

3.1 Option 1: Drugs

3.1.1 Absolutely legitimate

Absolutely legitimate

It is

To use drugs

To get the best

Out of life

And avoid the worst

This does not have to

Serve mankind

And not my genes

It leads to nowhere

Never mind

This serves only

The transition

From existence

To non-existence

As pleasurable as can be

With as little pain as can be

My only genuine interest

Break out from being a slave

Of my genes

Which want me successful

To propagate themselves

Break out from being a slave of society

Which wants me successful

To perpetuate itself

Drugs cheat my genes

And society

By giving rewards

Independent of success

Which is just fine
If only
I can feel
The sexual excitement
And climax
Not once every now and then
But all the time

And then die
Without any suffering

3.1.2 Evaluating drug

The purpose of medicines is to cure or ameliorate diseases. The purpose of drugs is to have an effect on the mind. Some drugs are medicines, others not.

The brain is a biochemical pudding, and to give it a better flavor by supplying some drugs in principle is a legitimate concern.

But it is necessary to differentiate. Some drugs, one can use for decades, other drugs initiate an accelerated decline in the quality of a user's existence.

But then, the quality of everybody's existence declines anyway, and under certain circumstances, the acceleration may be acceptable.

Furthermore, drugs have individual and social effects, and an evaluation from either perspective may yield contradictory results.

Alcohol can drowse disappointment, which potentially is a positive effect. But alcohol also causes cognitive impairment, which is a decline. Alcohol leads to a variety of social problems, including dumb and aggressive behavior. But widespread alcohol consume may be easier to manage than sober extreme fanaticism, religious or otherwise, as a result of sexual frustration. Alcohol makes people feel good, and it makes them stupid. Let them drink. Sober loser's intelligence is potentially more dangerous. And if a good number of men opt out of sexual competition by deciding for alcohol, the competition among the rest may turn less malicious as anyway, there are enough female targets. Alcohol is not a drug for me, though.

Among all drugs, marijuana and other forms of cannabis are are easiest to recognize as beneficial. Cannabis usually makes people contented with their existence.

There is enough thrill in modified perception to not intensely yearn for change. Cannabis also makes people peaceful and behave civilized, so it is really hard to understand why this drug, in particular, has been banned. Cannabis also has a great potential to enhance sexual experience. And of all drugs, it has the least negative impact on brain physiology. There even has been promising research in marijuana's use to halt Alzheimer's, and to ameliorate epilepsy.

Ecstasy and related empathogens also make people more peaceful, so any enlightened society would have a good case to tolerate them. Long-term effects on the brain are still not properly determined.

On the other hand, dopaminergic drugs such as amphetamines, crystal meth, ice, cocaine, crack, etc have been shown to have a destructive effect on the reward physiology of the brain. Dopaminergic drugs feel great, and they sexualize in a most exciting manner, but they also greatly diminishes a person's potential for good feelings otherwise derived from life. Governments should legalize cannabis to counteract the attractiveness of meth. Government should also legalize the chewing of coca leaves as a manageable stimulant.

Anyway, humans are much better adapted to the use of traditional drugs like cannabis, coca leaves, and morphine, than they are to synthetic drugs.

Sexual enhancement agents are a category of drugs that usually is not included in overviews like the one you are reading. But because sexuality is the primary natural avenue to make us feel good, substances like dopaminergic medications, yohimbe, and testosterone or testosterone modulators like tongkat ali also deserve mention.

Dopaminergic medications are different from dopaminergic drugs. Dopaminergic drugs like amphetamines and cocaine and all their concentrations feel good on their own. Dopaminergic medications on their own actually do not feel good. They cause drowsiness and even nausea. But if one engages in sexual activity, more excitement than usual is derived. However, effects wear off rather fast.

Yohimbe causes agitation similar to amphetamines but without the amphetamine-typical feeling of being the greatest. Hard erections happen on minimal physical or mental stimulation, but orgasms tend to be weak. The overall effect on health is probably negative.

Testosterone or anabolic steroids enhance libido and sexual excitement, and aggressiveness, in an unpredictable manner. The hormonal system is harder to control than the dopaminergic one. Both, sexual agitation and rages, can happen seemingly out of the blue. And there are many physiological disadvantages in messing with hormones directly.

Tongkat ali is a herbal testosterone modulator that has been used in Southeast Asia since ancient times as an aphrodisiac. It's immediate effects are mild (just as those of direct testosterone applications like patches), but up-regulated testosterone levels and increased sexual motivation have been documented in mice and men. It's probably the safest substance of all that are mentioned in this article, and it's legal.

The ultimate drug, even more important than marijuana, of course is morphine. No sensible life plan should exclude it's use. Morphine makes you feel good, whatever your actual circumstances. Since Paracelsus, and for millenia before him, morphine has been the most valuable substance of physicians and apothecaries. Morphine cannot be praised enough, and as a matter of fact, its medieval name was laudanum (from Latin "laudare" to praise).

Still until now, in Western hospitals, no cancer patient dies without being on morphine for days and weeks on end.

Nevertheless, the general population seems more aware of the downsides of morphine than of its extreme value.

Yes, morphine is addictive, and some of the positive effects wear off. It's also fairly easy to overdose and die, but I judge this feature positive rather than negative.

Morphine dulls pain, causes a measurable amount of euphoria, and makes imaginations very vivid. Imaginations are usually pleasant. There is relatively little impact on cognitive function.

I'd love to plan morphine for the last five years or so of my life. It would be the best available assurance for a comfortable death.

3.1.3 Drugs and religions

Drugs and religions are intertwined in multiple ways, to say the least.

Many an analysis on how drugs and religions relate to each other is true. Yet another analysis which looks at drugs and religions from a different perspective, is also true. The two views may have absolutely nothing in common. As if this were a manifestation of, and proof for, the multiverse.

Animist religions often hold drugs in high esteem, and typically, the medicine man or shaman is the second most powerful person in an animist tribal society, after the chief.

Psychedelic drugs change perceptions, and immerse a user into a world in which he is less in control, making him susceptible to miraculous concepts.

From a different perspective, Karl Marx famously noted that religion is opium for the masses. Marx probably had Christianity in mind, and possibly Christianity's siblings Islam and Judaism. These three religions make people complacent. Because they hope for the good life after death, they don't expect much as long as they are actually alive. They can easily be ruled because priests tell them that if they protest against the miserable conditions they are kept in, or against the powers that be, they will endanger the privileges of paradise.

As an illusion, religions can be worse than street drugs. At least, street drugs feel good, here and now. Of course, they are not healthy in the long term. And the happiness they provide is no match for the happiness available through sexual activity. They also are highly illegal in many countries.

But the gratifications of drugs are in the real world. They can make happy.

On the contrary, the redemption of the rewards of major religions is promised for when we have died already. This is a debt that is unlikely to ever be paid. Unfortunately, only when they are dead, people could realize that there is no paradise, and that they were subjected to trickery.

On sergekreutz.org, on the other hand, a religious concept is introduced that teaches to maximize sexual activity in this life, with a belief that this builds karma, or a soul, that transcends human physical existence.

3.1.4 Mainstream monotheistic religions and drugs

Young people on the path from being a child to being an adult are biologically primed to search for excitement. Basically, the excitement they are primed to search for, is sexual. They are also primed to experiment, and easy to attract to things to which many of their peers are attracted.

If they are sexually frustrated, or at least, if their sense for excitement is frustrated, they easily become disciples of teachings that promise them a grand solution.

This is why mainstream Western religions need sexually repressive morals. In the social orders maintained by such religions, the more their sexual expression is curtailed, the easier it is to turn young people into fanatics. [1] Islam excels in this.

To be willing to sacrifice one's life and to become a suicide bomber is the ultimate in fanaticism. (youtube video see here) And a paradise in which a man who died as martyr will avail of an eternal stream of young beautiful virgins to play with, is the ultimate of a grand-solution promise. [2] [3]

As an alternative to sex, drugs can provide the excitement young people are looking for. Not that this would be a healthy solution. But young people who do find excitement through drugs are at least harder to instrumentalize for religious fanaticism.

References:

1 Allama Muhammad Baqir Majlisi, Celibacy is Condemned in Islam

2 Palestinian Media Watch, Palestinian Media Watch

3 72 Virgins and Boys

3.1.5 The drugs option

Drugs are a sensible option for those who cannot achieve a high degree of pleasure through sexual experience. All our states of happiness, and all success in pursuing pleasure, ultimately are brain-chemically derived.

Drugs are valuable tools to induce states of happiness when we can't have them sexually.

Even hard drugs, primarily those derived from opium, may be a sensible choice when we suffer from a terminal disease, or when, for whatever reason, we cannot expect to get back on track in life.

3.1.6 Vang Vieng, Laos – forget it

In the 90s and the first few years of the current millenium, Vang Vieng in Laos used to be a charming drug destination. If you search Google for Vang Vieng drugs, you will still be provided with links to outdated shit.

Fact is that the scene has become outright dangerous.

Sure, drugs ar still around quite openly, even after the August 2012 crack-down. And ordinary Laotian people in Vang Vieng are still quite accepting for the fact that Westerners do dope.

But in Laos, like everywhere in the world, you have the police. And as anywhere in the world, if you are involved with drugs, you have little recourse dealing with the police.

You can try your best to pay your way out. Now, in Laos, this indeed does often still work. But at a price.

But Laotian police are the most unfriendly anywhere in Southeast Asia.

Thai police are trained to smile when dealing with foreigners. Laotian police are trained to install fear, in Laotians and foreigners alike. And the Laotian police are more expensive, much more expensive to bribe than the Cambodian police, for example.

For even the smallest drug offence, expect to pay no less than 1000 US dollars to get of the hook. But 5000 is more likely, and they take 10,000 if they think they can get it.

They do not mind to keep you in a police cell for a few days to wait for your wire.

The Laotian police, even in Vang Vieng, do not search foreigners for drugs unless they know already that you are in possession.

And how they know? The common pattern in Asia anywhere is that the person who sells drugs to you is also the one who sells you to the police. Be especially wary of foreigners who live there and make a meager income managing local bars.

Foreign visitors tend to trust countrymen living there much more than locals. The police in Vang Vieng also know this.

These local residents are often in the hands of the police. They have no money, are often addicted to hard drugs, have usually overstayed their visas, and work without permit.

In Vang Vieng, such characters tell you that it's still ok with marijuana etc. They sell it to you, as happy pizza or joint, and they may claim that the owner of their venue has paid off the police.

Think of it yourself. A single drug-arrested foreigner is more money than such a bar or restaurant could earn in a month.

The foreign managers of "happy" venues are the ones selling you to the police.

But the Laotian police also go for smaller prey. Road traffic violations, for example. You can rent motorcycles in Vang Vieng. The rate is 30,000 Kip, if the bike is returned by 7 or 8 in the evening, or 60,000 Kip for 24 hours. The shop will keep your passport.

Of course, there are traffic rules in Laos. Drivers need a valid driving license. The motorcycle registration papers have to be with the driver. The vehicle needs to be insured. Side mirrors need to be present, and the lights working. And a helmet needs to be worn.

Practically no foreigner renting a bike in Vang Vieng conforms to all of this. And the police are there to shake you down.

The official ticket prices may not be as high as in the West. In Thailand, traffic tickets paid under the table typically cost half of the official price.

In Thailand, most violations officially cost 400 baht, so with a quick 200 baht, you are through in 10 minutes, and it's all smiles. The Thai police are always friendly. In Cambodia, even just a dollar or two will set you and your bike free. Cambodia is also the least efficiently policed country in Southeast Asia. In Indonesia, bribes are on par with official costs.

And in Laos? Police checkpoints are common. The police treat everybody as if they were drug trade big fish. And bribes, in comparison to official ticket prices, tend to cost double.

In Thailand, the police are wheels in the government apparatus. Police work has a lot to do with doing ones duty. But in Laos, the police are king. And Western girls running afoul with the law, especially on drug cases, better be willing to provide sexual services to police officers. Westerners are in Vang Vieng to be milked.

3.1.7 Who is against drugs?

Who is against drugs (those that are currently classified as illicit)?

Parents and governments.

Parents are against illicit drugs because they want their children to continue their (the parents') procreative strategy. This means, make their parents proud, and have children who then make their parents (and grandparents) proud. ^[1]

Children who achieve nothing in life, and who themselves have no children, are a loss for parents. After all the efforts and costs it has taken to raise them: nothing.

From the perspective of a young adult, it may make perfect sense to choose a path of life that ends after a short career in extremely satisfying morphine and heroin with a gentle, painless death.

From the perspective of his parents, it's a waste. Parents gain nothing from a child that chooses this kind of destiny.

Sons may die as heroes in wars, defending their country or democracy. They may die as martyrs or suicide bombers (youtube video see here) for their religion, or in protest against foreign occupation. Great for the ego of their parents, and no waste at all.

Or sons may be nothing special, but good procreators.

As long as they have offspring, the more the better, they have fulfilled their most important purpose, which is: to give grandchildren to their parents.

This is why most people are vehemently against their children becoming addicted to hard drugs, but don't mind if their parents do.

Which, once more, proves that parents have children for mostly egoistic motives. ^[2] ^[3]

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Governments are always against the kind of drugs, which, for precisely this reason, have become illicit.

Drugs that are a viable option for young adults to lead an unproductive life followed by an early, painless death, are totally against the interest of governments.

As children, all members of society are a cost factor. They also bind part of the productivity of their parents who typically are in their productive prime.

Once children are young adults, it's payback time. They are expected to work, earn money for themselves, and pay heavily into social security systems, be they formal or informal.

When young adults opt for hard drugs, they don't pay back. Not their parents, not society as a whole. In the contrary, they continue to be a cost factor. And a public order risk. Governments are not against opiates and other drugs they have made illicit because these drugs would be bad for their users. These drugs have been outlawed because they are bad for the governments. ^[4] ^[5]

Look at the type of busybodies who typically make up the top of the executive and legislative branches of modern states. These are people of a mindset easily unveiled. Theirs typically is an ideology that derives justification for their own lives from outside their own lives. They may understand themselves as agents of a specific religion, or as working for the social good, or another irrational entity.

They work for social progress. At least that is what they claim (and even actually believe of their motives).

Of course it is a lie.

These busybodies on all levels of government primarily derive satisfaction from interfering in common affairs. [6] [7] Because they assume they are of value to their social units, they feel able to attach a value to their own lives, which these lives per se do not have. [8]

It's a particular brand of escapism that lands people in government positions (unless they are after opportunities for gains through corruption). They attempt to overcome their own fear of death by claiming (in their own minds) to be important parts of social structures that ideally persist eternally.

These busybodies typically cannot accept that other, more rational contemporaries prefer to just opt out. They cannot accept that young adults do not care about the social good, don't intend to have families, are not bent towards a successful professional live, but just want to take drugs, and die early.

References:

- 1 Brake, Elizabeth and Millum, Joseph, Parenthood and Procreation
- 2 Sandy Hotchkiss, Narcissistic Parent
- 3 Joshua May, Psychological Egoism
- 4 Drug Enforcement Administration, Drug Fact Sheets
- 5 Illicit drugs
- 6 Claire Fox, The Big Society busybodies
- 7 ADVOCATES, government busybodies
- 8 Carer involvement with drug services: a qualitative study

3.1.8 Engineering happiness

I have a great interest in the modulation of the human mind and body, with the aim of achieving a higher level of happiness. It's about engineering happiness through pharmacological means.

We are aware of street drugs used to this end, but they are all inadequate. Cocaine and amphetamines produce happiness through the crude enhancement of dopaminergic brain activity, but they do a lot of long-term damage to the functions they momentarily enhance.

Opiates make happy through sedation, but their effects wear off, and inactivity and dullness accompany the happiness they induce.

Ecstasy surely creates a beautiful sense of harmony, but here, too, the effects wear off, and a desired state of happiness becomes harder to achieve when sober after having relied on ecstasy.

Humans are inadequately predisposed to be happy, simply because a good dose of unhappiness is superior in the Darwinian fight for survival. Natural selection of the fittest sides with those who try harder, and in order to be highly success-oriented, one has to be discontent with one's status quo.

Until genetic engineering will take care of the current shortcomings of humans in their quest to be universally happy, pharmacological intervention is the only realistic alternative. But, to emphasize it again, the pharmacology of cocaine, opiates, ecstasy, amphetamines and the like is too crude to be a sensible solution.

All humans are equipped by nature with a delicate system to experience happiness: sexuality. Pharmacological mediators of happiness should act to enhance sexual experience.

This is the great potential of tongkat ali. By tilting the hormonal balance towards testosterone, tongkat ali creates windows for the best sex ever, regardless of age. Due to the workings of the hormonal system, the effect of tongkat ali may not be as predictable as that of sildenafil citrate. But tongkat ali can account for the most memorable sexual episodes in a lifetime.

Desexualizing pharmacological agents, such as some antidepressants, do not point into the right direction.

3.1.9 Neuropharmacology – the alternative route to happiness

While neuropharmacology may sound like a fringe field of medical science, it is probably the philosophically most central part of all biology.

Why should I make such a far-reaching assessment?

It is my firm opinion that our “self” is first of all what we think. My limbs are not my true self. They can be cut of, and I am still myself, the same person I used to be, though in a more dilapidated housing. And transplant surgery could replace pretty much every organ without changing a person’s self.

Except for the brain.

So why would I consider neuropharmacology so central, and not psychology?

The reason is an approach based on a materialistic philosophy. Everything that is, is based on its existence in the physical world. Not just that. Everything that is, is as it is because of its physical form.

Glass breaks easily because of the specific constellation of the atoms making up glass. Few readers would dispute this statement.

But the short article you are reading here, and each word in it, also has its specific physical representation, not just as English language sentences written as htm file, but also as neurochemical constellation in the brain of the writer.

An htm-encoded sentence is easily analyzed, but we are centuries away from producing in test subjects the thinking of a specific sentence by inducing specific neurochemical constellations.

Neuropharmacology is the first, albeit crude, step in realizing the potential of influencing the material constellation of the brain in order to produce a specific way of thinking. In a far advanced stage, neuropharmacology will be much more specific in inducing states of mind, including the one called happiness.

3.1.10 Another view on morphine

I have stumbled onto your site quite accidentally (searching yohimbine), and found it unique and engaging. You have many interesting ideas which although certain axioms may exist within different thoughts and sub-cultures, I have never seen assembled with the flow and coherence you present here. I don't have any well formed critique or appraisal of the ideas you have laid out, I imagine it will sit in my subconscious and stew for a good while. Though I haven't read everything, I have absorbed quite a lot.

First I would like to thank you for taking the time to put all this information together, and to expose your thoughts like that on the internet, it shows courage and dedication.

The one thing I actually wanted to say however, has to do with the idea of gentle death. I have a minor criticism, in that of your advocacy of morphine. It is not that I am against its use on moral or philosophical grounds, or of any substance man might take to augment their experience. I just don't like the way it was presented as some kind of solution that stands by itself. I could think of many other things I would rather be "on" when dealing with the trauma of death or dying, and in fact I have to say morphine and all opiates in general have a disagreeable effect myself, and probably others, even after giving them a fair trial.

I think that were someone to take for granted the idea that morphine is a solution to suffering and then try it when they really needed it most, they could be in for an unpleasant surprise, and possibly an even more distressing and traumatic end. Personally, I find the psychological effect of opiates (see youtube here) disturbing, and the physical effects downright miserable.

Without going into too much detail, it feels like my mind is trapped, and it just can't seem to get "over" something, like there's a fence or something it keeps blunting itself against. I have recurring impressions that seem to lead in circles, almost like when you are in a delirium at the peak of a fever. I feel like I can't wait to get sober so I can just get my thoughts together. I feel incredibly annoyed at the smallest disturbance, angry at anything that distracts me from the focus it takes to maintain some degree of sanctuary amidst the turmoil. Basically everything feels "wrong". Physically I am sick, and I don't think I need to describe what that feels like, but it's very prominent and just compounds the emotional upset. I have vomited, and not vomited, it doesn't make a difference, it's still awful. Lower doses are just smaller degrees of unpleasant.

I am speaking for myself here, but I might be speaking for others too. I know people who use opiates regularly and thoroughly enjoy them, but I think it is misleading to say this is the single result.

So please take my words into consideration, and best of luck to you on your journey.