

The drug experience would allow you to come in and "pranam" or bow to Christ (experience Christ consciousness) but you could only stay for two hours, and then you would have to leave again. It would be much better to become Christ than to just visit with him. But your social drugs won't do that. Because it is a false "samadhi," (false enlightenment). It may be useful to *visit* a saint, "it strengthens your faith." But, love is a stronger medicine.

-Maharaj-Ji

The seeking and union should be from *genuine love*, not experienced from time to time because it is a fad or out of boredom with life. Meditation is the natural and safe way to experience higher states of consciousness.

Most assuredly, I say to you he who does not enter the sheepfold by the "door" (gate, gate to all wonders), "but climbs up some other way the same is a thief and a robber."

-Jesus, John 10:1 *(More research needed.)

You shall love the Lord (which is the inner Holy Spirit in the form of self awareness), your God with all your heart, with all your soul and with all your mind, this is the first and greatest commandment. (Jesus, Matthew 22:37) Meditation is the way to become one with the God that you love, and actually are.

Marijuana and the hallucinogenic drugs (LSD, mescaline, etc.) may provoke illusions of bliss, heightened energy and psychic expansion, but they actually, or by reaction, contrast the entire nervous system and severely distort the natural alignment of the physical body to the etheric and astral dimensions. They lead to the dominance of the psychic *over* the truly spiritual (or self transcending) disposition – thus promoting a craving for "visions" and other psychic and mental "distractions," rather than allowing the natural disposition of spirit-communion with the all-pervading and transcendental divine reality (i.e., God, Tao, Brahma, Yhwh, etc.).

-Franklin Jones

On Earth, pure-minded children are sometimes able to see the graceful astral bodies of angels. Through drugs or intoxicating drink, WHOSE USE IS FORBIDDEN BY ALL SCRIPTURES, a man may so derange his consciousness that he perceives the hideous forms in the astral hells.

-Yogananda

Peyote, Mushrooms and LSD

E.Cayce, A.R.E. States:

The use of drugs as a doorway into the unconscious is a complicated subject. Within the past few years both private and institutional experimentation have proceeded at a very rapid pace. It is difficult to keep informed of the published reports of work being done in the field, much less keep abreast of studies and personal experiences which never are printed.

Spineless cacti, moist, greenish mushrooms, and a drug from a rye fungus open doors into the unconscious for the Indians of our Southwest and southern Mexico, as well as for investigators from our modern colleges and hospitals. In his book, *The Doors of Perception*, Aldous Huxley outlined some of the medical research being conducted several years ago with the drug mescaline – a derivative of peyote – the spineless cacti. He mentioned the adrenal stimulation and described his own sensations of seeing unusual colors after taking mescaline. In the November, 1955 issue of a now defunct publication called *Frauds and Rackets*, Hugley was accused of starting a widespread use of peyote. This article quoted Dr. Clarence G. Salsbury, then Arizona State Commissioner of Health, as saying that experiences with the peyote cactus buttons could be likened to experiences from taking a combination of marijuana, cocaine, heroin, and wood alcohol. The author of this article went on to condemn the use of peyote as habit-forming and suggested that its use was spreading. (The fact that he gave an address where peyote could be ordered probably helped increase distribution.) Aldous Huxley certainly did not consider peyote to be habit-forming. Neither do many physicians who have taken it and reported their experiences.

Recently a little book entitled *Beyond the Light*, by Fay M. Clark, described a near-death, out-of-the-body experience which caused him to begin a search for a way to withdraw from consciousness. He tried experiments with mescaline. Clark outlines his experiences of taking from fifty to four hundred seventy-five milligrams of mescaline in a series of tests. Much of the book consists of his answers to questions asked him while under the influence of the drug. He certainly does not classify the drug as habit-forming. On the other hand, he strongly recommends medical supervision in taking mescaline, and more than idle curiosity as a basis for experiments. Clark was a serious-minded, sincere person when he began his experiments. He now seems to be a more spiritually minded one.

The use of peyote as one of the most widespread religious practices of many Indians of the Southwest is an interesting study in itself. The fresh peyote plant or the dried tops (buttons) are eaten, or a water infusion of the dried buttons is taken as a tea. The Indians believe that God gives His power to them through peyote. It is taken for minor ailments, or in serious illness quantities of it are consumed both by the ill person and relatives and friends who pray for him. Dried buttons are carried on the person as a charm. In special religious ceremonies which last for hours, prayer, singing, eating of the peyote, and contemplation are parts of a formal ritual. Five individuals conduct the ceremonies. There is the Roadman (the leader on the way); the Drum Chief; the Cedar Chief, who is in charge of the incense; the Fire Chief, who is also a sergeant-at-arms; and a close female relative, who has special prayers to perform.

Peyote is taken for healing, for cleansing, in order to have visions and to have mysterial experiences. The Indians believe that peyote has healing and cleansing properties. They also use it to increase the power to heal when prayer is directed to others. The peyote visions include communication with the dead, sensitivity to others (including telepathy), speaking in tongues, powers of introspection for correcting faults, and guidance in making decisions of all kinds. The more complex mysterial experience is uncommon, being confined to advanced practitioners of peyote rites.

To the Indian the preparations for taking peyote and the ritualistic practices connected with the ceremony are very important. The body is bathed; the mind must be freed of all evil thought, and an attitude of humbleness is essential. It has been suggested that the taking of peyote may be compared with the use of the sacraments of the bread and wine of the Christian communion. The Indian uses peyote to have a direct and personal experience comparable to the coming of the Holy Spirit in Christian tradition. A Comanche Indian is reported to have said, "By using peyote we talk to Jesus, not about Him as the Christian does."

Equally as curious as peyote are the sacred mushrooms which produce visions, as reported by R. Gordon Wasson and his wife. Mr. Wasson, a vice-president of J. P. Morgan and Company, and his late wife, Valentina P. Wasson, M.D., had been studying mushrooms for more than thirty years. In 1955 in a Mexican Indian village Mr. Wasson and a friend took part in a religious ceremony which involved eating "sacred mushrooms." Later his wife and daughter also ate similar mushrooms. All of them experienced unusual visions. Mr. Wasson described his experiences of vivid harmonious colors, and then scenes more vivid than anything ever seen with his own eyes. The daughter reviewed her childhood in detail. Mrs. Wasson visited the court of Louis XV and identified herself and her sister with a tiny pair of elegant miniature china figures who were dancing to Mozart's music. Later a tribal shaman, or medicine man, after eating mushrooms described what the Wassons confirmed to be an accurate clairvoyant vision of their son's actions in New York City.

Mr. Wasson reports that mushrooms have a strange history which is entwined with legend and the supernatural. The Dyaks of Borneo, the natives of New Guinea, the peoples of China and India, as well as the Indians of Mexico and Central America used mushrooms in religious ceremonies. As Wasson puts it, "In man's evolutionary past, there must have come a moment in time when he discovered the secret of hallucinatory mushrooms. Their effect on him, as I see it, could only have been profound, a detonator to new ideas. For mushrooms revealed to him worlds beyond the horizon known to him in space and time, even worlds on a different plane of being, a heaven and perhaps a hell."

More details on the mushroom as a stimulant to psychic sensitivity are presented in a book by Andrija Puharich, M.D., *The Sacred Mushroom*. Dr. Puharich, noted investigator of psychic phenomena, reports on his work with a young sensitive, Harry Sonte, who while in infrequent trance states wrote Egyptian hieroglyphics describing a mushroom cult in ancient Egypt. The *amanita muscaria*, the species of mushroom used in Egypt, was found in Maine near Dr. Puharich's laboratory. He gave the mushroom to another sensitive, Peter Hurkos, the Dutch psychic. The results are described in Peter's own words:

"Andrija, I have seen things which I don't believe I could ever describe to you in a million years. I was not here in this room. I don't know where I was, but I was in some far-off place of indescribable beauty. The colors, the forms are beyond description." Peter added that he didn't want to take the mushrooms very often for he might not want to come back.

Fortunately, Dr. Puharich's medical knowledge of the drugs contained in the mushroom enabled him to supervise the experiments without serious danger to the participants. An overdose of the *amanita muscaria* might make it impossible for a person to return to consciousness.

One of the most powerful and widely used of the hallucinogenic drugs is LSD. It was discovered in 1943 by Dr. A. Hoffman in a Swiss laboratory. Hundreds of scientific papers have been written on experiments with it, some dealing with hospital treatment of insanity, others with the treatment of alcoholism, and still others with depth psychotherapy. Effort has been made to keep the distribution of LSD under medical supervision. In 1962 experiments to measure the depth of religious experience under the drug were made the basis for a Ph.D. thesis at Harvard.

Robert S. Davidson, Ph.D., a clinical psychologist who wrote the introduction and appendix to *Exploring Inner Space* by Jane Dunlap, says of LSD, "The drug does have the power to expand consciousness and to make one aware of a fundamental unity of all life processes."

In a report issued from the International Foundation for Advanced Study, Menlo Park, California, by J. N. Sherwood, M.D., M. J. Stolaroff, and W. W. Harman, Ph.D., the following comment on the use of heavy doses of LSD suggests the existence of healing powers of inner areas of the mind so far only imagined to exist: "Many of the beneficial effects of LSD-induced experiences have been reported elsewhere. These include the abreaction of pent-up emotions, and increased psychological understanding. However, there is an additional aspect of the large-dose technique which seems to play a most significant role in producing personality transformation: the discovery by the subject of the vast extent of his own being, having understanding and abilities far greater than previously imagined." The report mentions also the work of another investigator who speaks of "peak experiences, mystic or oceanic experiences so profound as to remove neurotic symptoms forever after."

One can only urge the searcher to consider that he is likely to discover the bad as well as the good within himself. Guidance from understanding and medically trained persons is most desirable. High purposes and goals for the searching within are essential to safe passage.

-E. Cayce, A.R.E. Foundation

Note: The limitation of mystic experiences and inner visions are described in the chapter on Mysticism.