

1 silent. I think, I just wanted to have that on the record. He
2 has been advised and his counsel is here with him.

3 THE COURT: All right. Thank you.

4 Mr. Singer, please come forward. And before you take
5 your seat over here on the witness stand my clerk will swear
6 you in.

7 MICHAEL SINGER

8 after having been first duly sworn under oath,
9 was questioned and testified as follows:

10 DIRECT EXAMINATION

11 BY MR. ROBERT:

12 Q. Tell us your name, please.

13 A. Michael Dorren Singer.

14 Q. Mr. Singer, where do you live?

15 A. I live near Florence, Arizona.

16 Q. How long have you lived there?

17 A. I've lived there about two years.

18 Q. What do you do for a living?

19 A. I'm a full-time man of God.

20 Q. Do you know Mr. Quaintance?

21 A. Yes, I do.

22 Q. How long have you known Danuel Quaintance?

23 A. I've known Mr. Quaintance since 2004, so it's been
24 about two years.

25 Q. I want for you to start where it's at, and I want for

1 you to describe for the Court, are you a member of the Church
2 of Cognizance?

3 A. Yes, I am.

4 Q. I want to talk about how you got there.

5 A. Okay.

6 Q. So, and you describe yourself as a full-time cleric,
7 man of God?

8 A. Yes.

9 Q. And, in fact, what's your title with the Church of
10 Cognizance?

11 A. I'm one of the enlightened cognizanti, and I'm also,
12 been appointed as the private attorney general for the church.

13 Q. Could you tell the Court what each of those two
14 things means?

15 A. Well, the enlightened cognizanti just means that I
16 have demonstrated a certain degree of knowledge and mastery
17 of, of the tenants of the Church of Cognizance, and that I
18 have been found worthy to hold the title of enlightened
19 cognizanti. And then with regards to the private attorney
20 general, Mr. Quaintance felt that I was perhaps the most
21 knowledgeable member of the church with regards to some of the
22 law because I had represented myself in a criminal case and I
23 had gained some degree of expertise in that. And so I'm
24 generally just advising some of our members who may be being
25 prosecuted, generally for very small personal quantities and

1 things like that.

2 Q. All right. Since you brought it up, let's talk about
3 it. You represented yourself in a criminal proceeding?

4 A. Yes.

5 Q. Could you tell us a little bit about what happened?

6 A. In May of 2003 I had a search warrant served on my
7 home to, under the pretense of searching for environmental
8 nuisances. And I was growing some marijuana plants in my back
9 yard and those were discovered, and so I was subsequently
10 prosecuted for growing marijuana.

11 Q. What was the outcome have that case?

12 A. The outcome was, I finally pled guilty to attempt to
13 possess marijuana. And I did, I was sentenced to 40 hours of
14 community service and six months of unsupervised probation.

15 Q. Has that been completed successfully?

16 A. Yes.

17 Q. Let's back up a bit. I want you to take us through
18 the progression of your spiritual development and --

19 A. Okay.

20 Q. Start where it starts.

21 A. Well, I grew up in Ohio, and I was an acolyte in the
22 Episcopalian Church. And I really found no answers there.
23 And I was allowed to sort of freely choose my, my own
24 religious path. My parents didn't really dictate to me, but
25 we were taken to church every Sunday as children. And as a

1 teen-ager I was an acolyte and altar boy. And I found no real
2 spiritual answers there. And, well, I joined the service and
3 traveled the world and finally ended up in Arizona.

4 Q. How old were you when you decided that your spiritual
5 needs weren't being met in the Episcopal Church?

6 A. Oh, I think I was probably 13 or 14, at the time.

7 Q. Tell us what year it was that you joined the service?

8 A. I joined the service in 1973.

9 Q. All right. Okay. Continue talking about the
10 progress of your spiritual pursuits.

11 A. Okay. And I've always been very spiritually
12 oriented, it's always been something that was of primary
13 interest to me. And so once I got out on my own and was in
14 the Air Force, that was one of my primary areas of interest,
15 was reading about religion and also about consciousness. I
16 was very interest in consciousness and what, you know, I mean
17 obviously we didn't create ourselves, so that brings up a lot
18 of different questions. And so I searched, I've been a
19 searcher for truth. And so as I progressed through life I've
20 studied. And in my, in the time that I was in the service we
21 did smoke marijuana, and use marijuana when I was in the
22 service.

23 Q. Was that common at that time?

24 A. Yes, it was. It was the Vietnam era and it was very
25 common. And I did find, I felt that it was something that

1 would, it had a lot of significance to me. I mean I never
2 really used it to become intoxicated or to party or, anything
3 like that.

4 Q. Well, let me stop you there for a minute and ask you,
5 because probably a lot of the people that you were partaking
6 among were just partying?

7 A. Yes, they were, but I felt that the general effect on
8 most people, as long as it wasn't used in conjunction with
9 alcohol or some other drugs, was to enlighten people. I mean
10 it made people think about very, you know, very significant,
11 important issues about themselves, the planet, you know, where
12 we're all going as a humanity. And it, it just stimulates
13 those thought patterns. And people, you know, decided to save
14 the forest, and save whales, and you know, save the planet,
15 you know, based on revelations that they received.

16 There were people who used it and didn't have that
17 intent, they used it to become intoxicated and they used it in
18 conjunction with alcohol or other drugs. But I never really,
19 that really wasn't ever really my focus. I was always
20 searching more for self-knowledge and for truth.

21 Q. At the time that you first consumed cannabis,
22 marijuana, and experienced this spiritual elevation, were you
23 doing it as a part of any sort of organized theology in which
24 cannabis played a part?

25 A. No, not the first times, no. It was just, it was

1 something new and exciting. And I couldn't believe that it
2 was illegal, I couldn't understand why this thing could
3 possibly be illegal because it was really, I could see how it
4 was, it caused people to, it brought people together and it
5 made people kind to each other, and it stimulated very
6 intelligent and interesting conversation. At that time it
7 wasn't done in the context of this religious practice
8 initially.

9 Q. Okay. So what impact did that experience have on
10 your spiritual persona?

11 A. The experience of the first uses of it, you mean?

12 Q. You describe having an elevated spiritual sense as a
13 result of using it, so --

14 A. Yes.

15 Q. What did you do to further explore that?

16 A. Well, wherever, whatever I was inspired to do, I mean
17 whatever direction, whether it was to read some particular,
18 you know, do some research of a religious nature or of
19 consciousness, or about the planet itself. It just led me on
20 a quest for truth, to find out as much truth as I could about
21 as many things that I could that were of, that I felt were of
22 great importance to humanity.

23 Q. All right. So do I understand, then, that as a
24 result of your experience after having used cannabis you began
25 to research?

1 A. Yes.

2 Q. Where did that research take you?

3 A. Oh, gosh, it took me into an ancient religious texts,
4 it took me to -- I became a psychology major. When I got out
5 of the Air Force I was on the G.I. Bill; I majored in
6 psychology because I found it all had to do with the
7 consciousness and the mind.

8 Q. Under what conditions did you leave the Air Force?

9 A. Honorable conditions.

10 Q. How long were you in the Air Force?

11 A. I was in almost five years.

12 Q. Okay. And so you went to school after you got out?

13 A. Yes, I went to Arizona State University.

14 Q. And how long were you there?

15 A. I was there for, actually I went to community college
16 a couple of years and then I went to Arizona State. I
17 graduated in 1981 with a Bachelor of Science in psychology.

18 Q. Okay. During that time did you continue your
19 explorations of, your researches into religious origins?

20 A. Absolutely, yes.

21 Q. Where did -- I don't know how to phrase this. But
22 typically, my impression of this sort of thing is that
23 somebody would eventually find like-minded folks to share
24 their spiritual pursuits with, that's how churches get
25 started, I think. Where did that inquiry take you in that

1 regard?

2 A. I was never very social, I wasn't a real social
3 person. I've always felt that religion, spirituality is a
4 very personal -- it's something that you experience in
5 solitude. And so I really didn't have a need to really, I
6 didn't need other people to make my, you know, to do, practice
7 my religion. There just was no need for other people to be
8 involved with that.

9 Q. All right. Your religion was based on the research
10 that you had done?

11 A. Yes.

12 Q. Describe it for us. Tell us about your religion?

13 A. Well, I believe that it's, you know, our role as
14 spiritual beings, in these bodies here at this time, to do
15 everything we can to, to do good, I mean to do, truly do good,
16 do good deeds, think good thoughts. I became, I don't know, I
17 mean along the way I felt like I became very enlightened, and
18 I'd say in psychological terms, self-actualized, that I had
19 met all my basic needs and I was now in a state of just
20 continuing to search for the truth.

21 Q. Did you find anything in your research of -- you
22 described ancient religious texts that spoke to you
23 spiritually.

24 A. Yes.

25 Q. Tell us about those things.

1 A. Well, I can't really think of what to say at this
2 point about that.

3 Q. Well, let me ask you, what ancient texts were you
4 looking at in finding any answers here?

5 A. Well, I was looking at the, of course the Bible, and
6 I was looking at the Torah, the Koran, the book, the Gnostic
7 literature. The -- and I read also a lot of, sort of more
8 modern interpretations of those texts by various authors.

9 Q. Okay. You ended up as a part of the Church of
10 Cognizance, which we're going to talk about in a little bit,
11 about what that means. Were there any other spiritual or
12 religious organizations of which you were a member between the
13 time of searching, that you've described, and the time that
14 you joined the Church of Cognizance?

15 A. Yes. I had become a member of the THC ministry at
16 one point; they're based in Hawaii. And I studied what they
17 had to offer. And I was talking to the the head of that
18 church, the THC ministry, Roger Christy. And he had mentioned
19 about the Church of Cognizance being in Arizona. I didn't
20 know about the Church of Cognizance at that time, and this
21 would have been in 2003. So I looked up the Church of
22 Cognizance on the Internet, found the website, read a lot of
23 the information that was on the website. I was impressed with
24 the knowledge that was there, and I called Dan, Mr.
25 Quaintance, and we talked and I was very impressed about his

1 knowledge. And I felt that he had discovered truths that had
2 eluded many other people with regards to the, this particular
3 religion. And I decided to become a member of the church at
4 that time.

5 Q. What truths did you find that Mr. Quaintance had
6 arrived at?

7 A. I had not really studied the Evesta in my prior
8 studies, and Mr. Quaintance brought to light to me the
9 Evasta. And he also taught me about entomology, about how,
10 the some of these, the language that was used and the root
11 words, and how it all, a lot of these words refer to henna and
12 marijuana.

13 Q. When you say root words, where do the root words come
14 from?

15 A. Well, they're ancient words. I don't really know
16 where they come from. I couldn't say where they came from,
17 but they're just words that people used. And they were sounds
18 and they were changed from culture to culture. It might be a
19 hue in one and flu in another, they were just a -- and he
20 taught me, he taught me so many things that was, it's hard to,
21 you know, just put it all into words. But I learned a
22 tremendous amount from Mr. Quaintance about this particular
23 plant and how it was used in religious practices, anciently
24 and in fairly modern times.

25 Q. All right. I want to back up a little bit and talk

1 about what you described as THC ministry, THC would be known
2 to us, I think, to mean tetrahydrocannabinol?

3 A. Yes.

4 Q. Which is a description of the active component of
5 cannabis?

6 A. Yes.

7 Q. Obviously, THC Ministries was not the answer to your
8 spiritual quest?

9 A. No, it wasn't. I didn't find my answers there. But
10 again, it was a stepping stone on, it was another avenue in
11 the search for truth. But I didn't quite find the truth
12 there. I do believe that the cannabis plant was -- I mean I
13 believe what the THC's ministry is saying with regards to
14 Jesus' use of cannabis for healing in the form of the holy
15 anointing oil. I do believe that they probably are correct
16 from the time of Moses, all up to the time of Jesus, that
17 there was a lot of anointing going on with this fairly
18 psychoactive oil.

19 Q. That's a big bite. Let's talk about what you mean by
20 the holy anointing oil that was used by Jesus. And I'd like
21 to talk about where that comes from in your view of things
22 ancient.

23 A. Well, in both the Torah and the Bible there are
24 references to cannabose or cannabosum. And there is a recipe,
25 which basically is to take, I believe it was nine pounds of

1 flowering cannabis flowers, mixed with, I believe, two liters
2 of olive oil. And then there were a number of other minor
3 components, I think there was cinnamon or frankincense, or
4 some various things. I don't know, really, the recipe on it
5 because it's not really something that really captivated me.
6 But --

7 Q. Is it written down somewhere?

8 A. Yes, it is written down, uh-huh. It's in the Torah
9 and the Bible. And, and it appears that the word messiah
10 actually means the anointed one. So once you were anointed,
11 then you could claim the title of messiah, after being
12 anointed. We believe that Jesus probably anointed his
13 disciples and they had religious experiences due to the
14 anointing.

15 Q. And do you believe that those religious experiences
16 resulted from the psychoactive, in part from the psychoactive
17 components of the anointing oil?

18 A. Oh, I believe tremendously so. I think that they did
19 full-body anointing with this very potent cannabis oil. And
20 it was absorbed through their skin, and it probably resulted
21 in a very intense, you know, experience in all the state of
22 consciousness.

23 Q. What, in your research, your readings, led you to
24 believe that the anointing -- and I have to confess, I have
25 this image of with somebody getting dabbed on the forehead

1 with oil -- what led you to believe it was a full-body thing?

2 A. We believe that it was a full-body thing. I don't
3 know, that's just my belief, I can't point to anything in
4 particular. I don't know that there exists any instructions
5 that there was, there was any instructions that have survived
6 to this day. I think we're all sort of given a little bit of,
7 you know, as far as the extent of it, I don't think it was
8 just a drop on the forehead, I think it was a little more. I
9 don't think you could get the effect on just a drop on the
10 forehead.

11 THE COURT: We're going to take our afternoon recess
12 at this time. We'll be in recess for about 15 minutes.

13 (Whereupon a recess was taken.)

14 THE COURT: Mr. Robert, ready to proceed?

15 MR. ROBERT: Yes, Your Honor, except I'm not sure
16 that the record's reflecting this, Miss Converse, who is Mr.
17 Singer's counsel, is also present, but not just now because
18 she went to fill up the water pitchers, if we can wait for
19 her.

20 THE COURT: Yes.

21 Q. (By Mr. Robert) All right, Mr. Singer, I think we
22 were talking about holy anointing oil when we broke. Was this
23 a matter that was sort of more the emphasis of the THC
24 Ministries than of the Church of Cognizance?

25 A. Yes.

1 Q. I think the next question that I was going to ask
2 you, you had talked about the use of the anointing oil
3 comprising, including, among other things, cannabis oil in the
4 time of Jesus. You also mentioned, I think, before that, that
5 there was historical reference in texts to its use during the
6 time of Moses.

7 A. Yes.

8 Q. Could you explain that, please? Where does that come
9 from?

10 A. It comes from the Bible, and the Torah, as far as the
11 anointing, the ritual, the anointing ritual. And there is
12 reference to cannabose, cannabosum.

13 Q. In the Old Testament as well?

14 A. In the Old Testament, yes.

15 Q. All right. You've described for us how you learned
16 of the Church of Cognizance, and it's my understanding that
17 the anointing oil aspect of the use of cannabis plant was not
18 such an emphasis with the Church of Cognizance; is that
19 correct?

20 A. That's correct.

21 Q. Tell us what Haoma is.

22 A. Haoma actually refers to, can be a deity. It can be
23 a plant, the cannabis plant, or a drink made from the cannabis
24 plant.

25 Q. All right. Let's take each of those in its turn.

1 Where did the notion of Haoma as deity derive from?

2 A. Well, in the Zoroastrian literature it talks about
3 Zarathustra, and Zarathustra had already composed one of the
4 sacred texts, which is the Gathas.

5 Q. The Gathas?

6 A. Gathas, G-A-T-H-A-S. And according to the other
7 sacred text, the Vesta, the Benadad, there is, there was a
8 time where Haoma appeared to Zarathustra as an angel, as
9 basically a cannabis plant angel, and said, "Squeeze me into a
10 drink." And Zarathustra did that and he asked Haoma for all
11 sorts of things, courage, and good health, and longevity, and
12 the knowledge, the foreknowledge of the intent of his
13 enemies. And Haoma granted that to Zarathustra, and
14 Zarathustra then incorporated the Haoma into the Zoroastrian
15 religion.

16 Q. All right. That's Haoma as deity, and I think it
17 also starts to explain Haoma as sacrament.

18 A. Yes.

19 Q. Fill that in a little bit for us. How does that
20 happen within the --

21 A. Apparently there were, the acts of the Haoma had been
22 used way prior to even that particular Zarathustra, that
23 particular individual, that it was commonly used in some of
24 the other Zoroastrian, I'm going to say Zoroastrian but
25 Zarathustrian, I guess pre-Zarathustrian, you call them cults,

1 at that time.

2 Q. They were cults as in the word that we use today?

3 A. Yes, uh-huh. And that basically means a sect that
4 had a particular practice. It maybe wasn't practiced by
5 everyone.

6 Q. Let me ask, since that's pre-Zarathustrian, where
7 does that information come from?

8 A. Well, the pre-Zarathustrian writings apparently
9 indicate that, what would that be. And because the Vesta is a
10 little younger than the Gathas, and it's not mentioned in the
11 Gathas, it's sort of, I guess scholars have sort of determined
12 that and written, written about it in more modern times. But
13 it appeared to be the, what they call the Haoma cult, appeared
14 to be well established prior even to Zarathustrian.

15 Q. Okay. Deity, sacrament, drink, tell us about the
16 drink.

17 A. Well, it appears from all the archeological evidence,
18 and all that we have in our writings, that it was actually
19 their food. It was, the main food product was the cannabis
20 plant itself, and it became ritualized in as the growing, the
21 gathering, the drying, the bundling, and putting it up for
22 food. That all became ritualized, because if you didn't do it
23 you would starve.

24 And then it also, there was the ritual of the
25 pounding of the cannabis, what we call the barizma, or the

1 barsongs, which is a branch. That would have been the branch
2 of the cannabis plant that was raised, and harvested, and we
3 have all the seeded flowers on it. And that would, of course,
4 been dried, dried properly so it didn't mold and it would keep
5 for perhaps a year, from this harvest until the next harvest.
6 And if it wasn't done right, then the people would starve;
7 okay.

8 Q. And you said that a couple of times; is it because --
9 why would they starve?

10 A. Well, because that was their food, that was their
11 primary food source.

12 Q. What -- how, what does it mean to do it wrong?

13 A. Well, to do it wrong would be to allow, not dry it
14 adequately before you put it in storage, before you say put it
15 in the cave or, you know, wherever they were storing it. And
16 then, of course, it would mold and it would become a
17 foul-smelling thing with mold on it and that would, could
18 perhaps make people sick.

19 Q. All right. I have a couple of questions. First,
20 what is it about the ancient writings that cause you to
21 believe that it was the cannabis plant that was this food,
22 that was Haoma that was the source?

23 A. Everything -- all the, well, the Vesta tells us that
24 it grew on the top of the mountain, and it was purple and
25 green, and it had a very fragrant smell, and it grew like a

1 tree. And it looks to me like -- and the effects from
2 ingesting it, as the effects are described as becoming a,
3 causing people to become happy and joyful, and they would be
4 able to achieve strong, in prayer they could, had a strong
5 ability to pray and meditate for long periods of time. And I
6 just can't see anything, any other plant that is a candidate
7 to fit all of those descriptions.

8 And, of course, people have pointed to all sorts of
9 different things, but there's just nothing that I can think of
10 that's a tree that's fragrant, that's green and purple, and
11 grows, in fact, the Haoma, on the Himalayan, the Hindu Kush,
12 that's been a cannabis growing area up until modern times,
13 because it's just, that seems to be a fabulous place for it to
14 grow. I just don't think that the plant, that the original
15 Haoma has become extinct and been lost and it doesn't exist
16 any more. It's got to be, in my mind, it has got to be the
17 cannabis plant.

18 Q. You don't think it's extinct?

19 A. No, I do not think it's extinct.

20 Q. Are there some that do?

21 A. I don't know of anybody -- they say it's lost to
22 history. I know that some of the north, the modern North
23 American Zoroastrians, they just basically say, "We don't know
24 what it was, it's lost history." But I don't know, there's
25 other North Americans Zoroastrians that claim it probably is

1 the cannabis plant.

2 Q. Are there other plants that claims to being Haoma are
3 made from?

4 A. Well, it appears in more modern times they have moved
5 to ephedra, and they make a tea out of ephedra. And it's a,
6 sort of a stimulating tea that they make. That's the other
7 candidate that I would really know of that people my point
8 to. Some people have pointed to mushrooms, and other people
9 have pointed to, I don't know, pomegranate tree. I don't
10 know, I think there's as many things people point to.

11 Q. Okay. This was the sole source of food for those
12 ancient people?

13 A. We believe it was, yes.

14 Q. There was not --

15 A. They didn't have corn. There appears to be no
16 remnants of any archeological evidence of corn, or wheat, or
17 barley, or any of those things. I really don't know why they
18 would want any of those other things. We see, even now in
19 modern times, and in Nepal, for instance, that is for, there
20 are many indigenous people, but that still is their primary
21 food source.

22 Q. Cannabis?

23 A. Cannabis.

24 Q. What part of the cannabis plant provides edible
25 substance?

1 A. The seeds. What they do, is they harvest the
2 branches; the women go out, they harvest the branches and they
3 bundle them and call that a sacred bundle. They bring it back
4 and it's being dried. They dry it sort of by, near a fire,
5 and then they thrash, thrash it on the ground and it separates
6 the seeds. And they gather up the seed in a clean area of
7 ground, and then they roast them in a pan to a certain point,
8 and then they just grind it up and eat it, or make it into a
9 porridge, or perhaps even a Haoma-type drink.

10 Q. Where does the oil come from?

11 A. The oil is in the seed. So when the, when the seeds
12 -- the seeds are about 40 percent oil, and it's a very high
13 quality oil that can be used for, for fuel, for lamp fuel, for
14 even automobile fuel really, or diesel fuel, in sufficient
15 quantity.

16 Q. Okay. Let's talk about the drink, how is that made?

17 A. It's basically just taking a cannabis branch and
18 powdering it. We, nowadays we just use a blender, you know,
19 blend it and grind it into a powder, mix it with water, blend
20 it up some more and then run it through a strainer, or even
21 through a cheesecloth, and then squeeze it out. And it makes
22 a nice, very sweet drink. We take all the fibrous content, we
23 strain the fibrous content out.

24 Q. All right. So the branch, the leaf, the seeds, all
25 go into the blender to make the drink, Haoma juice?

1 A. Yes.

2 Q. From -- I guess, my question is, how much plant does
3 it take to make how much drink?

4 A. Well, nowadays we actually add more seeds than, we
5 actually add some additional seeds to it. But, oh, you know,
6 to make a six-or-an-eight-ounce glass, of course there's a lot
7 of water in there too, it would take maybe, oh, half an ounce
8 to an ounce. You know, some of that is, a lot of that is seed
9 weight. And then we might add some more, like another ounce
10 of seeds, or actually even sprout it, hemp seed, what's been
11 called hemp nuts, which is sprouted hemp seed with the outer
12 hull removed.

13 Q. The Haoma is then consumed?

14 A. The Haoma is then consumed.

15 Q. And this is a part of the sacramental practice of the
16 Church of Cognizance; is that correct?

17 A. Yes.

18 Q. How often is that supposed to be done, or is there
19 any prescribed frequency?

20 A. There is really not in the -- in the Zoroastrian
21 tradition, when everyone feels the need to pray, to meditate.
22 You know, in the Islamic religion there is prayers five times
23 a day and everybody even stops what they're doing to pray.
24 It, so it's on an individual basis. It's, you know, it's not
25 something -- we don't prescribe what an individual's

1 religious, the frequency of this would be. There might be
2 some members of the Church of Cognizance that might only do it
3 twice a year, perhaps, but then there might be more people
4 that are a little more dedicated that would do it every single
5 day.

6 Q. More than once a day?

7 A. Well, they might just take a small amount of the
8 original Haoma and spread that throughout the day, and just
9 drink, you know, a small amount throughout the day. Maybe
10 have a little bit for breakfast, lunch, dinner-type thing
11 throughout the day.

12 Q. So in a month a person could consume 15 to 30 ounces
13 of cannabis in order to make Haoma?

14 A. Yes, you could get 30 ounces a month, sure.

15 Q. All right. Is cannabis consumed in any other way as
16 a part of the sacramental practice in the Church of
17 Cognizance?

18 A. Well, yes, because we often don't have sufficient
19 quantity to make the Haoma all the time, and so it's -- we do
20 sometimes smoke it also.

21 Q. All right. Do you have any idea how many members
22 there are of the Church of Cognizance?

23 A. I would say that there are probably 130, perhaps,
24 just taking a guess.

25 Q. Is this nationwide or local to Arizona?

1 A. No, in Arizona, 50, 60 maybe. I think, you know, we
2 have more members in Arizona probably than anyplace. But then
3 throughout -- we actually have a monastery in Canada, and one
4 in Mexico, and one in Germany, and one in France. So it's an
5 international, it's an international religious organization.
6 And within the United States, Mr. Quaintance would know
7 exactly, I don't know the exact numbers, but I think 72, I
8 think 72 individual orthodox member monasteries is the number
9 that we're kind of using right now.

10 (Defendant's Exhibit 3 was marked.)

11 Q. I'm going to hand you what I've marked as Defendant's
12 Exhibit 3. And would you please tell me what that is?

13 A. This is our Church of Cognizance introduced pamphlet,
14 and it basically tells what our beliefs are. It tells about
15 the family orientation and about the individual orthodox
16 member monasteries. And then it also has a member pledge and
17 some, and a monastery, the name where you would, you know,
18 give your name to your own individual orthodox member
19 monastery.

20 Q. All right, let's talk about the IOMM, the Individual
21 Orthodox Member Monastery; what does that mean exactly?

22 A. Well, it just means that we're, that each monastery
23 or each member has, is, it is, since we're not, since the
24 church is not dictating to each member, you know, some exact
25 religious rituals that are to be performed, you know, at a

1 certain time or a certain day, or even a certain frequency, we
2 give some -- well, actually quite a bit of degree of
3 flexibility for each member monastery, to, you know, adopt,
4 within the constraints of the pledge of the Church of
5 Cognizance. You know, some people believe, some members of
6 the church believe in reincarnation, others don't. So, you
7 know, there's certainly that freedom of individual beliefs
8 that we offer as to -- we're not going to dictate that
9 everyone has to believe in reincarnation.

10 Q. All right. So is your home a monastery, for example?

11 A. Yes.

12 Q. Is Mr. Quaintance's home a monastery?

13 A. Yes, it is.

14 Q. If I was a member of the Church of Cognizance, would
15 my home be an individual orthodox member monastery?

16 A. Yes, it would be.

17 Q. So that word, that phrase is used to describe where a
18 member is, where a member lives or practices?

19 A. Yes, generally it would be their place of residence,
20 which is really their sanctuary and their monastery. And
21 that's where they practice their religion.

22 Q. This is brought to mind by Miss Gould's question of
23 Dr. Pruitt. Is there a requirement of the member of the
24 Church of Cognizance that they consume cannabis in some form,
25 whether by hemp, or smoke hemp, or otherwise?

1 A. Yes.

2 Q. Okay. That's a part of it?

3 A. Yes, it really is the central tenet, so I don't know
4 how, you know, that doesn't mean that a person would
5 necessarily have to do it every day, or even every week. But
6 I think that most members, if they're not, I think most
7 members are consuming the hemp, at least the hemp seed. You
8 know, I had a breakfast of ground hemp seed, hemp nuts with
9 walnuts and blueberries this morning.

10 Q. Is that an intoxicating mixture in the conventional
11 sense?

12 A. No, it's not, I, you know, I'm not intoxicated.

13 Q. Let's talk about the pledge a little bit. And if I
14 could see that Defendant's 3. I'm going to put it up. Well,
15 first I guess I'd better offer it into evidence as Defendant's
16 Exhibit 3.

17 MR. MARTINEZ: No objection.

18 THE COURT: All right, Defendant's Exhibit 3 is
19 admitted without objection.

20 MS. SEDILLO: Your Honor.

21 THE COURT: Ms. Sedillo.

22 MS. SEDILLO: I'm sorry, I did notice that when we
23 came back from the break that I guess the marshals forgot to
24 unshackle my client.

25 (Off the record.)

1 Q. (By Mr. Robert) I'm going to focus on, if I can, a
2 thing that I think is the pledge, if I understand that
3 correctly.

4 A. Is what?

5 Q. The pledge. And I've got that on the screen. Is that
6 accurate, what I just said?

7 A. Yes.

8 Q. Is this the pledge that somebody who signs this
9 document, this Defendant's Exhibit Number 3, takes upon
10 joining the Church of Cognizance?

11 A. Yes, it is.

12 Q. One of the things that it says, it discusses allowing
13 cannabis to be introduced into commerce. Tell us what that's
14 about.

15 A. Well, we don't, we're not involved with commerce with
16 the cannabis.

17 Q. In other words, you don't sell marijuana?

18 A. No.

19 Q. Another part of the pledge deals with something that
20 Miss Gould raised in her questioning of Dr. Pruitt. In the
21 third, I further agree cultivation use confined to a
22 secluded, secure area in order to mitigate government fears
23 regarding children. What's the purpose of that?

24 A. Well, we feel that it should be grown in a provident
25 and secluded, secure area, not only to prevent, you know,

1 teenagers from perhaps, you know, climbing over the fence and
2 stealing it or -- but I don't know, it's just be directly
3 under our supervision, our direct supervision, if it is to be
4 cultivated. And we're not going to go out into the national
5 forest and plant seeds, or anything like that.

6 Q. All right. And finally, the last thing there on that
7 paragraph, or that segment of the document entitled "Church of
8 Cognizance," introduced, talks about agreeing not to introduce
9 any minors into the marijuana religion?

10 A. Yes.

11 Q. What's minor generally considered to be?

12 A. Well, someone under 18 years old.

13 Q. So the photograph that we saw, do you know where that
14 came from?

15 A. The photograph?

16 Q. That was shown on the -- Actually it, okay, I'm
17 sorry, it wasn't shown, you weren't in the room. I apologize.

18 What is the policy of the Church of Cognizance with
19 respect to membership or participation by anybody under the
20 age of 18?

21 A. We wouldn't have anyone under 18 participating. Now
22 an individual orthodox member monastery perhaps could, on
23 their own, you know, if someone's own children, if they chose
24 to have their children, you know, practice that, that might be
25 something that would -- but we would not encourage that.

1 Q. What is the position of the Church of Cognizance with
2 respect to the recreational use of marijuana?

3 A. Well, we certainly wouldn't -- we don't encourage
4 people to become intoxicated, to use it to become
5 intoxicated. And so I don't know if the recreational uses
6 for, you know, it is not involved with, in combination with
7 other drugs or alcohol or, you know, if a person has the
8 intent, or just, maybe just using it medicinally or -- well,
9 you said recreationally, which is not medicinally.
10 Personally, I would not support people using it
11 recreationally.

12 Q. Is there a policy of the Church of Cognizance with
13 respect to recreational use?

14 A. Well, we just don't, wouldn't encourage people to
15 become intoxicated.

16 Q. All right. When you, when a person consumes the
17 drink Haoma, does that person experience the same sort of
18 physical or psychological effects that a person might
19 experience by inhaling smoke marijuana?

20 A. Yes.

21 Q. So there's an element of that change in
22 consciousness?

23 A. Yes.

24 Q. Okay. What you're telling us, that that shouldn't be
25 the purpose for consuming the cannabis?

1 A. Well, I mean, just because when someone smokes
2 marijuana, that's not to say that they're intoxicated. You
3 know, they may have a slightly altered state of consciousness,
4 but they feel more -- many people feel more alive, more aware,
5 more in tune, you know. And these are all good things if it
6 leads to good thoughts, good words, good deeds.

7 Q. Good thoughts, good words, good deeds, that's a
8 phrase that appears on the first page of this trifold
9 document?

10 A. Yes.

11 Q. Where does that come from?

12 A. That's one of the fundamental tenets of the
13 Zoroastrian religion, is good thoughts, good works, good
14 deeds, to be, and that's really the goal, I think, of -- I
15 would hope that most religions would have that as a goal, that
16 the members would be inspired, would be divinely inspired from
17 the mind of God to do good works on this planet while we're
18 here.

19 Q. The mind of God, and is God Haoma or is Haoma God?

20 A. Haoma is a manifestation of God, and a very
21 significant one that is beyond any others. And to me, the
22 cannabis plant is, is like Jesus, I mean in the sense that
23 Jesus is the son of God and came to earth as a teacher, as a
24 prophet, as a healer, this plant is like, this is very similar
25 to Jesus in a plant form.

1 Q. When you say that it's a teacher, could you tell us
2 what you mean?

3 A. Well, it teaches directly, because when you consume
4 it and you get the cannabis, the THC, in your system, in which
5 exocannabinoids, because they're the ones that are not
6 produced by our own body, they're ones that we're taking in,
7 it does. Whatever a person needs at that time to know and to,
8 or to do or to act in furtherance of, of the agenda of the
9 devine mind, if you will, that seems to be what, it's sort of
10 like thought implantation. You suddenly, euraka!, you have
11 these euraka moments, well, that's the answer. And it's not
12 something that you had to go to a book to read, it's something
13 that came directly, that was just literally thought
14 implementation in your mind.

15 Q. When you describe Haoma or cannabis as a healer, tell
16 us about that.

17 A. Well, I think there's sufficient evidence to show
18 that it is a virtual panacea for virtually any disease that
19 afflicts mankind. It literally is. So I don't care if it's
20 cancer, heart disease, diabetes, you know, multiple sclerosis,
21 it seems, because it, it balances the systems, and it just
22 seems to correct whatever imbalances that you have within your
23 physical body. It knows what to do and where to go to correct
24 those imbalances.

25 Q. Have you had any personal experience with cannabis as

1 a healer?

2 A. Me personally, it has kept me extremely healthy, so I
3 have never been sick to where I needed to use it in a
4 medicinal way, because I have always -- it has preserved my
5 health and has kept me strong and healthy.

6 Q. You have referred to Haoma as a devine messenger;
7 sent by who?

8 A. Sent by the prime creator of all, the prime creator
9 of all things, Yahweh, Jaw, God, you know, many names for the
10 prime creator.

11 Q. I want to change gears here for a moment, I want to
12 talk to you a little bit about Tim Kripner. Do you know Tim
13 Kripner?

14 A. I do not know Tim.

15 Q. Have you ever talked to him?

16 A. He called me one time after this incident and a--

17 Q. The incident in which he and Mr. and Ms. Quaintance
18 were arrested?

19 A. Yes. And I guess he went to the Church of Cognizant
20 website and he looked, went around, looked at maybe at some of
21 the forms, or maybe he knew that I was the private attorney
22 general of the church, so he just called me. He really didn't
23 know what was going on. He didn't know -- and he didn't
24 really want to even tell me his name. He said, "You don't
25 know me but I was with Dan and Mary when they were arrested."

1 And I asked him, because I had, by that time I had read the
2 complaint. I had asked him if he had said, you know, those
3 things that they said that he had stated in the complaint.

4 Q. What things specifically?

5 A. Oh, that he was going to take the marijuana back to
6 the church and that he was going to be paid for it. And I
7 believe there were some other things that he was alleged to
8 have said, that he knew the church wasn't real, or some things
9 like that, along those lines.

10 Q. Did he tell you anything about those things that were
11 in the complaint, alleging that he had said that?

12 A. Well, he told me that he did not say those things and
13 that he was sincere in his religious practice, and that he
14 thought that Dan and Mary were terrific people and he would
15 never do anything to hurt them or harm our church.

16 Q. So at that time he denied having made those
17 statements?

18 A. Yes.

19 Q. Anything else that you can recall about that
20 conversation?

21 A. No, it was not a long conversation, I think it
22 perhaps lasted five minutes. And we just discussed a few -- I
23 told him that I, you know, would advise him if he wanted me
24 to, and -- but I knew that he had been appointed an attorney
25 and I was to contact his attorney and talk about the Church of

1 Cognizance, and to perhaps get the attorney to prepare a
2 motion that would assert his religious rights in this matter.
3 But I had never met Tim so I, you know, I don't know the man.

4 (Defendant's Exhibit 4 was marked.)

5 Q. I'm going to hand you what I've marked as Defendant's
6 Exhibit Number 4. Would you tell me what that is, please?

7 A. This is an affidavit and declaration of religious
8 sentiment which I prepared, perhaps last week.

9 Q. All right. And attached to it, on the last page, is
10 a certificate. Could you tell us what that is?

11 A. Yes. This is my monastery certificate that I got
12 from the Church of Cognizance after I had submitted my
13 paperwork and my pledge. And this came as part of the
14 membership materials, along with the Cognizant Book of
15 Knowledge and some other things. But this shows my monastery,
16 I am hereby registered as a new paradigm monastery, bona fide
17 original orthodox member monastery of the Church of
18 Cognizance.

19 Q. The things that you put in the affidavit, the first
20 two, three pages of that Defendant's Exhibit Number 4, does
21 that reflect your beliefs concerning the Church of Cognizance?

22 A. Yes, it does.

23 MR. ROBERT: I offer that document into evidence for
24 the Court's consideration.

25 MR. MARTINEZ: No objection.

1 THE COURT: All right. Defendant's Exhibit Number
2 4?

3 MR. ROBERT: Yes, Your Honor.

4 THE COURT: Is admitted without objection.

5 Q. (By Mr. Robert) How much cannabis would it take to
6 fulfill the needs of the Church of Cognizance for, say, a
7 year?

8 A. Well, that's a little bit hard to answer because it
9 depends. If we were not burdened, if we were not restrained
10 or restricted, I think, 20 to 25 pounds per year per member
11 would be about the right amount. But, you know, we're being
12 burdened to a point where we really don't have those kind of
13 amounts, at least we haven't had in the past.

14 Q. Is there a risk to individual members in trying to
15 acquire or provide, grow their own?

16 A. Oh, absolutely, yes, there is a tremendous risk.

17 Q. Mr. Singer, the government, of course, contends that
18 this is all nonsense, this is only an excuse that you were
19 employing, to be able to avoid the consequences of the law and
20 just smoke dope; I mean, is that what this is about?

21 A. No, not at all.

22 Q. How long have you researched and studied to try to
23 find the answers to your spiritual questions in connection
24 with the course that you've chosen?

25 A. Almost 30 years.

1 Q. Is this just an excuse to get high?

2 A. No, not at all.

3 MR. ROBERT: May I a moment, please?

4 THE COURT: You may.

5 MR. ROBERT: I pass the witness, Judge.

6 THE COURT: Cross-examination?

7 MR. MARTINEZ: Yes, Your Honor. Thank you.

8 CROSS-EXAMINATION

9 BY MR. MARTINEZ:

10 Q. Mr. Singer?

11 A. Yes.

12 Q. You met Mr. Quaintance in 2004; is that correct?

13 A. That's correct.

14 Q. What month, sir?

15 A. Well, let's see, we talked on the phone in August and
16 I maybe met him in, I want to say December of 2004,
17 personally, for the first time.

18 Q. And you became an enlightened Cognizanti when, sir?

19 A. Not originally, not right off the bat. But I want to
20 say a year ago, approximately one year ago.

21 Q. So that would be about August, 2005?

22 A. Yes, to the best of my recollection.

23 Q. So in about seven months of being with Mr. Quaintance
24 you became a Cognizanti?

25 A. Yes.