Mushroom Manifesto

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The Medicine of the Cosmos
An original statement of spiritual principles for Santos & The Crystal Visions, prepared from SANTOS's expressed beliefs. Shared for public reference; pending board review.

UNOFFICIAL DRAFT | PENDING BOARD REVIEW | NOT ADOPTED

A new chapter in our own voice

Founded by Daniel Santos, also known as SANTOS, Santos & The Crystal Visions exists to bring healing, education, and service into the world through a spiritual life grounded in love, authenticity, inclusivity, and freedom. We believe people deserve a place to seek meaning without having to conceal who they are. We welcome the curious, the grieving, the joyful, the uncertain, and those who have felt excluded from spiritual community.

Our next chapter centers on psilocybin-containing mushrooms as our principal sacrament. We honor the education that brought us here, while choosing a practice that can speak honestly in our own voice. Ayahuasca and Shipibo cosmology belong to SANTOS's training history. Ayahuasca is no longer the sacrament offered by the organization; it is not the sacramental path this manifesto carries forward.

This is an original statement of belief and responsibility. It is not a translation, a continuation of the anonymous Ayahuasca Manifesto, or a claim to speak for an Indigenous people. At SANTOS's direction, the earlier Manifesto is retired as our proposed scripture and retained privately as a historical reference. This new text is an unofficial draft pending board review; it is not presented as an adopted statement or an ancient revelation.

The living world that sustains us

The fungal world invites us to pay attention to what sustains life beyond the immediately visible. Fungi break down organic matter, participate in the cycling of nutrients, and form relationships with plant roots. Mushrooms are the fruiting bodies of some fungi; fungi belong to their own kingdom. Their ecological importance reaches far beyond psychedelic species. [2,3]

Human life has benefited from fungi in food, fermentation, and medicine. Penicillin offers a concrete historical example of a fungal discovery that changed medical care. These achievements support wonder at the fungal kingdom; they do not make every mushroom a medicine or establish the effects of psilocybin. [2,4]

Louie Schwartzberg's *Fantastic Fungi* invites viewers into this world through time-lapse photography and stories of ecology, human experience, and possibility. We take inspiration from the attention it gives to relationships that are often overlooked. Its artistic vision can awaken curiosity; scientific claims still deserve examination in the underlying research. [1]

For this community, the image of mycelium is also a spiritual metaphor: a reminder that a meaningful life is sustained by relationships, often quietly and without recognition. We choose service, reciprocity, and care for the Earth as expressions of that insight. This manifesto does not present the idea that mushrooms helped shape human consciousness or evolution as established science. Within our mythic imagination, however, we regard it as a significant possibility: mushrooms may have been among the influences that helped humanity develop new ways of perceiving, relating, and making meaning. We hold this possibility as an invitation to wonder, alongside the ecological history and research described here.

Sacred mushrooms and Los Santos

We believe sacred mushrooms can serve as a clear and pure channel for communion with the Divine, allowing the presence we call Los Santos to be felt, contemplated, and expressed. The names of Los Santos form a fellowship of ascended masters, benevolent spiritual beings, ancestral presences, and cosmic powers through which we seek wisdom, compassion, and connection. Los Santos names this divine fellowship; SANTOS is the name of our human founder. The two are distinct.

This fellowship includes Jesus Christ and the Virgin Mary; Vishnu, Lakshmi, Shiva, Ganesh, Brahma, and the Buddha; the Ancestors; Mother Earth and Father Time; the Angels, Archangels, Spirit Guides, Elemental Spirits, and Spirits of Nature; the twelve signs of the Zodiac, the planets and asteroids; and the Universe itself. Our criterion for inclusion in Los Santos is that the being invoked stands in the highest good of God, the Universe, and humanity. We explicitly work with beings who stand in the light.

We believe Los Santos are expressions of one Universal Truth: Love. Everything returns to Love; we come from Love, and we will return to it. Our church's intention is to spread the message of Love to the world. In our faith, Love is synonymous with God, the Universe, the Cosmos, Source, and the other names through which people understand the supreme creative power that is the foundation and creator of the Universe.

We use this language within SANTOS's own spiritual framework. We recognize that the traditions from which these names come understand them in distinct ways. We do not claim that every tradition classifies these figures alike or that those traditions endorse this organization. Within our faith, we believe these beings, presences, and spiritual deities are fully alive, with intelligence beyond the physical world. We speak of them here through devotion and spiritual conviction; the research section has its own distinct purpose and evidentiary standards.

Here, clear and pure expresses the reverence and sincerity with which we approach the sacred. It is not a claim of chemical purity, medical safety, or the infallibility of an experience. A vivid vision, a powerful feeling, or a message perceived in ceremony is not automatically a fact or a command. Discernment remains essential.

No one must encounter a named being, have a vision, accept our interpretation, or consume a sacrament to belong. Doubt, silence, an ordinary experience, and a decision not to participate all deserve respect. A facilitator's interpretation must never replace another person's agency.

The Medicine of the Cosmos

SANTOS calls his spiritual framework *The Medicine of the Cosmos: The Sacred Laws of the Universe*. Within it, astrology, Tarot, prayer, mediumship, music, Reiki, breathwork, contemplation, and connection with nature offer different ways to explore meaning and relationship. We approach this work as a holistic contribution to health and wellness, with spiritual wellbeing at its center. These tools may open personal revelations about lifestyle, relationships, choices, and ways of being; their meaning is individual. Our intention is to enrich the lives we touch through the spirit of Love. These practices are not medical diagnostic tools or a substitute for appropriate professional care. Each person should consult a doctor or other qualified professional about health concerns and the safest care for their circumstances.

His Catholic roots remain part of this devotion: a love of God, the teachings of Jesus Christ, and regular prayer to the Virgin Mary. His continuing study includes spirituality, meditation, mantra, benevolent spiritual deities, and the relationships he explores among Kabbalah, astrology, and Tarot.

This is a personal synthesis that remains open to learning. Respect for another tradition begins with listening to how its own practitioners understand it. We can learn from different traditions without claiming authority over them or presenting all their differences as interchangeable. We remain students, committed to evolving our spiritual knowledge and understanding. We seek to work with integrity, admit when we are wrong, recognize when a practice has been disrespectful or out of alignment, and make amends. We aim to

support the voices, communities, and hearts of those whose faith we share, whose work influences us, and with whom we collaborate.

Freedom is part of the sacrament

We believe spiritual freedom includes the freedom to question a leader, to refuse a practice, to seek another opinion, and to leave. Belonging is not earned through obedience, intensity of experience, a donation, or the use of a substance.

Our community affirms the dignity of every sexual orientation and gender identity. No identity is a defect to be corrected. People of different faiths and people without a religious label are welcome to engage on their own terms. Authenticity means being able to speak honestly; inclusivity means making space for difference; freedom means keeping meaningful choices available.

Compassion must be practical. It appears in clear boundaries, accessible communication, respect for privacy, appropriate referrals, and a reliable way to report concerns. We measure spiritual leadership by care and accountability, not by claims of exceptional powers.

Our training history and our independent direction

SANTOS describes eight years of study within Shipibo cosmology as an important foundation in learning to lead ceremonies and care for people within ceremonial settings. That study deepened his relationship with shamanism and the spirit of the Earth, and helped him develop confidence in his healing work.

He completed the Ayahuasca Curandero Initiation Course through the Ayahuasca Foundation in Peru in August 2023, with Carlos Tanner as program director. These facts are acknowledged without presenting that education as a mushroom-specific credential or a clinical license.

We do not speak for the Shipibo people, claim their collective endorsement, or attribute an individual teacher’s views to an entire community. The move toward mushrooms is an independent direction. It does not turn a Shipibo education into a Mazatec lineage, and it does not erase the people and places that shaped SANTOS’s development.

Our commitment is to continue studying, document relevant mushroom-specific education and supervised experience, and be candid about the limits of our roles. Experience in one ceremonial setting is a foundation for further learning, not proof of competence in every other setting.

Devotional Study

SANTOS’s understanding of dieta during his Shipibo training included cultivating an intimate relationship with a plant spirit, understood within his own experience as a merging with the soul. This describes his personal understanding of that training, rather than a definition imposed on every Shipibo practitioner or community.

Our independent practice is called Devotional Study. Through prayer, meditation, contemplation, and attentive relationship with nature, a person may choose to learn alongside a benevolent deity, ancestor, spirit, or other presence within Los Santos. The presence is welcomed as a teacher and spiritual guide. Our practice does not seek to plant or place anything within the soul, invite possession, or give any presence permission to enter, overtake, or control the individual’s spirit.

God and Love remain central. Devotional Study preserves the person’s agency, boundaries, and freedom to question, pause, or end the practice. A guide’s perceived message is never a command, and a facilitator cannot claim spiritual authority over someone else’s choices.

María Sabina and the importance of cultural memory

María Sabina was a Mazatec healer and ceremonial poet from Huautla de Jiménez, Oaxaca. Her work with sacred mushrooms belonged to a particular community, language, and devotional world. The Oaxaca state archive describes her veladas and the strong poetic character of her vocal recitations; Smithsonian Folkways preserves a historical recording of her ceremony. Her work was established before the international attention it later received. [7,8]

Her story matters here because it places mushrooms within a history of prayer, care, language, and responsibility, rather than treating them only as a recent discovery or a personal-growth product. We honor her as a figure to learn about, not as a source of an inherited title for SANTOS. Reading her story, hearing a recording, or using mushrooms does not create a personal apprenticeship with her.

The ethical response to that history is to give accurate credit, protect context, and listen to living communities. We will not borrow her voice, reproduce her prayers as our liturgy, or imply permission from her family or the Mazatec people. This manifesto's devotional language belongs to the proposed beliefs of Santos & The Crystal Visions.

Julieta Casimiro is another important Mazatec voice for further study. In her own account published by Grandmothers Wisdom, she describes invocation, song, prayer, and attentive care, including prayer to God and to the natural world. Her testimony invites attentive learning about her own Mazatec and devotional context. We honor her distinct voice and the living community from which it emerged. [9]

Writers, filmmakers, and researchers

Michael Pollan's *How to Change Your Mind* brings personal inquiry, psychedelic history, and scientific reporting into conversation. His work provides a useful entry point for readers who want to understand why these questions have returned to public attention. His journalism helps open a conversation that we continue through our own faith and study. [5]

Merlin Sheldrake's *Entangled Life* explores fungi more broadly, including their ecological relationships and their challenges to familiar ideas about individuality. Reading him alongside Pollan encourages us to see both the wider fungal world and the specific questions raised by psychedelics. [6]

Louie Schwartzberg's filmmaking offers a visual invitation to notice that world. Paul Stamets, featured in *Fantastic Fungi*, is an influential public voice in the conversation about fungi. Their work can inspire learning without turning every proposed application of mushrooms into an established benefit. [1]

The research discussed below includes work by Roland Griffiths, William Richards, Alan Davis, Natalie Gukasyan, Robin Carhart-Harris, Guy Goodwin, Michael Bogenschutz, Stephen Ross, and colleagues. Their findings deserve careful reading on their own terms. No person or institution cited in this document is represented as a sponsor, advisor, or endorser of Santos & The Crystal Visions.

What the clinical research suggests

The studies below concern selected participants, defined research procedures, and psychological support. Many study a measured psilocybin preparation, not a church ceremony using whole mushrooms. Results are not a forecast of what any individual will experience, and they do not establish that this organization treats a medical condition. This is a selected research overview, not an exhaustive systematic review.

Depression. A small randomized study by Davis and colleagues found substantial reductions in depressive symptoms after psilocybin-assisted therapy; 24 of 27 randomized participants completed the intervention and follow-up assessments. A later follow-up of that group reported benefits persisting for some participants at 12 months. The small sample and absence of a continuing randomized comparator at that stage limit conclusions about durability. [10,11]

Treatment-resistant depression. Goodwin and colleagues studied 233 participants. One psilocybin group showed greater improvement than the low-dose comparator on the primary three-week measure, while sustained benefit was less clear at 12 weeks. Adverse events were common; suicidal ideation, behavior, or self-injury occurred across study groups. This supports continued investigation, not a promise of recovery. [12]

Comparison with an established antidepressant. In the 59-participant trial by Carhart-Harris and colleagues, psilocybin did not significantly outperform escitalopram on the prespecified primary depression outcome at six weeks. Some secondary findings favored psilocybin, but they do not turn the primary result into proof of superiority. [13]

Alcohol use disorder. In the randomized trial by Bogenschutz and colleagues, 93 participants received the assigned medication. With psychotherapy in both groups, the psilocybin group had fewer heavy-drinking days over the 32-week comparison period: 9.7% versus 23.6%. The finding is promising, while screening, support, and limitations in blinding matter when interpreting it. [14]

Distress associated with life-threatening cancer. Separate small randomized trials led by Ross and Griffiths reported reductions in anxiety and depressive symptoms alongside psychological support. These studies concern distress in people with cancer; they do not show that psilocybin treats the cancer itself. [15,16]

Personal meaning and spiritual experience. Griffiths and colleagues' 2006 study found that some supported volunteers rated psilocybin experiences as deeply meaningful and spiritually significant. Such reports can be studied scientifically. They do not prove the existence of particular divine beings or verify this manifesto's theology. [17]

Neuroplasticity. Shao and colleagues observed changes in dendritic spines in mice after psilocybin. This is mechanistic research, not evidence that a mushroom ceremony repairs a human brain or cures trauma. A 2026 review by Siegel and colleagues discusses both biological mechanisms and unresolved questions about clinical translation and risks. [18,21]

What responsible enthusiasm requires

A 2024 meta-analysis of six studies, involving 528 participants, found increased risks of several acute effects including headache, nausea, anxiety, dizziness, and elevated blood pressure compared with controls. Short research follow-up and carefully selected participants cannot establish safety for every person or setting. [19]

Psilocybin experiences can be distressing and unpredictable. Health history, other substances, medications, and the environment matter. Persistent difficulties can occur. Someone considering participation needs qualified, individualized assessment; nobody should stop prescribed medication on a facilitator's instruction or delay needed care. [20]

Small samples, expectations, difficulty concealing which treatment someone received, and the contribution of psychological support complicate this research. Evidence from one condition cannot simply be carried over to PTSD, every form of trauma, or every person. We will not use a scientific citation as decoration for a claim it does not support.

We also distinguish a spiritual claim from a safety claim. Calling mushrooms sacred does not make their effects predictable. Calling an experience meaningful does not make a leader's interpretation correct. A caring community can hold hope and uncertainty together.

The work after an experience

We understand integration as the patient work of deciding what an experience means and how, if at all, to carry its lessons into ordinary life. It may include reflection, relationships, rest, creative work, spiritual

practice, and professional support when needed. An insight does not require an immediate life-changing decision.

The measure of our practice is not the drama of a ceremony. It is whether our conduct becomes more honest, compassionate, responsible, and attentive to others. We remain accountable when an experience is confusing, disappointing, or difficult. We do not blame a person for failing to heal or claim that suffering proves spiritual resistance.

Commitments of this community

- We will keep participation voluntary and make room for spiritual life without a psychedelic sacrament.
- We will maintain clear boundaries around touch, intimacy, money, confidentiality, and authority.
- We will distinguish spiritual facilitation from licensed clinical services and document qualifications accurately.
- We will use sober, accountable care roles and appropriately reviewed procedures within any lawfully authorized program.
- We will provide an independent route for concerns and avoid retaliation against anyone who questions our work.
- We will honor cultural sources without claiming ownership, invented lineage, or endorsement.
- We will keep scientific claims proportionate to evidence and correct statements that prove inaccurate.
- We will practice care for the Earth through concrete stewardship, rather than treating nature only as a resource for personal experience.

Faith responsibility and the next step

Our future direction is clear: psilocybin-containing mushrooms are the principal sacrament at the center of the organization’s spiritual direction, and the Ayahuasca Manifesto will no longer guide us as scripture. Our name remains Santos & The Crystal Visions. This manifesto is an unofficial draft pending board review and formal adoption.

This profession of faith does not itself authorize a controlled-substance program. The organization must establish the lawful basis of its activities and locations, obtain qualified review of participant protections, and document actual governance decisions. DEA’s published RFRA petition guidance does not make a petition, a religious label, or a nonprofit filing equivalent to an exemption. [22]

We offer these principles for thoughtful review. We seek a spiritual life in which wonder can coexist with honesty, freedom with responsibility, and devotion with care for the person in front of us.

References and further reading

Numbered references support the historical and scientific discussion. The spiritual beliefs are SANTOS's proposed profession of faith, not conclusions attributed to these sources. Sources were checked on October 21, 2026. Abstract-level review is identified where applicable; this list does not represent a comprehensive literature search.

[1] *Fantastic Fungi*. Official film and project account. Cultural inspiration, not a clinical evidence source.
Read source

[2] Royal Botanic Gardens Kew. *The wonderful world of fungi*. Ecology and the fungal kingdom.
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[3] Royal Botanic Gardens Kew. *Mycorrhizal Ecology*. Plant and fungal relationships.
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[4] Alexander Fleming. *Nobel Lecture*, 1945. Historical account of penicillin.
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[5] Michael Pollan. *How to Change Your Mind*, 2018. Author's book page.
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[6] Merlin Sheldrake. *Entangled Life*. Author's book page.
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[7] Archivo General del Estado de Oaxaca. *María Sabina y sus versos místicos*. Archival description of her recorded velada.
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[8] Smithsonian Folkways. María Sabina, *Mushroom Ceremony of the Mazatec Indians of Mexico*, 1957. Archival recording catalog.
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[9] Grandmothers Wisdom. Julieta Casimiro's account of invocation, prayer, and care.
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[10] Davis et al. *Effects of Psilocybin-Assisted Therapy on Major Depressive Disorder*. JAMA Psychiatry, 2021. doi:10.1001/jamapsychiatry.2020.3285.
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[11] Gukasyan et al. *Efficacy and safety of psilocybin-assisted treatment for major depressive disorder: Prospective 12-month follow-up*. Journal of Psychopharmacology, 2022.
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[12] Goodwin et al. *Single-Dose Psilocybin for a Treatment-Resistant Episode of Major Depression*. New England Journal of Medicine, 2022. doi:10.1056/NEJMoa2206443.
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[13] Carhart-Harris et al. *Trial of Psilocybin versus Escitalopram for Depression*. New England Journal of Medicine, 2021. doi:10.1056/NEJMoa2032994.
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[14] Bogenschutz et al. *Percentage of Heavy Drinking Days Following Psilocybin-Assisted Psychotherapy vs Placebo*. JAMA Psychiatry, 2022. doi:10.1001/jamapsychiatry.2022.2096.
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[15] Ross et al. *Rapid and sustained symptom reduction following psilocybin treatment for anxiety and depression in patients with life-threatening cancer*. Journal of Psychopharmacology, 2016.
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[16] Griffiths et al. *Psilocybin produces substantial and sustained decreases in depression and anxiety in patients with life-threatening cancer*. Journal of Psychopharmacology, 2016.
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[17] Griffiths et al. *Psilocybin can occasion mystical-type experiences having substantial and sustained personal meaning and spiritual significance*. Psychopharmacology, 2006.
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[18] Shao et al. *Psilocybin induces rapid and persistent growth of dendritic spines in frontal cortex in vivo*. Neuron, 2021. Mouse study.
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[19] Yerubandi et al. *Acute Adverse Effects of Therapeutic Doses of Psilocybin*. JAMA Network Open, 2024. doi:10.1001/jamanetworkopen.2024.5960.
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[20] NCCIH. *Psilocybin for Mental Health and Addiction: What You Need To Know*. Patient information.
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[21] Siegel et al. *The science of psychedelic medicine*. Nature Medicine 32, 449-462, 2026. Abstract and bibliographic record reviewed; full article subscription restricted.
Read source

[22] DEA. *Guidance Regarding Petitions for Religious Exemption from the Controlled Substances Act Pursuant to RFRA*, revised November 20, 2020. Guidance, not a grant to this organization.
Read source

Source: Founder instructions of October 21, 2026; independently cited history and research. The old anonymous Manifesto is preserved, not adapted.