



ART AND OTHER DRUGS

THE ZOLDER MUSEUM PAPER # 2

30 March 2012 , Lunar phase First Quarter

The Moon in Cancer



What's up my name is Ben Cohen
 I met you in the summer I was
 the guy you said who was
 very smart I came in your store
 with rick and the guy who wanted
 to know what I made would
 give you a alien abduction
 collect call me At 951-243-6597
 put the USA code in front of the
 number In secret chief or the oto
 I part of Crowley's religion and
 a member of the Illuminati I legally
 tried to use drugs in the US
 because I am a member of the oto
 Can I get your phone # number
 I want you to mail me mushrooms
 for all in my ritual I will send you
 money in the mail then you send
 the mushrooms and my oto haters
 brother I - Ignor the oto is the Illuminati
 Love Ben K O X X I Ignor as fuck some
 about the haters

I Made you a wand
 and Altar I practice
 Cybercraft Its a mixer
 on the Internet made by me, And
 Cyber netix you can read about it
 on www.deoxy.org - join the chat
 room on deoxy and make name
 My name is Zeta Hybrid I created
 Circuit 8, This being thinking of future,
 Should not work with each other
 on the Internet once again sorry
 About the bus writing I am about
 bliss state, I got caught selling
 mushrooms I got from the rainbow
 family And put in a mental
 ward come visit me Ask the
 nurse who will give you the
 letter How to use the mental ward
 I'm going back to california on Jan 1st





Opticians of the real

WM Gallery presents:

ART AND OTHER DRUGS

30th March – 1st May 2012

By US; THE ZOLDER MUSEUM

Art and other drugs is the second issue of a quarterly The Zolder Museum Paper. Accompanying the quarterly launch, there will be an exhibition of art works by US, The Zolder Museum artist group.

Content:

Front Page: DMT Crystal

Letter to the director by Ben Coven

“I got caught, selling mushrooms I got from the rainbow family and put in the mental ward, come visit me.”

NUDE #2

Naked picture by Artist Anonymous

The Content

ART AND OTHER DRUGS

The spirit economy of pineal gland: recipe for brewing Ayahuasca



50 grams of Banisteriopsis caapi (whole vine, not shredded/powdered)

- *12 grams of Mimosa hostilis root bark (not shredded or powdered.) [See Note 1]*
 - *white vinegar*
 - *distilled water*
- *4 stainless steel pots [See Note 2]*

The Moon

The vow of Silence

“I suddenly woke up to an indescribable notion of complete unity with God, or whatever you want to call it. It lasted for some minutes, my soul was floating above my body and I had a feeling of oneness with the one. At that moment I knew that this is what I was born to be doing and I dedicated my life to illegal activities in order to bring certain information to people.”

Drugs and art, mesostics after John Cage by Sher Doruff

The Hand

Isis Business: Fan-letter to Lady.

*Making love to the money/
I know the sex is great/
I can’t live without him/
I fuck him every day/*

Last Page:

Crystal Anonymous
Ibex

The Spirit Economy of pineal gland

Recipe for brewing ayahuasca

Making an ayahuasca brew is a task by itself that usually involves a lot of time, patience and care. For those who are nevertheless considering the option, here are some of the preparation methods to give an idea of what it involves to make ayahuasca. The required ingredients can easily be purchased online at places such as Botanical Spirit.

Natema Recipe of the Shuar

The Shuar shamans (uwishin) split a 1- to 2-meter-long piece of Banisteriopsis caapi stem into small strips. They place the strips in a pot along with several liters of water. They then add leaves of Diplopterys cabrerana, a Herrania species, Ilex guayusa, Heliconia stricta, and an unidentified Malpighiaceae known as mukuyasku. The resulting mixture is boiled until most of the water has evaporated and a syrupy fluid remains. The Kamsá, Inga, and Secoya make similar preparations.

B. caapi & M. hostilis recipe - by an anonymous member of the Erowid forum The use of Banisteriopsis caapi in this recipe is based on the premise that a) a brew of B. caapi and (usually) P. viridis is the traditional South American brew, b) the caapi is particularly important as traditionally the caapi itself is considered to be “ayahuasca” while the DMT-containing plants are simply helpers, and c) the caapi and the experience it provides are smoother, safer, and “wiser” than that produced by Peganum harmala (syrian rue). B. caapi is less unpredictable and more controlled, a more reliable and learned teacher.

After examining your intentions, researching, and following the requisite dietary regimen, gather together:

•50 grams of Banisteriopsis caapi (whole vine, not shredded/powdered)

•12 grams of Mimosa hostilis root bark (not shredded or powdered.) [See Note 1]

•white vinegar

•distilled water

•4 stainless steel pots [See Note 2]

Steps

1.Wrap the caapi in a towel and break it up with a hammer until it is shredded. Powder the mimosa with a coffee grinder or shred by hand.

2.In one pot, put in the mimosa, a teaspoon of vinegar, and a liter or so of water.

3.In another pot, put in the caapi, and a similar amount of water and vinegar.

4.Simmer for 2-3 hours or until water level gets low. Avoid boiling -- it should be just cool enough not to bubble. Speak your intentions to the brew as it is brewing; listen to the sounds it makes. Do not leave it unattended; if you need to do something different, turn off the stove.

5.Keeping the mimosa and the caapi separate, filter each through a cloth (e.g. a t-shirt) until the brew becomes clear, probably 4 or 5 times. (An excellent method for easy filtering is to duct tape a t-shirt over an empty pot, allowing you both hands to pour the brew. The t-shirt will become quickly clogged, so for each filter you must use a fresh section of cloth.) Put the mimosa tea in a pot for mimosa, the caapi in a pot for caapi, and reduce both; remember not to bring to a full boil.

6.Repeat steps 2-5 three times, keeping the mimosa and

caapi separate. The plant material is to be boiled a total of three times with fresh water and vinegar each time; the brewed/filtered tea is kept separate and reduced over low heat as you do the second and third washes. This method requires four pots, unless you spread it out over several nights.

7.At this point you will have a pot containing the three washes of mimosa, reduced, and the same for the caapi. Each dose should be no smaller than half a cup and no larger than a cup. (Less concentrated brews taste better, but leave you with more to drink.) Put them in the fridge overnight.

8.The next day, carefully remove the cooled mimosa from the fridge. Through a t-shirt filter, pour off the liquid; avoid disturbing the sludge/sediment on the bottom of the container. You don’t need it. DO NOT do this with the reduced caapi brew; if you’ve filtered properly, your tea should be pretty clean. It should become clear when heated, and have a purplish color, much like red wine.

9.Once you have done this, you have the option of combining the mimosa and the caapi or drinking the mimosa after the caapi. Shake up the caapi to make sure that any sediment is in the tea and not on the bottom of the container. Heat up the tea, drinking it warm.

It is suggested that two doses be brewed for each person. If you cannot keep the tea down and purge prematurely, you will then have another cup to drink.

Be thankful for the experience, no matter what happens. There are always lessons to be learned, whether it “works” or not, whether you have a “good” trip or a “bad” one.

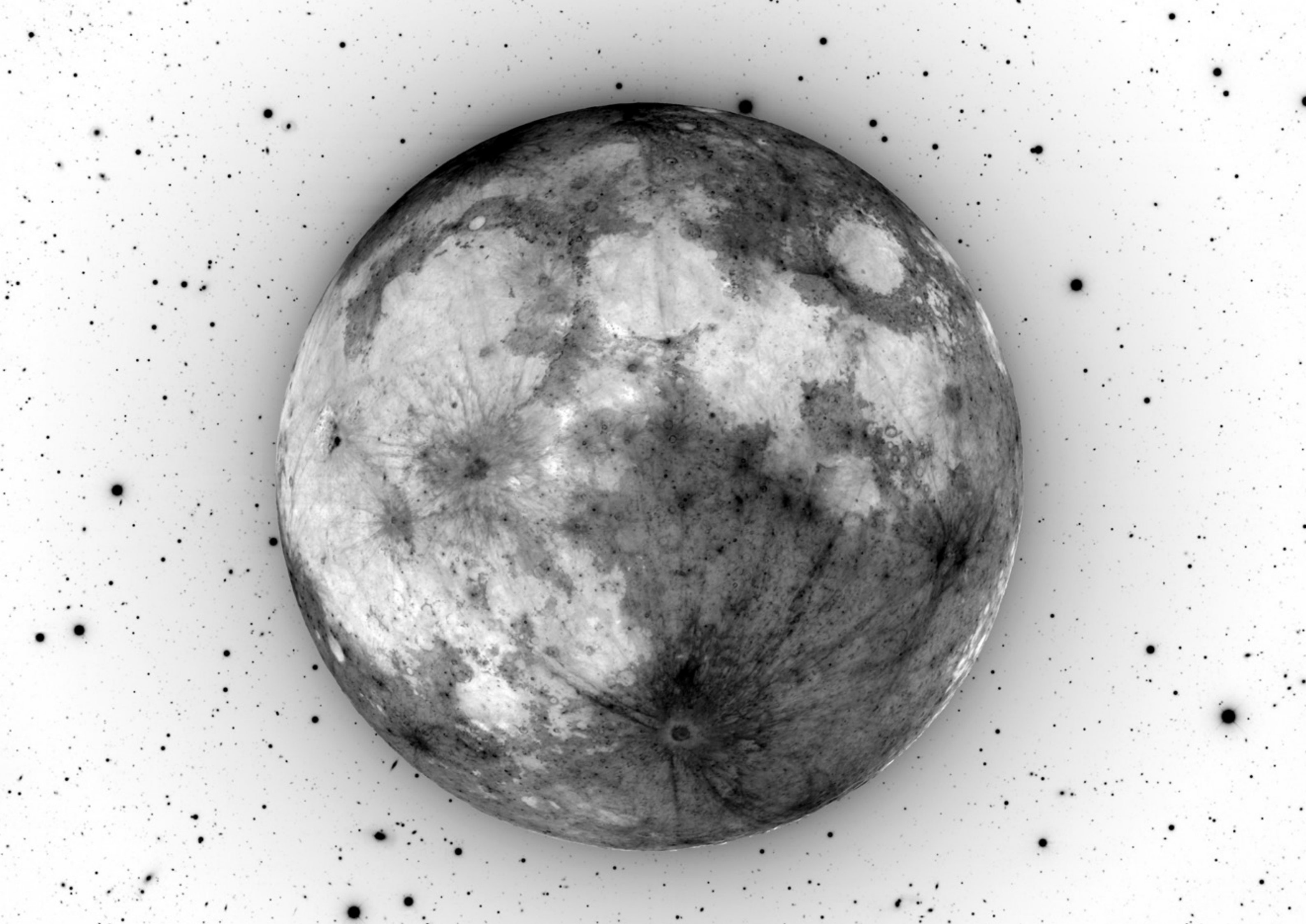
This is a bit more complex than some recipes that call for syrian rue, but using real vine instead of syrian rue is worth it. It is a bit more expensive, but worth the money; even with B. caapi, a dose will still cost less than many other hallucinogens.

Note 1 - Fifty grams of P. viridis leaves can be used instead of mimosa. If going this route, the completed washes should be put in a container or pot in the fridge until the next day instead of being reduced immediately.

Note 2 - Make sure your pots are steel -- no aluminum and ABSOLUTELY no Teflon. After finishing a wash (step five), you can reduce the brewed tea while doing the remaining washes; however, if you do not have four pots, it is possible to do it all in one pot. The caapi and mimosa can be combined into one pot throughout the brewing and reduction process. If you are doing it like this, you must spread out the brewing over more than one night; the reduction must be done AFTER the sediment settles overnight in the fridge, as in step eight.

You can reduce the mimosa and then pour off the sediment after letting it sit in the fridge without it affecting the quality of your tea; you cannot do this with caapi.

Note 3 - Storing your ayahuasca brew. After preparing, ayahuasca can be stored for several weeks, if not months. Make sure the brew is stored in well sealed pots/containers and in a dark, cool place. Always boil the ayahuasca again before drinking it.



UNDER THE VOW OF SILENCE

If you are serious about your religion, if you really wish to commit yourself to the spiritual quest, you must learn how to use psychochemicals. Drugs are the religion of the twenty first century. Perusing the religious life today without using psychedelic drugs is like studying astronomy with a naked eye because that's how they did it in the first century A.D. (Timothy Leary, Ph.D. The politics of Ecstasy)

DRUGS AND ART

mesostics after John Cage

speeding
mushrooms explode slowly
to captivate doubts
and tangibly
reason without logic
unapologetic
indiscernible clarity
Drives a flirty
reaching
for the
accidental

I heard about MD through my mushroom supplier. MD has successfully has been dealing drugs for the last 30 years. Although high up in the drug business, he made it his principle to deal only and specifically with psychedelic drugs, or as he prefers to call them, consciousness altering substances (ecstasy, MDMA, ketamine, DMT, dried psilocybin mushroom). Due to the legal danger connected to his activates, our interview was not recorded. What is written is based on my memory of what was said one Monday morning we spent in his bedroom talking about the importance of psychedelic drugs in contemporary society.

ZM: How did you start working with drugs?

MD: 30 years ago I started growing mushrooms in my bedroom, which I customized according to the agricultural needs of mushroom growing. Soon enough I was supplying the whole country with magic mushrooms. The business was good because nobody else was doing it so there was no competition. This of course changed with time; many people started to grow mushrooms so the business side of it wasn't so effective anymore. After years of growing mushrooms I sold my part of the business to my partner and I started experimenting with the market of ecstasy; it was a real revelation for me. I believe in the substance and I don't take its effects for granted; I believe it is here to help people open up to different realities, which can prepare them to function in this reality. It is not about denying one reality tunnel to exchange it for another but about taking into consideration that what we see with our eyes is not everything that is out there for us to experience. When I sell drugs I make sure to give information about the drug involved. I think of it as my duty. At the beginning of ecstasy growth in Holland there were many bad pills on the market; filled with all sorts of unclean substances; I wanted to make sure that my friends and my family are getting the good stuff, high quality drug in order to explore the highest potential within the drug and within themselves.

This was a period in my life when I was reading a lot of literature about consciousness altering substances and most of the information I read in those books were too much to be rationally digested. One night when I went to sleep, I suddenly woke up to the indescribable notion of complete unity with god, or whatever you want to call it. It lasted for some minutes, my soul was floating above my body and I had a feeling of absolute oneness with the one. At that moment I knew that this is what I was born to be doing and I dedicated my life to illegal activities in order to bring certain information to people.

Information that I think is relevant for the way we live our lives until we die and beyond.

ZM: Did you ever have moral issues considering your line of work?

MD: I am gay; I have no moral issues regarding this society because morality in social aspects is directed by religion and religion has very clear position in relation to homosexuality. Therefore, we don't share same morals.

My parents grew up in the Second World War period and this had a big impact on my childhood and on the way I was brought up. The Dutch newspaper Het Parool started as a resistance to Germans; it was printed illegally, underground, and secretly distributed on streets as information to help people deal with the war, to get information about what is going on in the time of absolute censorship. I look at my work in the same way; it is illegal but it is information worth sharing with people to help them out. And, the way I see it, is that it is worth the danger.

ZM: How would you describe your job? What do you say to people about your profession?

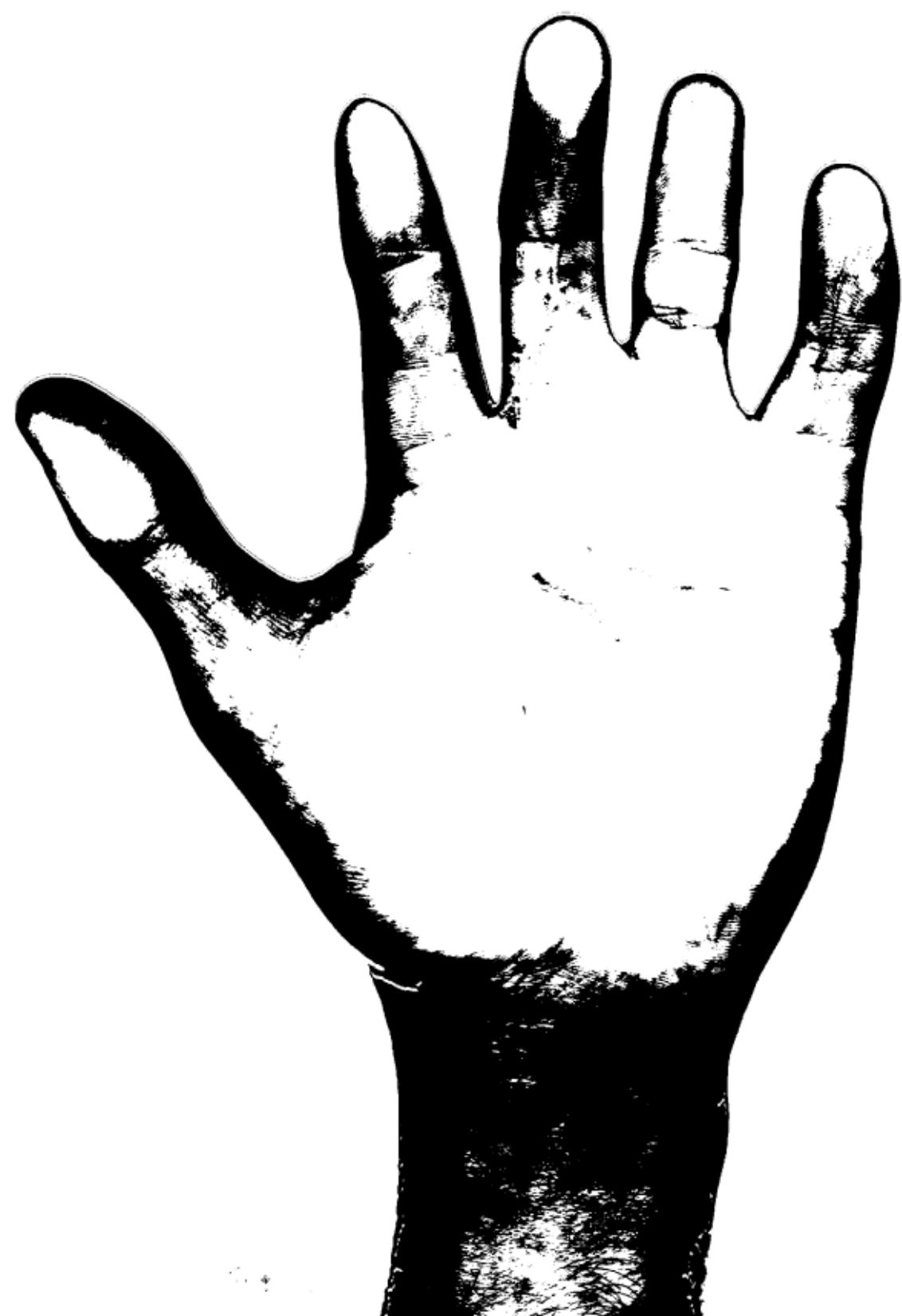
MD: Some people would call me a drug dealer. Others would call me a shaman; it depends who is looking. To those people I meet for the first time, I say I work for the Secret Service.

I basically work by three rules. First rule is do not come after 8 PM. I want my evenings to be free and spent in solitude or with my closest friends. The second rule is the vow of silence: after I make a sale, the client has to give a vow of silence; it if for my own protection. What I am doing can potentially bring me problems with law and I need protection from my clients. Vow of silence if a form of trust, which is the bases of the supplier-supplied relationship. The last rule applies to situations when my business acquaintances wish to give my phone number to people I never met; in this case they have to follow my third rule- the most important rule- that the people who are getting my contact are nice.

I like to work only with nice people.

ZM: Did you ever have problems with the police?

MD: Never. I work for 30 years in the same apartment and I never had any problems with the law. However, if one day I end up in front of the court I would defend my activities by the law of religious freedom because what I do is a part of my religion and everybody has the right to practice their own religion, in whatever form it comes.



DEAR LADY

WHEN YOU MAKE THOSE ASSES VIBRATE ALL OVER
MY LAPTOP-SCREEN, I FEEL A LOT OF CONFIDENCE.
YOU ARE SO HOT AND GREAT. THANK YOU FOR
THAT.

Making love to the money/
I swear the sex great great.
(...)
I can't live without him/
I fuck him every day.

YOU MADE ME REALIZE THAT "GIVING IN" AND TAKING
PART, HAS MUCH TO DO WITH HONESTLY RELATING AND
~~LOOK~~ LOOKING AT WHAT YOU HAVE AROUND, TO
INHABIT THE LANGUAGE THAT IS THERE/ALREADY GIVEN.
TAKING PART IS MAYBE MORE CHANGE THAN CHANGE.
(MAKING CHANGE)

TO TAKE PART

Money is taking part. Money
is taking part in society and
to have a voice. To have no
money, is also money.

YOU GIVE ME CONFIDENCE, BECAUSE WHAT YOU
DO WORKS. PLUS, BEAUTIFUL AND SMART WOMEN
(AND MEN) ALWAYS MAKES ME FEEL GOOD. WE
ARE LOOKING MUCH FORWARD TO SEE YOU IN
AMSTERDAM.

YOUR FANS, TRULY AND FOREVER,

ZOLDER MUSEUM



ISIS'S business

All-inclusive enlightenment in Gucci yoga sweat pants.



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