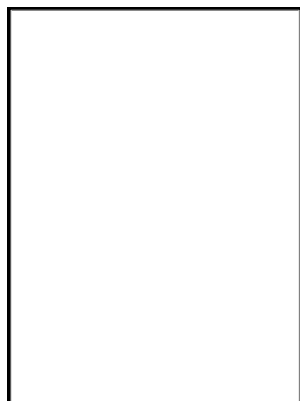


# Flesh of the gods - the ritual use of hallucinogens

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Description: -

-

France -- Rural conditions

Zhang, Juzheng, -- 1525-1582

Indians -- Rites and ceremonies.

Hallucinogenic drugs and religious experience. Flesh of the gods - the ritual use of hallucinogens

-Flesh of the gods - the ritual use of hallucinogens

Notes: Bibliography: p. 279-294.

This edition was published in 1972



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Some of the articles in here are theoretically profound, such as LaBarre's piece on the likely role of hallucinogenic plants in the cultural origins of religion.

**Flesh of the Gods: The Ritual Use of Hallucinogens by Peter T. Furst**

For centuries, hallucinogens have been of great significance in the ideology and religious practices of primitive societies. Perhaps the most radical is that it may have had a role in the origins of religion. In fact, the use of psychotropic plants to achieve states of religious ecstasy goes back almost to the beginning of human culture.

**flesh of the gods the ritual by peter t furst**

. One thesis is even presented that the origins of religion were catalysed by different hallucinogenic mushrooms by global locality! Jacket lightly spine-sunned, a little foxed to flaps and repaired to verso with transparent tape. Furst has a fine command of the themes and questions of interest on this topic, as reflected in his introduction, his piece on Huichol peyotism, and his selection of other pieces included.

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**Flesh of the Gods: The Ritual Use of Hallucinogens by Peter T. Furst**

The positive, almost excited tone of the introduction about the potential of hallucinogens is quite refreshing compared to most discussion of drugs written in this century. Furst's own writings are about the Huichol Indians of Mexico.

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Gordon Wasson -- Ritual use of cannabis sativa L.

### **Flesh of the Gods: The Ritual Use of Hallucinogens by Peter T. Furst**

The final chapter is contributed by Weston La Barre, a foremost authority on the use of peyote by North American Indians. These, along with other offerings by some of the foremost authorities R.

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The latter offers an ethnographic analogy for some of what we see in the New World some forms of peyotism for example that is startling when you consider how widely separated these culture areas are in their histories and origins. The collection begins with a long piece by Richard Schultes who reviews all the plants used by Indians that induce hallucinations. In contemporary Western society, by contrast, it tends to be an end in itself and a rejection of the society's values-perhaps, it has been suggested, because Western drug-users tend to be acultural.

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