

Apresentação do Dossiê “Sabedorias Enteogênicas e Filosofias Psicodélicas”

Presentation of the Dossier “Entheogenic Wisdoms and Psychedelic Philosophies”

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The article entitled "**Genealogía del Pharmakon: los Usos Filosóficos de las Sustancias Psicodélicas**" presents a genealogical investigation of perception-enhancing drugs, with an emphasis on the notions of "provenance" and "emergence" rather than historical origins, in order to understand the regimes of control over bodies and minds imposed by prohibition policies. The authors draw on the works of Nietzsche and Foucault to examine aspects that have been little explored in psychedelic studies, such as the reflexive, artistic and cultural uses of substances that liberate consciousness.

The article entitled "**Psicodelia enquanto Revolução Molecular: o Agenciamento de Modos de Pensamento e Expressão a partir das Experiências Psicodélicas**" presents an approach to psychedelia based on the ideas of Deleuze and Guattari. Through a critical analysis based on the concepts of agency and molecular revolution, the authors show how psychedelic experiences challenge conventional representative schemes and open up subjectivity to new modes of existence.

The article entitled "**Psicodélicos e Esquizoanálise: Por uma Filosofia Crítica da Produção de Subjetividade**" describes the relationship between the politics of subjectivity and psychedelics, as well as proposing the creation of new forms of subjectivity as a refusal of the status quo and affirmation

of singular ways of life. The authors highlight the indispensability of collectively updating subjective inventions and think of psychedelics as tools for desire to find new becomings.

The essay entitled "**El Teatro y la Enfermedad: la Viaje a la Sierra de los Tarahumaras de Antonin Artaud**" presents reflections on dualities such as health and illness, life and death, light and shadow, sacred and profane, by transcending ambivalences in the unity of the dance of the sun. For the author, the Tarahumaras' conceptions of divinity as a transcendent being who reconciles cosmic polarities contrast with Artaud's view of Western culture as a plague to be cured by peyote.

The article entitled "**Arte e Erotismo na Contracultura Psicodélica dos anos de 1960/70 pelo viés dos Cominhos**" demonstrates the criticality of psychedelic artists. The author understands that the psychedelic counterculture that emerged around 1964, influenced by the motto Peace and Love, promoted free love and a more naturalistic personal morality, as well as questioning sexual norms and generating debates about gender, politics and race. In this vein, artists sensitive to the above issues represented eroticism and the mentality of the time in a provocative way, as well as facing persecution from conservatives who tried to repress the movement.

The article entitled "**Despertar e Expansão de Novas Consciências**" proposes an innovative approach to the context of psychedelic experiences by highlighting the creation of inclusive sensory gardens for non-living people in public spaces. As well as promoting inclusion, the authors emphasize the importance of these gardens in environmental preservation and ecological education. According to them, the initiative can be seen as an excellent opportunity for therapeutic practices with psychedelics, spontaneous meditation experiences and mystical practices without the need for drugs.

The essay entitled "**A Viagem Embriagante do Amor no Sufismo**" analyzes amorous intoxication in Sufi mysticism and considers psychedelia to be accessible through endogenous substances, practices such as prayers, sacred chants and poetry. The author establishes connections between love and expanded states of consciousness that produce union with the Divine. Noteworthy is the multilingual bibliographic base that correlates poetry and Islamic mysticism in a work that reflects on the ideas of Arab authors, including poets, philosophers and mystics.

The essay entitled "**Psicodelia e o Exterior: a Farmácia do Xamã**" suggests that psychedelia goes beyond mental dimensions and questions the centrality of expanded consciousness. Ascetic philosophy, criticized by Nietzsche, Derrida and Denise Ferreira da Silva, seeks a pure consciousness, but always depends on external artifacts such as the pharmakon. In this sense, the author compares the shamanic experience, which allies itself with "master plants" to explore exteriority, with the traditional Western view focused on interiority.

The essay entitled **"O Inconsciente Tânato-Vitalista: Quase-Morte e Experiências Conectivas na Medicina Ancestral Amazônica"** presents the similarities between mystical experiences and anomalistic encounters in Amazonian entheogenic practices. For the author, these experiences are inseparable from the Amerindian worldview and the "psychedelic event" during trance. The study in question seeks to problematize the connective experiences in Amazonian shamanic rituals by analyzing them in the light of the notion of the "tantalizing-vitalist unconscious".

The article entitled **"Nietzsche, Fischer and Yãkoana: Ways of Conjuring White-Rational Realism through Psychedelics"** explores how diverse readings can avoid exclusivity in decoding reality. The author begins with Nietzsche and his critique of the hegemony of Western rationality, moves on to Mark Fisher and his idea of an acid communism, and considers various possible metaphysics. He concludes with a case study based on Kopenawa, analyzing Yanomami animism and the shamans' relationship with the spirits of the forest, mediated by the psychedelic yãkoana.

The article entitled **"The Coca Plant: Gendered Conversations with a Totemic Persona"** examines the persistence of the Coca plant as a vital interlocutor for indigenous and rural communities in the Andes. For the authors, Coca comes to be thought of as a persona within a complex network of totemic interweavings and plural ontologies, by highlighting its gendered agency in social, therapeutic and spiritual practices: this perspective underlines the interconnectedness of gender rather than an essential femininity, which promotes meaningful dialogues between humans and non-humans.

The essay entitled **"Oralidade, Texto Escrito e Práticas Discursivas no Contexto do Daime"** investigates the main agents and institutions involved in the production of enunciations of the Daime doctrine. Inspired by the Foucaultian approach to discourse as a social practice, the author examines how different individuals occupy positions of authority in proposing truths in the Daime universe. Her analysis reveals the mechanisms of knowledge-power that operate in the micro-political sphere of the Daime as a religious practice, as well as highlighting the importance of orality and the written text in the production, circulation and functioning of discourses in Daime institutions.

The article entitled **"Processos de Saúde, Doença e Cura no Santo Daime: Reflexões sobre a Linha de Arrochim"** proposes an analysis of the evolution of the Daime doctrine, from its foundation to the development of healing work by the Raimundo Irineu Serra Spiritual Emergency Room. The author uses a literature review, analysis of interviews and critical reflection to address issues such as healing mediated by drink, the concept of merit to receive such cures and rituals in the daime context, as well as outlining a logical path from the foundation to the institutionalization of these practices.

The article entitled: **"Filosofia na UDV: Imaginários do Panenteísmo, Hermetismo e Hermenêutica"** deals with the influence of Udvist cosmology on the ethical and epistemological

elements present in the União do Vegetal (UDV). The panentheistic view of nature, the teachings of Hoasca and the relationship with nature are highlighted as factors that shape the ethics and search for knowledge of UDV members. In addition, Ayahuasca is seen as an essential tool for the spiritual development of disciples, stimulating memory and the ethical relationship between duty and obedience, although this must be seen critically within the limitations of the religion itself.

The article entitled "**Pela Incorporação do Conceito de Matrix no Paradigma Psicodélico**" proposes the inclusion of an indispensable element for the better analysis and care of psychedelic experiences. The author traces a genealogy of the notions of set, setting and matrix from the studies of Betty Eisner, as well as highlighting the critical and creative potential of the matrix to break cycles of exclusion in the current psychedelic renaissance.

The article entitled "**Que es Metanfetáfísica: Prolegoménos a una Ontología Psicodélica**", highlights the psychedelic status of phenomenological ontology. The author takes up the Platonic gesture of postulating a beyond-of-being, but instead of associating this beyond with a foundation, he identifies it as an absolute beyond. The world, in turn, is seen as a simulacrum, a psychedelic proliferation of appearances without a model. In this way, metanphetaphysics redefines the traditional conceptions of being and reality.

The essay entitled "**Journey Through the Psyche: Exploring Love, Parallel Dimensions, and the Mysteries of Consciousness**" describes how psychedelic experiences transcend common perceptions by unveiling cosmic interconnectedness. The authors suggest that the use of entheogens such as peyote and ayahuasca facilitate perceptions that align with quantum physics and multiverse theories. They compare dream states and ecstasy as portals to other realities and discuss encounters with interdimensional beings, highlighting that love transcends known reality and, finally, beckoning towards a global elevation of consciousness through meditative practices.

The article entitled "**Enteogenia e Psicodelia: as Filosofias da Ancestralidade nas Revoluções Científicas**" proposes a revolutionary approach that examines the correspondence between traditional shamanism and philosophical ideas to decolonize psychedelic science. Based on plural ontologies, ancestral epistemologies, ethics of resistance and politics of freedom, the authors criticize the colonialism intrinsic to the scientific method and defend the role of wisdom traditions in the revolution of psychedelic paradigms.



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