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The Holy Mushroom: Evidence of Mushrooms in Judeo-Christianity (B, J. R. Irvin, Gnostic Media Research & Publishing, 2009, 0982556209, 9780982556207, 190 pages. Black & White edition, second printing. Christianity and the Piltdown Hoax (one of the largest academic scandals in history) share many similarities: In both stories the information was constructed and then salted into the information stream, and, through the word of noted scholars, presented as fact, the truth. Scholars have egos and once committed to their ideas through scholarly publications, faculty meetings, and conferences, have difficulty seeing, hearing, or even appreciating an adverse view. To waver from a strongly held opinion could spell academic ruin and withdrawal of acclaim. This leads to lively debate, counter stories, and even character assassination if one side or the other is being out trumped in the symbolic melee. Jan Irvin (The Holy Mushroom) has captured what we might call an "anthropology of clarification" regarding whether or not mushrooms, and mind-altering substances in general, played any role in the development of not only Judaism and Christianity but the total culture in play at that time. It is now recognized in many academic communities (anthropologists, sociologists, psychiatrists, psychologists) that sufficient evidence exists of the importance of these substances, both textual and visual, to say "yes" in very large letters. It is no longer theory. The questions Irvin asks are these: "If mind-altering substances did play this major role, then how would this affect our interpretations of the Bible and the Qur'an? Would this shed light on the origins of mystical experiences and the stories, for example Abraham hearing voices and Ezekiel's convenient visions? What would this suggest about the shamanic behavior of Jesus? What impact would this have on organized religion?" These are bold questions. This is a very useful volume for those interested in the Holy Mushroom and the politics of truth. Detailed and wonderfully illustrated; great bibliography. Professor John A. Rush, Sierra College.

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Brush Up Your Bible! , Michael Macrone, Oct 1, 1998, Religion, 384 pages. An informative, lighthearted guide to everything biblical from the prodigal son to plowshares covers well-known words, phrases, and stories of the Old and New Testaments, in an

DMT: The Spirit Molecule A Doctor's Revolutionary Research Into the Biology of Near-Death and Mystical Experiences, Rick Strassman, Jan 1, 2001, Medical, 358 pages. Strassman's research connects DMT with the pineal gland, considered by Hindus to be the site of the seventh chakra and by René Descartes to be the seat of the soul. DMT: The

Persephone's Quest Entheogens and the Origins of Religion, , Jul 1, 1992, Philosophy, 257 pages. This fascinating book discusses the role played by psychoactive mushrooms in the religious rituals of ancient Greece, Eurasia, and Mesoamerica. R. Gordon Wasson, an

The emperor wears no clothes , Jack Herer, Nov 3, 1998, Medical, 291 pages. Oversized volume containing everything known about the usefulness of the cannabis plant. Completely revised, updated and expanded for more ways that hemp can really save the world..

Entheologues Conversations with Leading Psychedelic Thinkers, Explorers and Researchers, Martin

W. Ball, Jul 19, 2009, , 190 pages. Entheologues presents a fascinating collection of interviews with top figures in the entheogenic field. James Oroc talks about God, 5-MeO-DMT, zero-point energy and the Akashic

The Dead Sea Scrolls and the Christian Myth , John Marco Allegro, 1979, History, 248 pages. Was Jesus of Nazareth a real historical person or a fictional character in a religious legend? What do the Dead Sea Scrolls reveal about the origins of Christianity? Has there

The world of classical myth gods and goddesses, heroines and heroes, Carl A. P. Ruck, Danny Staples, 1994, Literary Criticism, 366 pages. .

The Mammoth Book of Lost Symbols , , , , . .

The Doors of Perception and Heaven and Hell , Aldous Huxley, 1963, Philosophy, 185 pages. The acclaimed novelist and critic describes his personal experimentation with the little-known drug mescaline and explores the nature of visionary experience, in an omnibus

Physician, Heal Thyself-- , John Marco Allegro, 1985, Body, Mind & Spirit, 93 pages. Many people believe faith healing to be the orphan child of mainline Christianity, adopted by bible-thumping fundamentalists and the electronic evangelists, practiced under

Pharmacotheon Entheogenic Drugs, Their Plant Sources and History, Jonathan Ott, Albert Hofmann, Feb 1, 1997, , 640 pages. .

All manner of men , John Marco Allegro, 1982, Medical, 158 pages. .

Not in His Image Gnostic Vision, Sacred Ecology, and the Future of Belief, John Lamb Lash, Nov 15, 2006, Religion, 464 pages. Basing much of Not in His Image on the Nag Hammadi and other Gnostic writings, John Lamb Lash explains how a little-known messianic sect propelled itself into a dominant world

The Vestibule , Andrew Rutajit, Apr 1, 2007, Religion, 148 pages. Andrew frequently writes about Christianity and its occult (or hidden) characteristics. This book will shed new light upon the popular (modern) interpretation of the Bible and

The chosen people a study of Jewish history from the time of the exile until the revolt of Bar Kocheba, sixth century B.C. to second century A.D., John Marco Allegro, 1972, History, 320 pages.

Black & White edition, second printing. Christianity and the Piltdown Hoax (one of the largest academic scandals in history) share many similarities: In both stories the information was constructed and then salted into the information stream, and, through the word of noted scholars, presented as fact, the truth. Scholars have egos and once committed to their ideas through scholarly publications, faculty meetings, and conferences, have difficulty seeing, hearing, or even appreciating an adverse view. To waver from a strongly held opinion could spell academic ruin and withdrawal of acclaim. This leads to lively debate, counter stories, and even character assassination if one side or the other is being out trumped in the symbolic mêlée. Jan Irvin (The Holy Mushroom) has captured what we might call an "anthropology of clarification" regarding whether or not mushrooms, and mind-altering substances in general, played any role in the development of not only Judaism and Christianity but the total culture in play at that time. It is now recognized in many academic communities (anthropologists, sociologists, psychiatrists, psychologists) that sufficient evidence exists of the importance of these substances, both textual and visual, to say "yes" in very large letters. It is no longer theory. The questions Irvin asks are these: "If mind-altering substances did play this major role, then how would this affect our interpretations of the Bible and the Qur'an? Would this shed light on the origins of mystical experiences and the stories, for example Abraham hearing voices and Ezekiel's convenient visions? What would this suggest about the shamanic

behavior of Jesus? What impact would this have on organized religion?" These are bold questions. This is a very useful volume for those interested in the Holy Mushroom and the politics of truth. Detailed and wonderfully illustrated; great bibliography. ~ Professor John A. Rush, Sierra College

In re-examining the rift between the late Dead Sea Scroll scholar John Marco Allegro and late amateur mycologist R. Gordon Wasson, "The Holy Mushroom: Evidence of Mushrooms in Judeo-Christianity" author Jan Irvin seeks not only to re-open a scholarly dialogue concerning the use of entheogens in Judeo-Christianity, but also to prove that entheogenic mushroom usage had been an integral part of these Abrahamic religions up to and possibly through the middle ages.

The study first starts off with an analysis of the missives between Wasson and Allegro pertaining to the Plaincourault fresco and Allegro's theory, as presented in his "The Sacred Mushroom and the Cross", that the fresco is but one piece of evidence highlighting the connection between Christianity and the holy mushroom. This thesis was in contrast to Wasson's own, which was that mushroom usage was indeed a part of Judeo-Christianity but did not extend anywhere past circa 1000 BCE, and that the Plaincourault fresco was merely a "stylized Palestinian tree".

Specific emphasis has been placed on the entheobotanical citations that Allegro used throughout "The Sacred Mushroom and the Cross" in order to detail what errors were actually his and which were those of the authors whom he referenced. As Allegro took the brunt of the blame for the incorrect information contained within the citations of, but not limited to, the chemical constituency of the *amanita muscaria* (fly-agaric) mushroom, this portion of the book is of particular importance in attempting to comprehend the larger concept that Allegro was presenting.

Every entheogen historian needs to read this book, to see how the field has been distorted and prematurely limited by too much uncritical respect for Wasson. The strange case of Wasson and Allegro is inherently interesting, and I expect the casual reader of entheogen history to find this investigation and correction every bit as interesting as I did ever since I began investigating and unravelling what exactly Wasson wrote.

Why should anyone care about some esoteric nitpicks about what Allegro and Wasson wrote? This is the most interesting subject, because the history of this scholarship shows how entheogen scholarship has gone dreadfully wrong in the past, and how we need to fact-check every statement and assumption by even the most renowned scholars such as Wasson, and Allegro, and I now add T. McKenna.

The most important subject in the world is the question of to what extent were visionary plants used throughout Christian history. This book provides the right kind of evidence and argumentation to reverse the refusal to countenance that question, a refusal for which the exagerratedly venerated hero Wasson is largely to blame. There is a great abundance of evidence in support of the maximal entheogen theory of Christian history, which can be readily seen if one ignores Wasson's efforts to stymie the investigation. Examining the entire issue of use of all visionary plants in all religions in all eras, including all forms of evidence, it is now a certainty that Christianity has centrally incorporated visionary plants all throughout Christian history -- the question is no longer "did Christians use entheogens?"; the question has become "to what extent did Christians use entheogens?"

If you have followed (or heard a little about) the controversy surrounding John Marco Allegro then this book "The Holy Mushroom" is a good book to read. It recounts events and reprints articles and letters to newspapers which were printed in the years following the publishing of John M Allegro's book *The Sacred Mushroom and The Cross: A study of the nature and origins of Christianity within the fertility cults of the ancient Near East*

i enjoyed this book , although it wasn't what i expected. I was expecting a little bit more about the actual mushrooms and Christianity itself, not just the argument between Allegro and Wasson. I would also recommend buying the colored edition, i bought the black and white copy hoping to save money but it wasn't worth it, you can hardly see the details of the images , there's a section of the book that has numerous pictures of mosaics, frescoes, and paintings showing mushrooms in

churches. I also would recommend reading Allegro's book *The Sacred Mushroom and the Cross* before reading this book.

The Sacred Mushroom and the Cross (subtitled "A Study of the Nature and Origins of Christianity Within the Fertility Cults of the Ancient Near East") is a 1970 book about the linguistics of early Christianity and fertility cults in the Ancient Near East. It was written by John Marco Allegro (1923–1988).[1][2]

The book relates the development of language to the development of myths, religions, and cultic practices in world cultures. Allegro believed he could prove, through etymology, that the roots of Christianity, as of many other religions, lay in fertility cults, and that cult practices, such as ingesting visionary plants (or "psychedelics") to perceive the mind of God, persisted into the early Christian era, and to some unspecified extent into the 13th century with reoccurrences in the 18th century and mid-20th century, as he interprets the Plaincourault chapel's fresco to be an accurate depiction of the ritual ingestion of *Amanita muscaria* as the Eucharist. Allegro argued that Jesus never existed and was a mythological creation of early Christians under the influence of psychoactive mushroom extracts such as psilocybin.[1]

The book has been described as "notorious" and as "one of the strangest books ever published on the subject of religion and pharmacology".[4] There was a media frenzy when it was published at the dawn of the 1970s. This caused the publisher to apologize for issuing it and forced Allegro's resignation from his university position.[1][5] Judith Anne Brown suggested that the book was "difficult to read and difficult to summarize, because he follows clues that criss-cross different cultures and lead into many-layered webs of association." [5] Mark Hall writes that Allegro suggested the scrolls all but proved that an historical Jesus never existed.[6] Philip Jenkins writes that Allegro was an eccentric scholar who relied on texts that did not exist in quite the form he was citing them, and calls *The Sacred Mushroom and the Cross* "possibly the single most ludicrous book on Jesus scholarship by a qualified academic." [7]

An elliptical reference to Allegro's theories is made in Philip K. Dick's final 1982 novel, "The Transmigration of Timothy Archer." In that book, Bishop Archer (based on Phil's real-life friend, Bishop James Pike) talks about exciting research being done with the Dead Sea Scrolls, and how it involved them eating some kind of mushroom. Archer, just like his real-life counterpart Pike, later dies in the desert, having gotten lost while attempting to find Qumran and do his own first-hand research.

Recent studies of Allegro's work have given new supporting linguistic evidence and led to calls for his theories to be re-evaluated by the mainstream.[8][9] In November 2009 *The Sacred Mushroom and the Cross* was reprinted in a 40th anniversary edition with 30-page addendum by Prof. Carl A. P. Ruck of Boston University.[10] A far more articulate exposition of Allegro's insights into early Christianity and his discoveries studying the Dead Sea Scrolls was published in his 1979 book *The Dead Sea Scrolls and the Christian Myth*.

J. R. Irvin, with Jack Herer, *The Holy Mushroom: Evidence of Mushrooms in Judeo-Christianity* – A critical re-evaluation of the schism between John M. Allegro and R. Gordon Wasson over the theory on the entheogenic origins of Christianity presented in *The Sacred Mushroom and The Cross* (Gnostic Media Research & Publishing, 2010) ISBN 978-0982556207

John Allegro's revelation of the sacramental role of a sacred mushroom in the ancient religions spanning the agrarian region from Mesopotamia to the Near East was immediately and unfairly rejected by a chorus of scholars less competent than him, but continuing research into early Christianity and the mystery religions of the Greco-Roman world and their perpetuation in alchemy and European folkloric traditions has vindicated the correctness of his discovery.

Jan Irvin has produced a most thoughtful and valuable account of debate around the use of hallucinogenic mushrooms in early Christianity. Irvin's careful account of the main protagonists, their sources and intellectual motivations shows the importance of continuing research

on this significant moment in early Christian thought, as well as how academic research itself is affected by the cultural attitudes of the day. In adducing new textual evidence and showing the iconographic prevalence of the mushroom motif Jan Irvin is to be warmly congratulated; all serious scholarship for the future will have to take account of his achievement.

Why should we be surprised or shocked by the idea that people of all eras and cultures have used hallucinatory drugs to attain exalted states of consciousness, which they take to mean divine understanding? In *The Sacred Mushroom and the Cross* John Allegro tried to show that this idea was built into the language and thought of religion from the very earliest times, and was still evident in the language and thought of the first Christians.

When survival depended on the fertility of the earth, and fertility was a gift of the gods, people sought to promote fertility by appealing to divine power. The swiftest and surest way to know the mind of god was through the use of herbal drugs. Throughout all ages and across all continents, priests and shamans have used entheogenic drugs in religious rituals. One of the chief sources of these drugs was fly agaric, *Amanita muscaria*, the sacred mushroom.

John Allegro believed that Judaism and Christianity were no exception. He held that many biblical stories and sayings derived from earlier fertility cults based on the use of the sacred mushroom. He discerned mushroom epithets behind many stories, names and phrases in the Old and New Testaments, either elaborated into folk tales or deliberately hidden in names and incantations. Embedded in different contexts, and often misunderstood in translation, they still carried messages for those who would look for them.

His evidence was linguistic. Starting with Greek and Semitic names, phrases, themes and stories from the Old and New Testaments, he followed them back through Phoenician and Akkadian to the earliest known writings – those of Sumer in the third millennium BCE. Although the precise form and interpretation of words changed with inflection and context in different languages, he found that the basic phonemes, the building blocks of words, carried their root meaning from one context to another. So by tracing the development of words we can trace the intertwining evolution of language, culture and religion.

The Sacred Mushroom and the Cross met outrage and derision. Part of the problem lay in common revulsion at the idea of linking Christianity to primitive fertility cults. The idea that the New Testament was a cover story, deliberately designed to transmit occult knowledge to a particular sect without the authorities realising it, seemed improbably complicated. Also, Allegro based his evidence almost entirely on language study, and not enough was known about Sumerian to make a solid case. Had he given more attention to investigating the surviving cultural and artistic expressions of “Christian” fertility cults, he might have convinced more people of the strength of his argument.

But now other types of evidence are coming forward to show that elements of the ancient religion survived at least into medieval times, where they were widely accepted in pagan and Christian folklore and religious practice, if not openly condoned by the established Church. For example, a fresco in a thirteenth-century church at Plaincourault, France, shows *Amanita muscaria* as the Tree of Life. Allegro used it as an illustration to *The Sacred Mushroom and the Cross*, but in the outcry against the book even this obvious reference to mushroom veneration met denial.

Starting with the Plaincourault fresco, Jan Irvin sets out to justify John Allegro’s stance and to explore the objections to it. As I explained in the biography *John Marco Allegro: The Maverick of the Dead Sea Scrolls*, the main doubts about Allegro’s theory are whether the New Testament could deliberately conceal a secret code about mushroom usage, and the need to further substantiate Sumerian word connections. In the light of Irvin’s findings, there can now be little doubt that entheogenic drugs were used to attain divine understanding in Christianity as in other religions. I also think it is worth questioning whether mushroom lore was as secret as Allegro assumed it to be: lost in translation, perhaps, but not lost on the early followers of the cult, for whom the symbolism of the holy mushroom was a guide to revelation. In this book Jan Irvin subjects both sides to

courtroom-like scrutiny, and adds powerful new evidence to help fill the gaps in our understanding of the origins of religion.

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