



FEBRUARY 2026

Blue Sphincter

By-THE GOOCH









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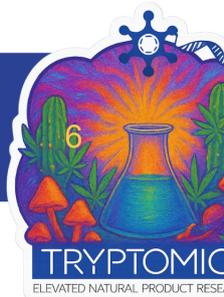
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DENVER

WHY TESTING IS THE FOUNDATION OF RESPONSIBLE PSYCHEDELIC SCIENCE



DENVER7 INVESTIGATES

Denver seizes 'psychedelic chocolate bars with undisclosed drugs from stores

Lab tests found psilocybin — and synthetic compounds banned in food — in PolkaDot-branded products. The city is now warning that more inspections are coming.

Posted 8:57 PM, Jan 21, 2026 and last updated 9:05 PM, Jan 21, 2026

By: Jaelyn Allen

Chocolate Bar Crackdown in Colorado: Ensuring Consumers Know What They're Getting





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THE OCEAN

By-MOONDADDY









Giving Mushrooms a Voice Through Clay and Responsibility

By-Broke Boy Mycology

I work in clay because clay does not allow shortcuts.

Every stage of the process is visible. The armature. The rough block in. The imbalance before refinement. Clay forces honesty, because nothing can be rushed or hidden. That transparency mirrors how cultivation should be taught. Slowly. Clearly. With responsibility at every step.

My work lives at the intersection of art, cultivation, and harm reduction. The clay figures I create are not mascots or satire for shock value. They are witnesses. They hold moments where guidance is present and moments where it disappears. Through them, I explore what happens when people are supported and what happens when they are rushed, misled, or left alone too early.

Mushrooms taught me responsibility before they taught me success.

Cultivation is not about yield, branding, or aesthetics. It is stewardship. These organisms interact directly with human bodies, minds, and communities. That carries weight. Harm reduction is not a disclaimer at the bottom of packaging. It is the foundation.

In my lab scenes, hands are visible. Gloves are worn. Mushrooms are handled with care. These details are intentional. Harm reduction lives in details. If someone cannot explain why a step is done safely, they should not be teaching it.

Clay allows me to tell these stories without exploiting real people. It removes ego and leaves the lesson. When viewers see figures working together around agar plates or harvests, they are seeing what responsible cultivation looks like. Presence. Patience. Oversight.

Much of the harm in cultivation culture does not come from malicious intent. It comes from absence. From mentors disappearing. From aesthetics replacing education. From people being elevated before they are ready.

Pretty packaging without context is dangerous. Popularity without accountability is dangerous. Teaching without staying is dangerous.

Some of my narratives show figures stepping away one by one. That is not abandonment. That is consequence. Mushrooms taught me that you can care deeply without carrying someone who refuses to carry themselves. Forgiveness does not mean enabling.

The mugshot imagery in my work is about accountability, not criminalization. When cultivation is handled recklessly, when harm is ignored, consequences still exist even if no one is formally charged. Clay allows me to freeze those moments without naming names.

In the final images, a character often stands alone. Not as punishment, but as truth. Growth does not happen in crowds if the work is not being done.

I do not see myself as the voice in this work. I am the translator. These organisms cannot speak, but they communicate through outcomes. Through healing. Through harm when mishandled.

Clay forces you to slow down. Mushrooms demand that you do. —Brokeboymycology







Himavat

"Shakti Blue Nips X Iceberg "

By-ClusterDuck Mycology











WHITE RABBIT

- MYCOLOGY -



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Psilocybe subtropicalis

By-Basidium Equilibrium

Psilocybe subtropicalis is a small, elusive psilocybin-producing mushroom native to southern Mexico, most commonly encountered in the highlands stretching from Xalapa to Oaxaca. Often overlooked due to its modest size, this species carries a deep cultural and scientific legacy rooted in place, climate, and time.

Found in humid forest margins and moss-lined ravines, *P. subtropicalis* is inseparable from the landscapes that shaped it.

Cultural Context

For centuries, indigenous cultures of southern Mexico have worked with psilocybin mushrooms as part of ceremonial and healing traditions. Known collectively as **Teonanácatl**, or “flesh of the gods,” these fungi were treated as living participants in ritual, never commodities.

Psilocybe subtropicalis exists within this broader lineage of sacred use, shaped by the same environmental and cultural forces that defined Oaxaca’s entheogenic history.

A Complicated Name

Originally described in 1958 as **Psilocybe semperviva**, meaning “forever living,” this species moved through several classifications as mycologists worked to clarify its identity. By the mid-1990s, Gastón Guzmán consolidated prior research and established the name **Psilocybe subtropicalis**, resolving decades of overlap with related species.

Modern DNA analysis has since confirmed its place within **Section Zapotecorum**, distinct from similar-appearing species such as *Psilocybe hoogshagenii*.

Why It Matters

Psilocybe subtropicalis is not known for size or abundance, but for its significance. It represents the meeting point of indigenous knowledge, early ethnomycology, and modern genetic research.

Quiet, resilient, and deeply tied to its environment, this species reminds us that not all important mushrooms announce themselves loudly.

Some simply endure.





Oregons legal mushroom therapy

By-The Goose

Oregon opened its doors to legal psilocybin treatment centers in 2022, since then over 25% of treatment centers that have been opened have shut down. Why could this be the case? There is a variety of issues that play a role in the closure. One of the major factors is the overall pricing, people will spend thousands of dollars for a single guided journey, and a bit of therapy, meanwhile you can likely find an 1/8 of dried mushrooms for around \$20 depending on the region and variety. The contrast in price of what you can find on the street vs what you can find in an accredited facility is honestly a bit absurd. It is a solid example of how we can legislate ourselves to death. The barrier to entry to get a guided experience is very unaffordable for the general population. With this legislation, it almost feels as if we gentrified the experience itself. While it is very important to have an experienced guide to help you through your first journey with the things that come up during a high dose, often repressed feelings.

It is extremely beneficial to just purge all the negativity we hold inside of ourselves.

I personally do not feel that I need an accredited stranger to help with that. There was one time ate some fruits, curled into a ball, and cried to my girlfriend at the time about how much of a stoner of I was and how it was basically a personality trait. At the time that was heavy as my now ex-girlfriend was getting on me about how much I smoke. Through that experience, I have genuinely accepted that as who I am, and I do not need to change for somebody else if I am happy.

I did not need a several thousand-dollar treatments and a therapist to help me accept myself, I just needed to look at life from a different point of view.

I just recently saw a study that said there is no correlation between the number of hours of therapy post mushroom experience, and the outcome of the therapy. The mushrooms themselves are doing all the heavy lifting, not so much the therapy. Personally, from my experiences, I think I would not be the person I am today without psychedelics, but it was all self guided, it allowed me to look at things with a different perspective and see the error of my own ways. Through my practice with psychedelics, I was able to let go of a lot of the traumas that

were emotionally holding me back. As much as I have always wanted to get therapy while under the influence, I do not think it is required for us to actually be able to heal. While I do feel it is important to have someone experienced present in case negativity starts to come forward and be overwhelming. I do not think this person has to be licensed professional, someone who loves you and is close to you that you can talk to in depth about your life experiences and already understand the context of your life could provide just as much benefit if not more. It has the propensity to bring the two of you closer in the long run.

Another flaw in the legal infrastructure is the fact that if you cultivate mushrooms, you cannot offer guided experiences. While I do see how that could be a conflict of interest, it also disallows those that have dedicated their life to mushrooms from being able to practice with “patients”. I whole heartedly disagree with this specific aspect of the legislation, as it bars those that may be the most educated about key nuances of mushrooms like how alkaloid content plays a major role in the experience. As a mushroom cultivator myself, being barred from working directly with the “patients” is the last thing I want to experience. Working with people directly is part of why I got into cultivation to begin with that as it is one of the most rewarding aspects of cultivation.

If I were to work as a legal cultivator in Oregon that would be taken away from me, sure I would still work directly with the accredited “guides”, but it is not even remotely the same. It is taking me away from being able to witness the positive impact of what I do. So as a cultivator I am not even motivated to try and join the ranks of the Oregon’s legal psilocybin program unfortunately.

Additionally, to become a certified guide it is going to cost me about \$5,000 for the program, I’ve looked into getting involved myself, but much to my dismay the legal infrastructure makes it cost prohibitive for both cultivators and” guides”.

-GOOSE

Psilocybe Tampanesis Pollock

By-Mad Hatter







First Amendment

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

