

# Soma The Divine Mushroom Of Immortality

## Robert Gordon Wasson

*Soma* Robert Gordon Wasson,1971 The author relates his investigations into the true identity of Soma, the mysterious god, plant, and plant juice referred to in the Rg Veda. --Amazon.com.

*Soma: Divine Mushroom of Immortality* Robert Gordon Wasson,1968

*Soma Divine Mushroom of Immortality* R Gordon Wasson,2021-01-26 One of the key enigmas of cultural history has been the identity of a sacred plant called Soma in the ancient Rig Veda of India. Mr. Wasson has aroused considerable attention in learned circles and beyond by advancing and documenting the thesis that Soma was a hallucinogenic mushroom - none other than the *Amanita muscaria*, the fly-agaric that until recent times was the centre of shamanic rites among the Siberian and Uralic tribesmen. In his presentation he throws fascinating light on the role of mushrooms in religious ritual. A section on the post-Vedic history of Soma is contributed by the Sanskrit scholar Wendy Doniger O'Flaherty. Brian C. Muraresku in his best selling book, *The Immortality Key: The Secret History Of The Religion With No Name*, used Robert Gordon Wassons work: *Soma The Divine Mushroom Of Immortality* as one of his research tools. Brian C. Muraresku's book features a brilliant Foreword by Graham Hancock, the New York Times bestselling author of *America Before: The Key to Earth's Lost Civilization*. *Amanita muscaria* or the Fly Agaric is not a well-known mushroom based on its scientific name or common name. Yet, the picture on the left, of this mushroom, will probably be familiar to the reader. In recent time, it is the mushroom that has been adopted as the prototype mushroom in western cultures. Its image can be seen in Christmas and greeting cards, children's stories, science fiction and fantasy illustrations, and in mushroom models. There has even been a great deal made of its connections with Christmas, but probably too much has been made of this connection and different interpretations of this theory is available. However, it is more than just a pretty mushroom. It is a species that is thought to have had tremendous impact on some of today's cultures for at least four thousand years and has been thought by some to be at the root of the origin of some of today's religions. In 1968, Gordon Wasson put forth the concept that this mushroom was the plant that was referred to as Soma, in his now much cited *Soma, Divine Mushroom of Immortality*. Wasson believed Soma was the mushroom that was utilized in religious ceremonies, over 4000 years ago, before the beginning of our Christian era, by the people who called themselves Aryans. Wasson also believed the hallucinogenic properties of the *A. muscaria* to be the cause of the ecstasy described in the Rig Veda, the holy book of the Hindu.

*Soma* Robert Gordon Wasson, Wendy Doniger, 1970

**Soma Divine Mushroom of Immortality** R. Gordon Wasson, 2021-02 One of the key enigmas of cultural history has been the identity of a sacred plant called Soma in the ancient Rig Veda of India. Mr. Wasson has aroused considerable attention in learned circles and beyond by advancing and documenting the thesis that Soma was a hallucinogenic mushroom - none other than the *Amanita muscaria*, the fly-agaric that until recent times was the centre of shamanic rites among the Siberian and Uralic tribesmen. In his presentation he throws fascinating light on the role of mushrooms in religious ritual. A section on the post-Vedic history of Soma is contributed by the Sanskrit scholar Wendy Doniger O'Flaherty. Brian C. Muraresku in his best selling book, *The Immortality Key: The Secret History Of The Religion With No Name*, used Robert Gordon Wasson's work: *Soma The Divine Mushroom Of Immortality* as one of his research tools. Brian C. Muraresku's book features a brilliant Foreword by Graham Hancock, the New York Times bestselling author of *America Before: The Key to Earth's Lost Civilization*. *Amanita muscaria* or the Fly Agaric is not a well-known mushroom based on its scientific name or common name. Yet, the picture on the left, of this mushroom, will probably be familiar to the reader. In recent time, it is the mushroom that has been adopted as the prototype mushroom in western cultures. Its image can be seen in Christmas and greeting cards, children's stories, science fiction and fantasy illustrations, and in mushroom models. There has even been a great deal made of its connections with Christmas, but probably too much has been made of this connection and different interpretations of this theory is available. However, it is more than just a pretty mushroom. It is a species that is thought to have had tremendous impact on some of today's cultures for at least four thousand years and has been thought by some to be at the root of the origin of some of today's religions. In 1968, Gordon Wasson put forth the concept that this mushroom was the plant that was referred to as Soma, in his now much cited *Soma, Divine Mushroom of Immortality*. Wasson believed Soma was the mushroom that was utilized in religious ceremonies, over 4000 years ago, before the beginning of our Christian era, by the people who called themselves Aryans. Wasson also believed the hallucinogenic properties of the *A. muscaria* to be the cause of the ecstasy described in the Rig Veda, the holy book of the Hindu.

**Soma: divine mushroom of immortality, by R. Gordon Wasson** Robert Gordon Wasson,

*Soma. Divine mushroom of immortality. (Part one. Soma: divine mushroom of immortality.-Part two. The post-Vedic history of the soma plant. By Wendy Doniger O'Flaherty.-Part three. Northern Eurasia and the fly-agaric.).* Robert Gordon Wasson, 1968

*Review of R. Gordon Wasson "Soma, Divine Mushroom of Immortality"* Franciscus Bernardus Jacobus Kuiper, R. Gordon Wasson, 1970

*Magic Mushrooms* Peter Stafford, 2025-01-22 Describes the dramatic effects people experience when consuming psychoactive mushrooms. There are over 100 entheogenic fungi known to stimulate ecstatic states in curious seekers.

Stafford recounts the known history of magic mushrooms, also called sacred mushrooms, and describes the interesting aspects of this extraordinary class of mind-changers. He tells how they are psychically relaxing and focusing, and act as a catalyst to creative breakthroughs.

*Seeking the Sacred with Psychoactive Substances* J. Harold Ellens, 2014-10-28 Can drugs be used intelligently and responsibly to expand human consciousness and heighten spirituality? This two-volume work presents objective scientific information and personal stories aiming to answer the question. The first of its kind, this intriguing two-volume set objectively reports on and assesses this modern psycho-social movement in world culture: the constructive medical use of entheogens and related mind-altering substances. Covering the use of substances such as ayahuasca, cannabis, LSD, peyote, and psilocybin, the work seeks to illuminate the topic in a scholarly and scientific fashion so as to lift the typical division between those who are supporters of research and exploration of entheogens and those who are strongly opposed to any such experimentation altogether. The volumes address the history and use of mind-altering drugs in medical research and religious practice in the endeavor to expand and heighten spirituality and the sense of the divine, providing unbiased coverage of the relevant arguments and controversies regarding the subject matter. Chapters include examinations of how psychoactive agents are used to achieve altered states in Judaism, Christianity, Islam, and Buddhism as well as in the rituals of shamanism and other less widely known faiths. This highly readable work will appeal to everyone from high school students to seasoned professors, in both the secular world and in devoted church groups and religious colleges.

**Entheogens, Myth, and Human Consciousness** Carl A. P. Ruck, Mark Alwin Hoffman, 2012-12-11 ENTHEOGENS, MYTH AND HUMAN CONSCIOUSNESS is a much needed accessible exploration into the role of psychoactive sacraments - entheogens - in religion, mythology, and history, and also includes most treatments of the subject focus on modern scientific research, psychotherapy, are auto-bibliographic accounts, or are agenda-driven or otherwise naive and myopic. A great mystery of altered states of consciousness and species development is expanding with new archeological and anthropological discoveries. Religious story telling (myth) is a timeless journey. Surprisingly it's not about truth. It's about finding one's self in the midst of the discovery of the "Other." It is the story of what is separate and unknown that creates self-consciousness. Our entire life consists ultimately in the discovery of the "Other," which gives meaning to the discovery of the self. The arts and language are the fossil remnants scattered on our path. ENTHEOGENS, MYTH AND HUMAN CONSCIOUSNESS discusses the influence of psychoactive substances on consciousness, human evolution and mystical experiences. It explores how religion, mythology, art and culture stem from entheogenic consciousness and why it's important to us today. Entheogens, or psychoactive sacraments, have a long, storied history that has played an essential role in the evolution of consciousness, mythology, culture, religion, art - and even history and politics. ENTHEOGENS, MYTH AND HUMAN CONSCIOUSNESS outlines this suppressed - yet seminal - undercurrent of history, giving examples of the role of entheogens

from the primal shamanic religions through, the historical religions, esoteric mystical traditions including the Mystery Religions, alchemy and Freemasonry, and into contemporary expressions. Authors Ruck and Hoffman draw upon decades of research and personal experience in discussing the best documented examples of historically important entheogenic evidences, various ongoing threads of research and speculation to muse upon the 'meaning' of it all... Our hominid ancestors experienced a spiritual awakening at the very dawn of consciousness that set them apart from the other creatures of our planet. It was a journey to another realm induced by a special food that belonged to the gods. This was a plant that was animate with the spirit of deity. It was an entheogen. It was the visionary vehicle for the trip of the first shaman. The story was told over and over again until it achieved the perfect form of a myth. The realm was imagined as a topographical place, the outer limit of the cosmos, the fiery empyrean, or its geocentric opposite, our own planet Gaia. Myths multiplied over time, but they always preserved this primordial truth. These myths provide a road map, a scenario, if you can read them, for whoever today wants to follow. However, it is not an easy journey, and it is also fraught with many dangers, of getting lost, of finding no return. Access to the entheogens is now largely prohibited or strictly licensed. The restrictions constitute an infringement of cognitive freedom, limiting the further evolution of human potential into productive creative imagination and experiences that lie beyond the normal, the traditional province of shamans, who can understand the speech of plants and animals, change shape at will, and journey, both physically and in the spirit, to distant exotic realms. In addition, religions have staked out territorial claims to this realm of spiritual consciousness. They have colonized it, identified it with their god, often reserving the access for their own elite. Similarly, trade in drugs, both medicinal and illegal, has colonized the entheogens, making them only chemicals, rationally depriving them of their spirit. ENTHEOGENS, MYTH AND HUMAN CONSCIOUSNESS is a guide for the curious that provides a historical overview of the role that entheogens have played in the development of our unique supremacy as a species and offers also pathways and advice for reconnecting with the primordial sources of nature's power. ENTHEOGENS, MYTH AND HUMAN CONSCIOUSNESS investigates the role entheogens have played in the evolution of humankind's attempt to define reality in a context of metaphysical or theological dimensions. Although other botanical intoxicants will be considered (cannabis, daphne, opium, Syrian rue, datura, mandrake), none, with the possible exception of mandrake, seem to have lent themselves so readily to metaphoric personifications, which make this the subject for a course on mythology. The source of humankind's fascination and repulsion for fungi, indeed, leads to a fundamental consideration of the psychological nature of mankind's fascination or awareness of what in the categorization of religions is termed animism and rituals of ecstatic shamanism. In addition, the linking of bread and wine as sacramental foods is due to parallel concepts of controlled fungal growth as a simulacrum of the cosmos itself. The goal is not so much to acquire factual knowledge of this vast subject, but to open up pathways for reflection upon the basic nature of human existence and consciousness. The narrative is the awesome history of discovery and the findings of

ancient rituals that meld into twentieth-century controversy and criticism of psychedelics. The future of humanity and the direction of twenty-first century brain science is challenged as well as our sense of social convention. Entheogens have been deemed be prohibited controlled substances and as such is an infringement of cognitive freedom. Whatever the danger of potential abuse, the substance is not the fault, but the user. The hammer is not guilty, but the carpenter who misuses it because of deficient training. In order to exonerate the executioner in Classical antiquity, the axe was brought to trial and found guilty. The prohibition has drastically retarded the investigation into the therapeutic potential of proscribed drugs, including their efficacy in curing addiction. Some of these substances also offer the potential for accessing levels of cognition and consciousness beyond the ordinary, the traditional provenance of mystics and shamans, like bilocation, clairvoyance, and zoomorphism.

**Not Hashish, Hops, Datura, Ephedra, Sacrostemma Or Rhubarb** Daniel Henry Holmes Ingalls,1971

**Acid Christ** Mark Christensen,2010-10-01 Following the leader of the notorious Merry Pranksters from his birth in Colorado to his literary success and the cross-country journey that inspired the Electric Kool-Aid Acid Test, this candid biography chronicles the life and times of 1960s cultural icon Ken Kesey. Presenting an incisive analysis of the author who described himself as too young to be a beatnik, and too old to be a hippie," this account conducts a mesmerizing journey from author Mark Christensen's point of view, who grew up in Southern California and migrated to Oregon to be part of the Kesey flock. From interviews with family members and those within his inner circle, this exploration reveals the bestselling author of *One Flew Over the Cuckoo's Nest* in his many forms, placing him within the framework of his time, his generation, and the zeitgeist of the psychedelic era.

**A Dictionary of Hinduism** Margaret and James Stutley,2019-04-09 'Hinduism' is a term often used to summarize the aspirations of the majority of the Indian people. But any simple definition of it is difficult, if not impossible. This is partly owing to the nuances of the Sanskrit language, in which many texts are written, and partly to the too literal interpretation of Hindu imagery and mythology that often veils its real significance. This book, first published in 1977, is an essential reference source that goes some way to clarifying the difficulties of understanding Hinduism.

**The Hidden World** Carl A. P. Ruck,2007 It was mainly only the European urban centers that converted to Christianity, and often more for political or commercial interests, than as a matter of faith. The old religions persisted in the villages or pagani, from which the term Paganism arose. The Christians built their sanctuaries upon the pagan sites, expropriating their numinous past, assimilating the symbolism of the former deities, and commonly incorporating the actual architectural remnants. The wisdom of those deposed gods and their rites persisted in less objectionable forms -- disguised to delude the censors -- as country festivals and quaint tales often about the fairy folk, who coexisted with this world and could be accessed by magical procedures that perpetuated half-remembered methods of authentic ancient shamanism. Such shamanism always

involved pharmaceutical expertise. Mircea Eliade was mistaken in concluding that drugs were characteristic only of the late and decadent stages of a religion. Rock paintings of the greatest antiquity and his own abundant citations indicate that, instead, a pharmacological Eucharist was the norm; and Eliade was himself about to reverse his stance shortly before his death. Encoded in tales seemingly as simple as Snow White with her poisoned red and white apple are themes traceable back to the great epics of Homer and the Mesopotamian Gilgamesh. These patterns of shamanic empowerment lurk also in the histories of the leading families of Europe, who could not completely divest themselves of the former religious basis for their right to rule, but instead they embraced, Christianized, and buried it in sanctified graves, as was the case with the great fairy Melusina, whose eighth abominable son, called Horrible, was murdered. A number of churches involved in the Albigensian heresy claim his body was laid to rest beneath them.

*The Sacred Mushroom Seeker* Robert Gordon Wasson, 1990

A History of Zoroastrianism: The early period Mary Boyce, 1952

**Journal of California and Great Basin Anthropology**, 2005

**The Long Trip** Paul Devereux, 1997 A wide variety of psychedelics, primarily plants and mushrooms, have been used consistently by human societies for ritual purposes for centuries. This illuminating book presents a pioneering study of the uses of psychedelic drugs, from ancient times to the present. Illustrations.

**Journal of the Federated Institutes of Brewing** Institute of Brewing (Great Britain), 1973

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**Table of Contents Soma The Divine Mushroom Of Immortality**

1. Understanding the eBook Soma The Divine Mushroom Of Immortality
  - The Rise of Digital Reading Soma The Divine Mushroom Of Immortality
  - Advantages of eBooks Over Traditional Books
2. Identifying Soma The Divine Mushroom Of Immortality
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Soma The Divine Mushroom Of Immortality
  - User-Friendly Interface
4. Exploring eBook Recommendations from Soma The Divine Mushroom Of Immortality
  - Personalized Recommendations
  - Soma The Divine Mushroom Of Immortality User Reviews and Ratings
  - Soma The Divine Mushroom Of Immortality and Bestseller Lists
5. Accessing Soma The Divine Mushroom Of Immortality Free and Paid eBooks
  - Soma The Divine Mushroom Of Immortality Public Domain eBooks
  - Soma The Divine Mushroom Of Immortality eBook Subscription Services

- Soma The Divine Mushroom Of Immortality Budget-Friendly Options
6. Navigating Soma The Divine Mushroom Of Immortality eBook Formats
    - ePub, PDF, MOBI, and More
    - Soma The Divine Mushroom Of Immortality Compatibility with Devices
    - Soma The Divine Mushroom Of Immortality Enhanced eBook Features
  7. Enhancing Your Reading Experience
    - Adjustable Fonts and Text Sizes of Soma The Divine Mushroom Of Immortality
    - Highlighting and Note-Taking Soma The Divine Mushroom Of Immortality
    - Interactive Elements Soma The Divine Mushroom Of Immortality
  8. Staying Engaged with Soma The Divine Mushroom Of Immortality
    - Joining Online Reading Communities
    - Participating in Virtual Book Clubs
    - Following Authors and Publishers Soma The Divine Mushroom Of Immortality
  9. Balancing eBooks and Physical Books Soma The Divine Mushroom Of Immortality
    - Benefits of a Digital Library
    - Creating a Diverse Reading Collection Soma The Divine Mushroom Of Immortality
  10. Overcoming Reading Challenges
    - Dealing with Digital Eye Strain
    - Minimizing Distractions

- Managing Screen Time
- 11. Cultivating a Reading Routine Soma The Divine Mushroom Of Immortality
  - Setting Reading Goals Soma The Divine Mushroom Of Immortality
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Soma The Divine Mushroom Of Immortality
  - Fact-Checking eBook Content of Soma The Divine Mushroom Of Immortality
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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