw). The most honest answer is that I don't know what I saw (do we ever?), but that the description above is my attempt to communicate some of what I thought I saw.

The encounter felt profound, exhilarating, and filled with warmth, excitement and protection. I was not afraid, but was comforted by the experience.

And, after the encounter had ended, I found my allergic symptoms had disappeared. I was no longer agitated, but felt calm.

The visible language phenomenon was most interesting -- I felt curious, excited, and peculiarly self-confident while experiencing it -- a childlike delight and a consuming desire to see and know more. I only saw part of what was going on, and I only remember part of what I saw, and I can communicate only a little of what I remember.

When, dear reader, you have similar experiences, try to see/perceive as much as you can, remember as much as you are able (take notes or talk into a recorder) and attempt to write down your trip. It is hard to do, the results are always less than you hope, but we must all try to express these things if we are ever to build a descriptive consensus or even a start at understanding!

Stay High and Stay Free,

Gracie and Zarkov

A TRYPTAMINE EXPEDITION
. . . a note from underground
by "Gracie and Zarkov"

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Number 6.

Introduction

This paper is about the strangest trip that we have ever had. Furthermore, in our discussions with other experienced heads it became clear that this trip was one of the more peculiar trips that we have even heard of! That in and of itself might not warrant an article. However, the possible implications of this trip are such that we have decided to write about our experience to add to the store of 'stubborn empirical fact' that make up psychedelic phenomenology.

We are also aware that this trip was outlandish enough that its retelling may cause our readers to believe that we finally have either lost it or are resorting to creative writing. We would like to assure our readers that what you are about to read happened exactly as described (within the limits of our powers of observation).

In this paper we give a description of the trip, our beliefs concerning the phenomenology, and our tentative conclusions regarding our experience. It seems impractical to reproduce the entire trip narrative written right after the experience since it runs to twenty typewritten pages. Therefore, this paper is a highly condensed version of the trip narrative.

Background

The weekend prior to our strange experience, Grace had decided to take 5 grams of potent stropharia mushrooms by herself. While it is common practice for us to trip together, Zarkov's high dose mushroom trips have been uniformly negative ever since he established contact with certain insectoid creatures who claimed to have engineered the mushroom for their own purposes. (See, High Frontiers, Issue no. 2 and Note no. 8). Gracie was going in alone to perform reconnaissance. After about an hour and one half of arguing with the voice and being unable to see any visions, she began to "interview" the voice which seemed quite amenable to questioning. Gracie called in Zarkov and together we interviewed the voice in Gracie's head for about two hours. One of the raps was that Gracie had trouble entering the vision state because she hadn't practiced enough visualization and was afraid to leave her body.

Now it is true that despite how much talk there is about how hard it is to get into the far-out mushroom states, Zarkov would just 'fall down the rabbit hole' on any dose over 3 grams without knowing how he did it, while Gracie had much more elusive contact with the mushroom vision states even at doses in the 10 gram range. However, given Gracie's consistent ability to see the "visible language" on DMT (which Zarkov has so far only briefly glimpsed) and her other visionary experiences on DMT, this rap seemed rather unlikely.

But, the mushroom voice held out hope. Gracie should practice building a fantasy world in her head and maybe, if we both took mushrooms together, she could "show" her fantasy world to Zarkov. Zarkov was extremely skeptical of the whole rap. It seemed very enticing and very unlike his experiences with the mushrooms. That week Zarkov went to the East coast on business and left Gracie to work on her fantasy world.

Upon Zarkov's return on Friday, Gracie announced that she had worked diligently on her fantasy world and would like to show it to Zarkov that weekend using mushrooms. The only description she gave of the world was that it was a barbarian bronze age planet run by Goddess-worshipping group of priestesses and that he was cast as a high-tech off-worlder.

Zarkov was apprehensive, since he didn't want another "alien space wars" trip on the mushroom. The experimental protocol that we agreed on was to do a DMT shot at noon on Saturday and if the experience seemed positive, to take the mushrooms later in the day. The first shot was inconclusive because Zarkov didn't get off but he did get a terrific case of the tryptamine giggles. He decided to take another dose. The visions in the noontime sunlight were exquisite. Over the next half hour, we each consumed between 100 and 150 mg of DMT in four separate "trips". The experience for Zarkov had been glorious. His relationship with the DMT over the last four months of regular useage had been uniformly positive even when it had been terrifying. The idea had come into his head (from where?) that by presaturating himself with the DMT, his previous problems with the mushroom could be avoided.

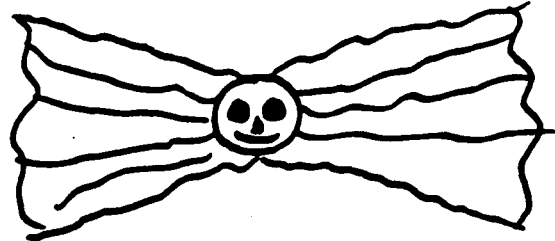
We had fasted since Friday night and had been especially careful with our diets all week. At 2:00 PM, we both took 5 gms of potent stropharia mushrooms. We washed down the 'shrooms with ginger ale. We stayed in the bright sunlight until the closed eye visions began to come on strongly (about 30 minutes). We then went into our darkened trip room.

The Trip: Content and Comments

The basic phenomena of the trip were as highlighted below.

- Gracie saw none of the visions described below. In fact, she saw no visions during the trip. She was high and the trip room took on a beautiful jewelled quality. She had no tendency to drift into a trance even though she had taken the same dosage of DMT and mushrooms as Zarkov.
- Zarkov could not resist the trance. Strangely, he could talk with ease but could not maintain any other semblance of contact with reality. Any attempt to do so resulted in overwhelming stomach cramps, full body shivers, vertigo and throbbing headache. All of these body symptoms went away if he paid attention to the trance state.

- Zarkov's first vision was a stadium full of hostile giant insect creatures that he was familiar with from previous mushroom trips. However, immediately the DMT "banshee" creatures floated in and sang this message, "Aren't they a dull and pompous bunch! But don't worry, they can't get at you because we are here." These "banshee" creatures were a common occurrence in Zarkov's DMT trips.



- The next series of visions were of various aliens that seemed to be trying to sell Zarkov various visions. The banshees continued to accompany the visions and offer comment.
- At about the chemical peak of the trip (one hour), the house had a rash of poltergeist phenomena that were jointly observed by both of us. Furthermore, the cats noticed them and followed them as they made their way through the house. The banshees advised Zarkov not to worry about them because "things like this happen." This was the last point in the trip where Zarkov could maintain contact with ordinary reality.
- The banshees formed a gate next to an alien selling visions indicating that Zarkov should "buy into" this vision.
- By "going" through the gate, Zarkov found himself someplace else.
- This some place else was another world. It no longer seemed like a psychedelic vision, but rather it seemed like a real world. The sun felt warm; when it went down Zarkov felt cool. To move around it was necessary to walk. Wherever he looked, there was a realistic amount of detail. No insubstantial visions, just a real world wherever Zarkov looked. He could eat, walk, swim, fuck and talk to the other characters.
- The world was Gracie's fantasy world. Even though she couldn't see it, Zarkov's verbal description matched her world. She could give instructions to Zarkov that he could follow to get around.
- The world was a bronze-age city. In the background were green and fertile mountains. The architecture was of massive granite blocks with a poured concrete look about them. The style was neoclassical crossed with Minoan with a touch of

Jack Vance. The mise-en-scene made sense and did not appear contrived. The aesthetic sensibility, while of the wretched excess school, was coherent. It was the most beautiful place Zarkov had ever seen, in shades of pink, mauve, purple and gold.

- The story line was that of the wierdest heavy metal video ever designed. There were barbaric artifacts and luxury items all over. The world was inhabited by buxom, bottom-heavy, voluptuous nymphos. Zarkov found himself in an elaborate caped outfit, somewhere between Darth Vader and Ming the Merciless. His entourage was a group of cretinous, long-haired sleazos in heavy metal dress and carrying guitars. The trip consisted of a tour through the city from the wharf to the main temple where a three-day orgy took place.
- The world somehow seemed like an isomorphic metaphor to Gracie's personality structure.
- The world was coherent and consistent. It had internal rules as inexorable as the "natural laws" on earth.
- It had its own linear time. Subjectively, Zarkov spent three days in the world. Yet this voyage was encompassed in a normal six-hour mushroom trip. Furthermore, any attempt to reestablish contact with earth left huge gaps in the story since the world proceeded at its own pace, even if Zarkov wasn't paying attention.
- It did not seem like telepathy or a projection from Gracie's head. Rather, we believe that somehow the fantasy world was lifted from Gracie's head and placed in the tryptamine "library of all time and space" where Zarkov "read out the diskette."
- The only psychedelic aspect to the world was the continual presence of the DMT banshees, albeit they were "disguised" as a sort of observer/chorus as bats, orchids, etc., throughout the experience.
- The DMT acted as a tuner of some sort for the mushroom experience. Certain aspects of the vision seemed characteristically DMT, like the banshees, the extreme time dilation, and the bejewelled colors. The mushroom contributed the epic quality, the exfoliating details and the practical joke quality of the whole set-up.
- Such an experience, if controllable, would be extremely useful to a shaman trying to treat mental illness. He could walk through the streets of his patient's mind without the verbal filter of analysis. It might even be possible to make changes in the landscape to effect a cure. The demons lurking in the shadows would be a constant danger, "You might not come back."

Conclusion

Zarkov has not attempted to repeat the experience. Gracie, however, has used the DMT predose before a lower dose of mushrooms (3 grams) and found herself in an irresistible trance with a series of faint visions. This was outdoors at night with a friend who did the same mix and also found herself in a trance, although her visions remained state-bound.

We don't know what Zarkov's vision means or how he got there, but we encourage anyone with visionary tendencies to try exploring these modes.

**THREE B-CARBOLINE CONTAINING PLANTS AS
POTENTIATORS OF SYNTHETIC DMT AND OTHER
INDOLE PSYCHEDELICS**

**. . . a technical note from underground
by "Gracie and Zarkov"**

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Number 7.

Introduction

This paper is aimed at the serious student and/or researcher of psychedelic substances. Unlike many of our more popularly oriented articles and papers we do not intend it for our recreationally inclined friends in the psychedelic underground. Given the diets and drug habits of most contemporary "heads", the use of MAO inhibitors could easily result in serious physical complications (like death). Additionally, these states are so intense that unless you are crazy enough to regard 50 mg of DMT or 7.5 grams of potent stropharia mushrooms as the beginning of a good time, these mixes are definitely out for you.

The content of this technical note will, we hope, provide researchers interested in the B-carboline/tryptamine combinations with some "hard empirical facts" combined with our musings. Hopefully, these will spawn new ideas for further experiments in this very exciting and very confusing area of psychedelic research.

Summary

The purpose of this paper is to summarize our current work with three B-carboline, Harmala alkaloid-containing plants, i.e.,

- Passiflora Incarnata (passion flower)
- Perganum Harmala (syrian rue)
- Banisteriopsis caapi (principle ingredient in yage)

Specifically, we wish to report on the phenomena and comparative activity when extracts of each of these plants are smoked in conjunction with DMT.

Sources of the Plant Material

The passion flower was purchased as dried, whole, chopped plant material from an herb store. The seeds of the syrian rue were purchased from a specialty seed service. No attempt was made to ascertain the origin of the plant material. The Banisteriopsis caapi was obtained from a private plantation in Hawaii. The caapi arrived cut into lengths of about one foot long, and ranged in diameter from about one quarter of an inch to one half inch. The original plant specimens had been collected in the Amazon by the grower.

Extraction Technique

We used the same extraction technique for all three plants. We had developed this technique for smoking the passion flower to potentiate Psylocybian mushrooms (see below) and wished to have the data from this set of experiments be comparable. The technique was a two-stage extraction. The first extraction used was boiling alcohol (we used vodka) and water infusion followed by a second extraction using boiled distilled water. Each infusion was boiled for several hours. A "slow cooker" is ideal for this. In the case of the caapi, the bark was peeled off in strips first. For the syrian rue, we first ground the seeds very fine. For both the passion flower and the caapi, the second extract was essentially clear and seemed unnecessary. However, in the case of the syrian rue, the second extract was a bright cloudy yellow which may indicate harmine in solution.

The plant material was strained and compressed after each extraction. The liquids from the two extractions were combined and dried using low heat on the slow cooker. The result was a brown caramally mass for both the passion flower and caapi. The weight was about 20% of the original for the passion flower and the rue, and about 45% for the caapi. Except in the case of the passion flower, we cannot see any clear advantages of extraction over that of smoking the

original plant material due to the relatively minor concentration of the amount needed to smoke. A plain water infusion would also seem to be just as effective in removing the harmine and would result in less of the other plant components being extracted.

The syrian rue extract was the most interesting. It actually had long, thin, yellowish crystals in a brownish, red, hard, clear matrix which was not at all gooey like the other two extracts. This is not surprising given the assumed concentration of the B-carboline alkaloids. Based on our rough averaging from a variety of sources, our up-front B-carboline concentration estimates for the plant materials were as follows:

| <u>Plant</u> | <u>% B-carbolines</u> | <u>Ratio</u> | (syrian rue = 1) |
|----------------|-----------------------|--------------|------------------|
| Rue | 2 - 4% | 1 | |
| Caapi | 0.1% | 20 | |
| Passion flower | 0.05 - 0.1% | 40 | |

Usage

In each case we smoked the extract until we had reached subjectively the same high. As with our previous work with the passion flower extract, smoking significant amounts above this did not seem to get one any higher, but just intensified the physical symptoms and one felt increasingly sick. So far, only with the passion flower have we experimented with an oral dose. Oral infusions of the other plants are planned for our fall 1985 series of experiments.

The plant material is smoked with a match, lighter or torch in such a way to promote the boiling of the material, rather than burning it. This seems to yield the most effective high. The highly concentrated rue extract lends itself nicely to smoking in a "hash oil" pipe with the flame heating the bowl on the outside.

The High

The high is not particularly psychedelic or hallucinogenic. One feels calm. This calming effect is particularly noted by an observer as a significant change in facial expression and tone of voice. The limbs become heavy and lethargic and visibly tremble. Hypersalivation occurs, particularly at the back of the mouth, making for a particularly smooth smoke. A slight irritation of urethra and anus is sometimes noted. At higher dosages, dizziness and nausea sets in with very little increase in the high. Closed eye imagery is at best hypnagogic. That is to say, faint, moving outlines can be discerned with closed eyes. If one has a particularly vivid imagination, ghostly outlines of figures can be discerned. The more literal minded just see dim shifting blobs of light and dark. No one who has experienced DMT or high dose mushrooms would ever call them visions.

The high comes on and stabilizes after about 5 to 10 minutes of smoking. As mentioned before, it is very difficult to get higher by smoking more. If one stops at this point, the most noticeable thing would be the calm and unapprehensive state. We take particular note

of this diminishing of apprehensions since we are always apprehensive before we smoke DMT so its diminution or absence is very noticeable.

The passion flower is mentally the foggiest high, but curiously has the strongest "anti-depressant" effect. This may be related to the overall mix of alkaloids in the passion flower (see below). The syrian rue was the clearest, cleanest high with the caapi being, subjectively, in between. The caapi had the least "antidepressant" effect.

Dosage

The dosage ratios of the original plant material smoked for subjectively reaching the same level of high is roughly estimated as follows:

| <u>Plant</u> | <u>Dosage Ratio</u> |
|----------------|---------------------|
| Rue | 1 |
| Caapi | 12 |
| Passion flower | 80 |

The dosage ratio is based on the mass of the original plant material. That is to say, to get as high as smoking one ounce of syrian rue, would require smoking 12 ounces of caapi, or over two kg of passion flower.

Curiously, although various field researchers estimate B-carboline dosage in native brews to range between 300 to 500 mg, in our dosage we only needed to consume sufficient plant material for dosages in the 50 mg range. As noted above, increasing the dosage did not increase the high but only aggravated the physical symptoms. Even when tryptamines were taken later in addition, increasing the dosage past this point did not significantly alter the combined trip. It was as if there was some "switch" in the brain which, with sufficient B-carbolines, was set from "off" to "on" and no further action would take place. We do not rule out the possibility of a second "switch" at the 300 - 500 mg range that we might have missed.

Tryptamine Combinations

For comparison purposes, each of the plant materials was smoked according to the above method. Approximately 10 minutes after this plant-material-high stabilized, 15 mg of DMT was smoked. One of us would go through the entire procedure while the other kept notes and timings.

The following consistent effects were observed:

- The overall impact of the trip was heightened far above the normally only threshold effects of a 15 mg dose of DMT. Subjectively, the dose felt more like 35-45 mg or roughly tripled intensity.

- The overall length of the DMT "flash" and subsequent patterns was lengthened. The "flash" of visions which is normally 2 to 3 minutes at a 40 mg dosage, was about 6 minutes with the B-carboline predosing and 15 mg of DMT. The total period of intense closed eye imagery, normally less than 5 to 7 minutes (including the flash) was extended uniformly to about 9 minutes with an additional 10 minute slowly decreasing tail of closed eye patterns.
- The auditory effects were so pronounced as to be almost overwhelming on several occasions. In fact, the auditory effects were stronger than even extremely high dose trips where we had smoked 50 to 70 mg of DMT all at once. The initial sounds, the so-called "carrier wave" or opening buzz that has been described as "tearing plastic" was greatly amplified. The DMT "music" which we describe as a xylophone-type sound which accompanies the visions was extremely loud and seemed to keep coming on to the point where it became disturbing on several trips.
- The basic "jewelled dome" or "chysthanthemum" pattern, seen after the "vision flash" was fractured or separated. Instead of a uniform circular pattern, there seemed to be distinctive left and right halves of the pattern with a new, hard to describe pattern in the middle. The over-all effect of the patterns seemed to us more mushroom-like, although we would be hard pressed to give a detailed explanation of why we felt this way.
- Similarly, the visions seemed to unfold in a more leisurely fashion. Again, we were reminded of the mushroom. While the DMT effect still hits fast and hard, the rushed "million things at once" feeling of DMT smoked alone is quite muted.
- The colors of the pattern are also shifted as compared to DMT alone. Again, since we can't accurately describe colors in the first place, it is hard to pin down, but it could be characterized as less primary or jewel-like, with fewer or less saturated colors than DMT alone.
- Finally, when one comes out of the vision state, the "woozey" feeling is quite pronounced for an additional 10 minutes or so. This feeling was very reminiscent of the mushroom "knock-down".

The content of the visions was also altered. There were fewer "alien, self-transforming, elf-machines" and more visions of recognizable things. Strange animals and hooded figures marched in a bas relief procession. Griffin-like monsters rhythmically changed into beautiful naked women and back. The feeling-tone was serious, unlike the playfulness or cheerful (even though quite terrifying) hilarity of the "self-transforming elf machines" experienced on DMT alone. The intensity was altered. We hesitate to say increased, since DMT is so intense by itself, but the change in feeling-tone, the

more serious, almost personally directed information of the trance, subjectively made the trip more intense. On one trip, one of us made contact with a highly serious, palpable entity whose message could be quite simply summarized as "As you sure you want to get into this? This is far more extreme than what you have done before. It is the path to destruction or gnosis!"

Subjectively, we preferred the syrian rue to potentiate the DMT. It gave the cleanest, most intense high. While we have never taken true Ayahuasca, detailed discussion of some of these trip's contents with someone who has significant experience with that brew, confirmed that the trip content was like a short Ayahuasca trip.

The passion flower was the least desirable potentiator. (Probably due to low harmine content in proportion to total B-carboline content.) The amount required for effective tryptamine potentiation left us foggy and somewhat sick. Furthermore, the MAO effects lingered for two to three days. The caapi's effects were, again, in between.

Anomalous Observations

This brings us to a curious set of observations. First, although the literature would indicate that the harmine MAO inhibition should be reversed in about five hours, the effects from all of the smoked plant material continued for at least 24 to 48 hours. That is to say, clear potentiation was noticed after this amount of time had elapsed. We hypothesize that this effect is due primarily to B-carbolines other than harmine present in the plant material which, while qualitatively weaker as MAO inhibitors, may have a duration of effect which is much longer. However, we have reason to believe that something additional, due to the tryptamines, may be happening.

Once we had taken 7.5 gm of very potent dried Stropharia. We were interested in making contact with the "voice in the head" phenomenon. We potentiated the mushrooms by each smoking about 750 grams (!) of passion flower (reduced as described above) starting about 30 minutes after eating the mushrooms. The potentiation was quite overwhelming. After smoking about one quarter of the plant material, each fresh lungful brought on, within seconds, powerful "starburst" and "intersecting lightning bolt" hallucinations which, with eyes opened, obscured a well-lit room. The "voice" phenomenon was loud and clear and very unsettling (the content of the trip has been described in High Frontiers, Issue 2.) Before this trip we had attempted on several occasions to invoke the voice phenomenon with the same mushrooms at dosages of up to 10 grams, to no avail. But, even more curiously, effects such as clear instance of MAO inhibition, voices in the head, visions (with both closed and open eyes) and finally at the end of the period, clear potentiation of another psychedelic (LSD) occurred at discrete short intervals over a period of 14 days! We realize that this sounds unbelievable, however it did happen. It is our opinion that peculiar long-term effects can be initiated by large combined doses of tryptamines and B-carbolines that cannot be adequately explained using current models of brain chemistry.

Additionally, since that rather harrowing trip, the mushroom "voice" has been inescapable even on dosages as low as approximately one gram. As less spectacular long-term effects, we have also noticed this "locking-in" or tuning-in effect with the B-carboline/DMT combination. That is, effects that were previously elusive on DMT alone became easy to invoke once they have occurred in the combination.

NOTE: We understand from conversations with other investigators that this approach of first taking the mushrooms and then smoking the B-carboline material when the mushroom effects begin to come on to be the most efficacious approach.

Another curious observation is the "9 minute barrier". So far, we have not been successful in causing the DMT imagery to last longer than 9 minutes, irrespective of the dosage, or the type of underlying predose plant material. To make matters more interesting in our experiments with DMT and MDA (which is also a mild MAO inhibitor) the DMT effects are again lengthened to about 9 minutes. (See, our "Note From Underground, no. 4.") Yet Ayahuasca produces a trip which lasts for several hours. At present we have no explanation, especially since much of the active components in the orally consumed brews are inactivated in the stomach and intestines or not absorbed.

In experiments in which we have predosed ourselves with DMT and then taken another psychedelic several hours later, we have noted very discernible (MDA) to dramatic effects (mushrooms or LSD) when the second substance is taken as much as 8 hours after the DMT. (See, our "Note From Underground, nos. 5 and 6.") Again, this is hard to explain since the total DMT experience should only last about one hour. However, when we smoked DMT and after the flash smoked the B-carboline plant material we were unable to cause any clear DMT imagery. What did happen was an immediate feeling of depression, almost exactly opposite the effect on mood of DMT.

One final hard-to-explain phenomenon. On about one quarter of the trips, after coming out of the trance and with our condition stabilized (or at least so we felt) about 20 minutes after smoking DMT, we experienced a rush of "information" into our minds with no other psychedelic effects. That is to say, without any visual, physical or auditory shift, we suddenly possessed, in our minds, a complex, detailed and lengthy thought with no idea where it had come from and the conviction that it had not existed in our heads, even in fragments, an instant before. The content of each of these thoughts was bizarre and had to do with directions on how to accomplish activities that are normally regarded as supernatural, impossible and/or crazy. Furthermore, the content of the thought was encouraging us to attempt these feats! While we have no first hand experience with schizophrenics (other than some Berkeley street people) our reading of the literature caused us to conclude that this type of phenomena would be considered a clear instance of schizophrenic thinking.

B-carboline Potentiation of LSD

We have also experimented with potentiation of LSD by B-carboline containing plants. Generically, the effects follow the same patterns. Subjectively, the dose feels three to four times more potent than it actually is. The closed eye imagery is greatly enhanced with circular highly detailed bright imagery visible on only 25 - 25 mcg. On higher doses (150 - 200 mcg.) there was a feeling of an ancestral presence (we have never felt an outside presence on LSD alone in over several hundred acid trips but we have found it quite common when LSD is combined with another psychedelic).

The closed-eye patterns were "almost visions". That is to say they were clearer than hypnagogic imagery but not as overwhelming or clear as DMT visions. The visuals were more like clear dream imagery. The mood elevation was quite astounding. At one point one of us shouted "You couldn't possibly have a bad trip on this stuff." There were no mood swings and the buoyant elation slowly receded to baseline over the course of the trip.

Tentative Conclusions and Suggestions for Further Research

To restate the obvious, indole psychedelics taken in a state of MAO inhibition are much more intense and qualitatively different than when taken alone. We believe that these combinations offer numerous fruitful avenues for further research.

Additionally, we find the syrian rue seeds to be a convenient, concentrated and easily obtainable source of B-carbolines that can serve as a substitute for the more exotic, difficult to obtain, *Banisteriopsis caapi*.

Clearly, our next area of research should be in the area of "synthetic Ayahuasa". That is, trying to perfect an orally administered mixture of syrian rue and synthetic DMT that qualitatively behaves like the South American plant brews.

Additional work should be done with the smoked mixtures to investigate the "9 minute barrier" and to provide more qualitative mixtures for some future B-carboline/Tryptamine cookbook.

Finally, we hope that the information in this article might be correlated with the work of other researchers to suggest entirely new areas for research and to provide explanations for some of these phenomena.

Stay High and Stay Free,

Gracie and Zarkov

PORTRAIT OF A MUSHROOM CONTACT
... a note from underground
by "Gracie and Zarkov"

Article in process

Number 8

THE M & M's- USE AND ABUSE OF METHOXYLATED AMPHETAMINES

. . . a note from underground

by "Gracie and Zarkov"

ARTICLE IN PROCESS

to be ready early '92 - with
new material on the "acid house"
rave scene.

Number 9

NEWS RELEASE

AN INDO-EUROPEAN PLANT TEACHER

. . . a note from underground

by "Gracie and Zarkov"

Number 10

INTRODUCTION

Encounters with entities who teach or guide are a characteristic feature of hallucinogenic ayahuasca trances. For discussion purposes, we have granted ontological status to these entities without regard for the epistemological or metaphysical implications of that status.

We have been interested in these phenomena for several years, but the South American vine, Banisteriopsis caapi, which is the basis for ayahuasca, is not readily available in North America. The DMT-containing admixture plants, Psychotria viridis, and Diplopterys cabrerana, which produce the vivid hallucinations, are even harder to obtain. Therefore, we have been investigating combinations of synthetic DMT with various β -Carboline containing plants, not only B. caapi, but also Passiflora incarnata and Peganum harmala.

PEGANUM HARMALA

P. harmala, or Syrian Rue, is the plant from which harmine was first isolated, as well as a source of harmaline and tetrahydroharmine. Total β -Carboline content runs almost 4% by weight in the seeds of Syrian Rue. These alkaloids occur in roughly the same proportions as in B. caapi. Ten grams of Syrian Rue seeds provide about 400mg of total β -Carbolines, about the amount in a typical dose of ayahuasca.



Syrian Rue grows in semi-arid conditions. It originated in Central Asia, and is held in high esteem throughout Asia Minor as a medicinal, aphrodisiac and dye plant. There is no solid historical evidence of ritual or religious use. It is sometimes known as "ruin weed" since it often grows on the tells covering the ruins of ancient cities in the Near East. It now grows wild in Eurasia and has recently been spread to Texas, Nevada, New Mexico and Southern California. Dye quality seeds are available from several West Coast seed services for about \$50.00 per pound.

PREPARATION

We prepared our hallucinogenic brew in a manner similar to that used to prepare ayahuasca. Fifty grams of seeds were finely ground in a spice mill. The powdered seeds were added to 4 quarts of water and boiled in a slow cooker overnight. The resulting liquid was poured off and saved, and 4 quarts of fresh water were added to the residue. This second wash was also boiled for 12 hours. Both washes had a noticeable yellow color, indicating the possible presence of harmine. Both washes were strained while hot through a cloth coffee filter and then reduced to a final volume of 500ml. Synthetic N,N,DMT-HCl was boiled in during the final reduction (not boiling in the DMT adversely affects the brew's potency).

THE HIGH

We drank the brew on empty stomachs. First effects were noticed in about five minutes. Physical effects include tingling extremities, slight tremor, lassitude and very slight nausea. The mental effects of the come-on are similar to the initial effects of smoked DMT but are milder and in slow motion. The anti-depressant effects of the β -Carbolines are quite striking; a strange calm elation is felt.

The DMT-like effects peak in about 25-30 minutes with strong visual disturbances. We were in a darkened room and the closed-eye geometric patterns were very vivid. We felt a "presence" in these patterns which we could bring into direct contact by a combination of repeated nonsense babbling (which turned into glossolalia) and direct address to the "entity," e.g., "Who are you?" "Show yourself!" "Do you want to talk?" etc.

THE PLANT TEACHER

On both occasions, we contacted a "teacher" who identified

himself with the Syrian Rue plant. During our discussions with him (which were out loud; subvocalizing was ineffective) the teacher showed us visions, answered questions and provided specific health, emotional and psychological advice. The "voice in the head" phenomenon was not as strongly constituted as on high dose mushrooms. However, the vividness, clarity, and understandability of the visionary illustrations which often accompanied the conversations were striking. Intense feelings (which shifted with the visions), changes in tone of voice and manner of speaking, including glossolalia (as recorded on tape) and strong contact highs were additional phenomena noted. The plant teacher had a definite personality which was strongly male, very friendly, humorous, with an interest in story-telling bordering on the garrulous.

We have independent confirmation of contact phenomena by an associate who tried the same combination.

THE VISIONS

Representative visions and raps included:

--Plant diagrams and information on watering, plant diseases and placement of the Syrian Rue plant in our garden.

--A diagram of a human heart, showing the auricular node and the neurology of the heartbeat.

--Art and artifacts from the Old European civilization C. 10,000 B.C., e.g., Catal Huyuk; including pottery and statuary.

--A vision of the Goddess, holding the plant teacher and the human contactee intertwined in Her hands.

--An amazingly vivid and intense "movie" of the last scene from Robert A. Heinlein's Starship Troopers, showing the destruction of an insect planet by human warriors.

--The ruins of Persepolis, then, upon request, Persepolis in its original polychrome, sunlit splendor.

--A vision of the plant teacher as a Mongol warlord, in golden armor, astride an armored and caparisoned woolly mammoth.

--A vision of Gracie's mother at Gracie's age, from the inside, that is, Gracie experienced her mother from her mother's point of view.

--Various pieces of psychological and relationship advice, including insights into both our childhoods.

AN INDO-EUROPEAN PLANT TEACHER

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The visions faded about three hours after ingestion with the presence slowly fading in the fourth hour. The total trip lasts about 6 hours.

DOSAGE

This brew can be very intense and we would not recommend it to anyone who has not had significant experience with similar visionary states such as high dose mushrooms (5gm+), smoked DMT (40mg+) or mescaline (500mg+). Individual sensitivity to the β -Carboline/dmt combination varies greatly, so we recommend that one "sneak-up" on the effects. While our nominal dose would be 10gm of seeds with 40mg of DMT, 30mg of DMT will definitely allow for contact. Five grams of seeds with 20mg of DMT seems to be the threshold dose. The intensity of the visual effects seems most dependent upon the dosage of DMT.

The length of the effects and the depth of the contact seem most dependent upon the dose of Syrian Rue. Our personal preference is 7. gm of seeds with 30mg of DMT, with a booster dose of 5gm Rue and 20mg DMT after one hour.

WARNING

THE INTER ACTION OF CERTAIN FOODS AND DRUGS WITH THE MAO INHIBITION BROUGHT ON BY β -CARBOLINES CAN BE FATAL!! The following substances must not be ingested within 48 hours before and after taking the brew:

--All amphetamines or related compounds, such as MDA, MDMA, phenylpropanolamine, ephedrine, etc. *add "Smart drug" to this category*

--Any foods containing tyramine, or where enzymatic processes have been used: e.g., yoghurt, sour cream, aged cheeses, wines, especially port or Chianti, beer, fermented sausages (pepperoni), soy sauce, etc.

--Certain other foods, including: shellfish, bananas, liver, avocados, broad beans, chocolate, coffee and others.

This list is not all-inclusive. Please do further research before attempting to experiment! The dangerous interaction usually precipitates a hypertensive crisis and certain people are especially sensitive to the effects, particularly those with heart abnormalities or high blood pressure. We ourselves have had a few close calls while investigating the β -Carbolines.

Good physical health and the advice of a "hip" physician are helpful, nevertheless, exercise caution if you become interested in these combinations.

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COMPARISON WITH AYAHUASCA

While our direct experience with B. caapi and DMT admixtures is very limited, we have these preliminary comments. The Syrian Rue experience is less heavy, and the entity more casual, garrulous and intimate. The caapi entity seems more formal, more experienced with human contact, especially in health and psychology, and seems to be a more powerful teacher.

CHEMICAL ANALYSIS

The chemical analysis of ayahuasca can be found in Stafford, Psychedelics Encyclopedia, and Schultes and Hoffman, The Botany and Chemistry of the Hallucinogens. A more detailed analysis of the brew is in McKenna, et.al., Journal of Ethnopharmacology, 10 (1984), 195-223.

CONCLUSION

A full account of our various experiments with 8-Carbolines and DMT will be in our forthcoming book: Notes from Underground: Psychedelic Perspectives for the Next Millenium, which will be published by High Frontiers Press ~~this fall~~. *Sometime early in 1992*

We'd like to acknowledge the information and moral support provided by Dennis, Terence and Kat McKenna, which made it possible for us to structure the experiments so as to make contact on our first attempt.

Finally, the plant teacher said that it would like to communicate with any human willing to take the brew.

Stay High and Stay Free!

Gracie and Zarkov

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Watch for the book in '92!

