

**H.309: An act relating to decriminalizing certain chemical compounds found in plants and fungi that are commonly used for medicinal, spiritual, religious, or entheogenic purposes**

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# Impact of psychedelic plants and fungi on human behavior

“Psychopharmacological properties of psilocybin could have had direct effects on the adaptation of early humans to their environment by enhancing their ability to live in highly social cooperative communities and participate in collaborative activities with shared goals and intentions. This human niche expanded the core of hominin sociality through collective intentionality, hyper cooperation, cultural transmission and innovation, teaching, and more recently, language ([Boyd et al., 2011](#); [Sterelny, 2012](#); [Gamble et al., 2014](#); [Tomasello, 2014](#)). The emergence of these distinctively human capabilities occurs across our evolutionary history and involved a pattern of socio-cognitive niche construction predicated on a cumulative and ratcheting culture alongside substantive neurological and behavioral plasticity ([Iriki and Taoka, 2012](#); [Whiten and Erdal, 2012](#); [Fuentes, 2015](#)).”



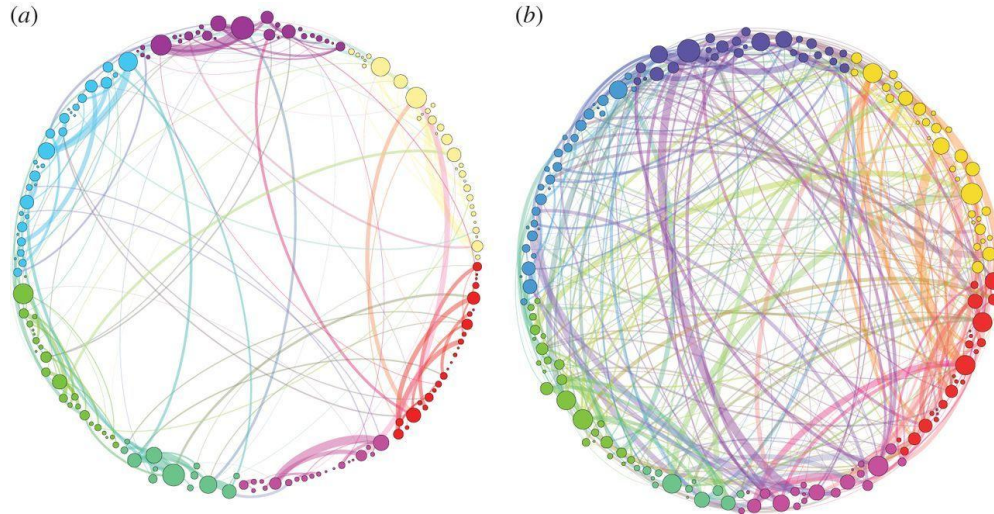
[The Rock Art of Africa](#)



# Impact of psychedelic plants and fungi on human consciousness

The interaction of psychedelics with the innate structures of the human brain produces novel forms of information and integrative cognitive processes ([Carhart-Harris et al., 2014b](#); [Froese, 2015](#); [Gallimore, 2015](#)). This suggests that psychedelic substances operated as environmental factors selecting for an enhanced capacity for specific forms of information processing.”

[Frontiers | The Mechanisms of Psychedelic Visionary Experiences: Hypotheses from Evolutionary Psychology | Neuroscience](#)



“Psilocybin disrupts the normal organization of the brain with the emergence of strong, topologically long-range functional connections that are not present in a normal state.”

“The psychedelic state is associated with a less constrained and more intercommunicative mode of brain function, which is consistent with descriptions of the nature of consciousness in the psychedelic state.”

[Homological scaffolds of brain functional networks | Journal of The Royal Society Interface](#)

# Psilocybe mushrooms

At the [Center for Psychedelic and Consciousness Research](#), researchers will focus on how psychedelics affect behavior, mood, cognition, brain function, and biological markers of health. Upcoming studies will determine the effectiveness of psilocybin as a new therapy for opioid addiction, Alzheimer's disease, post-traumatic stress disorder (PTSD), post-treatment Lyme disease syndrome (formerly known as chronic Lyme disease), anorexia nervosa and alcohol use in people with major depression. The researchers hope to create precision medicine treatments tailored to the specific needs of individual patients.



# Ayahuasca

“Ayahuasca” refers to a medicinal brew with the main ingredient being the ayahuasca vine (*banisteriopsis caapi*). The vine is cooked, usually in combination with at least one other admixture plant, to produce a brown liquid that is consumed in healing ceremonies led by Amazon healers, called ayahuasqueros. The effects of the brew vary greatly depending on which admixture plants are used in its preparation, how the curandero runs the healing ceremony, and a number of more complex and mysterious aspects.”

“Ayahuasca is not just a ‘drug’ or ‘medicine’ that acts on a passive recipient; it is a relationship involving many factors, including the intention of the drinker, and the role of the curandero, who uses his/her experience and relationship with the spirit of ayahuasca (as well as other plants) to increase, decrease, and guide the depth of the healing.”

[Ayahuasca Foundation - What is Ayahuasca?](#)





# Peyote

“Archeological evidence shows that peyote has been used in North America for over 10,000 years. Plant remains have been found in human sites dating from 8,500 BC. The ancient Colima culture of 2,000 years ago has prolific art showing the use of peyote. Peyote came to European attention when Hernan Cortes conquered the Aztec civilization of central Mexico in 1559. His appointed archbishop, Juan de Zumarraga, searched throughout the empire for information about their civilization and burned thousands of documents, including a tremendous store of knowledge of plants and medicines.”

“Although peyote was repressed, it continued to be used secretly by healers and shamans, and more openly by remote tribes including the Yaqui, Cora and Tepecano. Two tribes in particular, the Huichole and the Tarahumara have carried the peyote tradition up to the present as a central, dominant feature of their culture.”

[Oklevueha Native American Church – PEYOTE – THE FLESH OF GOD](#)



[Oklevueha Native American Church – ONAC Sacrament – Peyote](#)

# Iboga

“Iboga (Tabernanthe iboga), also known as Black bugbane, is a perennial rainforest shrub and psychotropic, native to western Africa. Iboga stimulates the central nervous system when taken in small doses and induces visions in larger doses.

## *Traditional use*

The Iboga tree is the central pillar of the Bwiti religion practiced in West-Central Africa, mainly Gabon, Cameroon and the Republic of the Congo, which utilises the alkaloid-containing roots of the plant in a number of ceremonies. Iboga is taken in massive doses by initiates when entering the religion, and on a more regular basis is eaten in smaller doses in connection with rituals and tribal dances, which is usually performed at night time.

[iboga bwiti Nature Culture Ebando gabon central africa](#)

“Ibogaine is one of the most promising psychedelics for addiction. Few people have heard of it, it’s illicit in the U.S., and nobody does it for fun. It’s not pleasant. It could kill you. But for extinguishing addiction—and a range of other issues—many people swear there’s nothing like it. The drug [hails](#) from a shrub called Tabernanthe iboga, which is native to Central Africa. Since at least the 1800s, members of the Bwiti religion in Gabon have eaten iboga bark shavings during initiations and coming-of-age ceremonies; those who consume it [report](#) visions of and contact with their ancestors and even God. The wider world encountered the hallucinogenic plant in the form of ibogaine, a compound extracted from iboga bark and packed into a pill.”

[Inside Ibogaine: A Promising and Perilous Drug for Addiction | Time](#)



[Iboga: Basic Info | Tabernanthe iboga | Psycheplants | ICEERS](#)



TABLE 1

Selected societies from all over the world that employ psychedelics acting on the serotonergic system.

Region	Subregion	Culture	Species employed	Common name	Main psychoactive principles	References
Africa	West Africa	Fang	<i>Tabernanthe iboga</i>	eboka	ibogaine, ibogamine	<a href="#">Rätsch (2005)</a>
Africa	Eastern Africa	Maasai	<i>Acacia nilotica</i>	olkiloriti	dimethyltryptamine (DMT), tetrahydroharman	<a href="#">Sobiecki (2002)</a>
Middle East	Middle East	Iran	<i>Peganum harmala</i>	haoma	harmine, harman	<a href="#">Flattery and Schwartz (1989)</a>
Asia	East Asia	Chinese	<i>Gymnopilus junonius</i>	xiàojùn	psilocybin, psilocin	<a href="#">Zhang and Greatrex (1987)</a>
Europe	Southeastern Europe	Greeks	<i>Claviceps</i> spp.	kykeon	ergometrine, ergotamine	<a href="#">Samorini (2019)</a>
North America	Arctic and Subarctic	Ojibwa	<i>Lophophora williamsii</i>	peyote	mescaline, pellotine	<a href="#">Barnouw (1950)</a>
Middle America and the Caribbean	Central Mexico	Mazatec	<i>Psilocybe</i> spp.	ndi xi tjo	psilocybin, psilocin	<a href="#">Estrada (1989)</a>
South America	Amazon and Orinoco	Tukano	<i>Banisteriopsis caapi</i> + <i>Diplopterys cabrerana</i>	yagé	harmine, harmaline + DMT	<a href="#">Jackson (1983)</a>
South America	Southern South America	Mataco	<i>Anadenanthera colubrina</i> var. <i>cebil</i>	cebil	DMT, 5-MeO-DMT	<a href="#">Dijour (1933)</a>

# Decriminalize plant and fungi used for medicinal, spiritual, religious, or entheogenic purposes

[H.309](#) removes from the definitions of “hallucinogenic drugs” and “regulated drug” the following plants, fungi, and associated chemical compounds:

- (i) peyote;
- (ii) ayahuasca;
- (iii) mescaline;
- (iv) psilocybin or psilocin;
- (v) ibogaine;
- (vi) N,N-dimethyltryptamine; or
- (vii) any plants or fungi containing the substances listed in subdivisions (iii)–(vi) of this subdivision (B).

# Promoting recovery and restoring balance through empowerment

“Once dismissed as a fringe, counterculture vice, psychedelics are rapidly approaching acceptance in mainstream medicine. These drugs [uniquely change the brain](#), and a person’s awareness of experiences, in the span of just a few hours. This fast-acting shift could be useful in mental-health treatments, and research is already supporting this notion. Just one dose of psilocybin, the active ingredient in magic mushrooms, was recently shown to [ease depression and anxiety](#) in cancer patients—an outcome that lasted for years after their trip. Researchers are recognizing that psychedelics can provide a radical new approach to mental-health treatments at a time when innovation is desperately needed.

For addiction in particular, the need has never been greater. More Americans died from drug overdoses last year than ever before, aggravated by the COVID-19 pandemic. Weekly counts of drug overdoses were up to 45% higher in 2020 than in the same periods in 2019, according to [research](#) from the U.S. Centers for Disease Control and Prevention published in February. Available treatments can’t meet the need. They aren’t effective for everyone, may require long-term adherence and are sometimes addictive themselves.”

[Inside Ibogaine: A Promising and Perilous Drug for Addiction | Time](#)

