



***DMT Explorations:
A Scientific Quest for Communion with Spirit***

A Tyringham Initiative Symposium – Part III

at

CoSM, Wappingers Falls, NY, USA

September 28th – 30th, 2018

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INTRODUCTION

Encounters with apparently sentient beings are reported by half of all first time users of the naturally occurring psychedelic DMT, yet the question of DMT beings and plant sentience, interspecies communication, discarnate consciousness, and perhaps even dialoguing with the divine, has never been systematically explored.

In September 2015, ten of the world's leading luminaries noted for exploring the mysterious compound DMT (dimethyltryptamine) gathered with other researchers at Tyringham Hall in England to discuss the subject. Over three days, they pooled their expertise from a wide range of disciplines - archaeology, anthropology, religious studies, psychology, neuroscience, chemistry, and psychopharmacology, to name a few - to explore the notion of "entheogenic plant sentience" and the role of DMT as a conduit between Spirit and Matter. The transcripts from this event have since been published as *DMT Dialogues - Encounters with the Spirit Molecule*, by Inner Traditions/Park Street Press.

In June 2017, a second Symposium was held at Tyringham, with a similar format and ten presentations by different speakers. The main intention with this third event at CoSM, is to build upon the previous two gatherings and focus on producing a number of ideas for proposed experiments, thereby enabling this line of research to open up new avenues for exploration, using rigorous science to examine the possibility of separate sentient intelligence being present within entities encountered under the influence of DMT.

PROGRAMME

Friday 28th September

10am - Meet at Assemblage, 17 John Street for departure to CoSM

1pm - Arrive CoSM for lunch at 1.30pm

3pm to 5pm - First Session Symposium

7pm - Dinner followed by informal discussion

Saturday Sept 29th

8am to 9am - Breakfast

10am to Midday - Second Session Symposium

1pm Lunch

3pm to 5pm - Third Session Symposium

5pm to 6pm - Dinner

7pm - Public *DMT Dialogues* Book Launch Panel event

7.15 - Introductory remarks – Anton Bilton, Alex Grey, Allyson Grey

7.30 – Daniel Pinchbeck in discussion with Dennis McKenna and Graham Hancock

8.15 - Q and A

8.35 - 25 minute break

9pm – Daniel Pinchbeck in discussion with Alex Grey, Allyson Grey and Diana Slattery

9.45 - Q and A for the above - 20 mins

10.05 - Daniel Pinchbeck plus Alex Grey, Allyson Grey, Dennis McKenna, Graham Hancock and Diana Slattery, to open up the floor and discuss proposed experiments

10.45 - Wrap up

Sunday Sept 30th

10am Brunch at Alex and Allyson's Studio

10-1pm Symposium Summary Session

Departures at 2pm

TOPICS FOR DISCUSSION

Questions and ideas for potential experiments utilising Extended State DMT infusion.

(Collated in advance and anonymously from attendees at Tyringham Initiative's DMT Symposium III at CoSM, 28-30 Sept 2018.)

Introduction:

The TI strategy involves having 6 volunteers physically separated in different rooms under laboratory conditions (but furnished to provide appropriate scene and setting environments). Each volunteer would be given DMT intravenously over a prolonged period. The thinking is that they may be able to communicate telepathically, experiencing shared consciousness, whilst in the DMT space and also share communion with any alternate sentient presences (entities) that they meet. If there's correlation to their communion and visions then in simple terms they've been to the same place and met the same entities. To test the knowledge of the entities the volunteers are to seek answers to questions that humans are not yet knowledgeable of but will become so; an example being a certain star group constellation that a NASA exploratory satellite hasn't reached yet but will do shortly. Obviously this could be extended to insights in healthcare. Note: Extended State Volunteer/s: (ESV)

Update from Dr David Luke:

Following the two Tyringham symposia and numerous discussions and meetings with colleagues I have embarked on a DMT field research project with Anton's backing. The project was granted ethical approval earlier this year and began collecting data over the summer.

The project recruits experienced psychonauts to smoke DMT in the presence of the researchers and assesses the relationship between various personality variables and DMT experience profiles, as per Chris Timmerman's Imperial College DMT research project. In addition, there are number of experimental tasks that are being explored:

Precognition – an experimentally controlled test of the DMT experient's ability to visual an unknown future target (a 1 one-minute video clip) while under the influence of DMT, in the come down phase, as compared to their performance when they are not under the influence of DMT. So far 10 participants have completed this task and the results are so far looking promising, although it has been pre-specified that a minimum of 20 participants are needed to obtain the requisite statistical power to demonstrate any genuine trends.

Telepathy – In a similar test paradigm to that of the precognition task, participants aim to visualise an unknown target clip either during the DMT state on in the normal state, although in this case the

random clip is remotely viewed by a close associate and sent to the receiver participant, while the sender is either under the influence of DMT also, or in the normal state. Data collection on this task is about to start.

Shared visionary experiences – This task is somewhat akin to the telepathy task but is passive in nature and explores whether different DMT participants have shared visionary content if they smoke DMT at the same time compared to when they smoke alone. All participants smoke in adjacent but separated rooms, and all undergo the same ‘tuning in’ preparation before smoking, but in some ‘sham’ conditions there is actually no other participants smoking in the adjacent room. The degree of similarity in visionary experience is assessed by independent blind judges from verbal reports and sketches from composite artists in a statistically verifiable manner. This experiment is planned to start soon.

Active insight – Participants who have current technological expertise in a professional domain (e.g., PhD scientists, engineers, mathematicians) are asked to seek the answer to a technical or theoretical question that they or no one else knows, but which can ultimately be falsified. Any insights are noted and quantified subjectively and a comparison is made between the number and quality of insights coming from communications with DMT entities compared to non-entity DMT insights. So far one participant has been tested and has provided very a valuable and testable technical insight for which there is currently no known answer.

Fieldwork (pre laboratory) started May 2018:

“We have been fairly successful so far with a precognition protocol with ten individual participants, both methodologically and in terms of results so far (although we need to run N=20 minimum I would say to get appropriate stat power).

I will soon be exploring a shared visionary experience task (a kind of passive group telepathy task) too, and have also been exploring novel expert technical insights received during DMT, comparing that coming from entities/vs no-entities - this latter protocol is proving interesting.

So these are the four main tasks I am currently exploring - **precognition, telepathy, shared visionary experience, and technical insight.** I would like to propose that one or more of these tasks be included in each phase, depending on the outcome of my preliminary field research. I think the distant brain correlation/hyperscan EEG would also be very worthwhile, and has the benefit of being a passive task (so an intentional task could also be possible too).”

TI: The purpose of this Symposium is to discuss and refine methodologies for future DMT Extended State Experiments that will take place under laboratory conditions.

Session One - Friday Afternoon

1. What we confront with DMT is a new age of exploration - to be compared with the great human adventures of exploration in the past, such as the Polynesian expansion across the uncharted waters of the Pacific, or even the voyage of Columbus. Both the Polynesians and Columbus had theories about what lay across those uncharted waters, but they then had the courage to test those theories out in action, with spectacular results, even getting the Polynesians as far as that tiny speck of our reality called Easter Island which is 2,000 miles from Tahiti and 2,000 miles from the coast of South America! With the DMT explorations we are proposing the first tentative but thoroughly organised explorations of another kind of "uncharted waters" -- namely the uncharted waters of the DMT realm. What is needed is a project that will systematically explore this realm, and explorers who are willing to do the necessary (and perhaps even risky) work. I know a couple of people in Boulder Utah who went out into the desert every night for a year and smoked DMT and got so good at navigation that they could meet on the other side and begin to chart the DMT realm together. They consistently met the same characters there and were able to describe them and give them names. My thought therefore is that we need teams of volunteers, perhaps already psychically in tune with one another, who are willing to embark on the voyage together. If they can indeed meet each other 'over there', and compare notes afterward, it would add greatly to the possibility that 'over there' is in some sense a real place rather than a fiction of the brain. We have no theoretical reason to assume that the inhabitants of the DMT realm 'know' more than we

do about anything. We tend to assume they do, and on the basis of this assumption we might ask them for information on a specific question to which science does not yet have any answer. If that answer later proved to be correct, the implications would be huge. We have all heard stories about, and I have personally witnessed, occasions where information that later proved to be correct was revealed to participants in Ayahuasca ceremonies. But this kind of data is anecdotal and hearsay rather than firmly constrained scientific observation. So a more organised approach to extracting novel information from the entities could be fruitful. But what then? What if they know no more than we do? What if they are tricksters who deliberately give us wrong answers to throw us into a spin?

2. What do the DMT entities want from us? If they want nothing from us why do they keep on showing up in our visions?

3. The role of shamans in the research. Native South American shamans - the less reached by Western influence the better - are already the absolute masters of exploration of the DMT realms. No research worth its salt would proceed without involving shamans in the investigations. Ideally, therefore, our volunteers would include **at least 2** authentic Amazonian shamans.

4. Although our focus is DMT we can't ignore the fact other entheogens also present us with encounters with other 'realms' and the sentient entities that appear to inhabit them. Let us think of these different substances as different 'boats' upon which we may sail hitherto uncharted seas. Are these uncharted seas the same as those

we cross to get to the DMT realm/s, and are the realm/s and entities they put us into contact with completely different from, or the same as, those DMT gives us access to? If different then different in what precise ways and how? Does each plant ally lead us to a different realm or are they all different points of entry into the pleroma?

5. I am troubled by the unexamined assumptions that seem to underlie some of the terminology that is being brought to the discussion of 'DMT entities' whatever (and wherever) they may be. It is a classic conundrum that comes up whenever science tries to objectively describe consciousness. In order to examine any phenomenon scientifically, there must be a separation between the observer (the scientist and whatever instruments they may utilize) and the phenomenon. This dualistic objectification is a fundamental requirement of scientific investigation. When it comes to examining consciousness and phenomena of consciousness, however, objectivity is impossible to maintain because the self is examining the self, or trying to; what happens is that one looks into the mirror and sees a reflection of the self, looking in the mirror, seeing a reflection of the reflection, and so on like one of those 'infinite' mirrors. There is no point at which it stops, and so when we are reflecting on, or discussing, DMT entities we get caught in this loop. In discussions of DMT entity encounters certain persistent (but possibly unanswerable) questions keep coming up.

For instance:

Are DMT entities 'real'? It depends on what is meant by 'real.' All the data that we have, the entire corpus of information representing anything perceived or apprehended by consciousness (not just DMT entities) is 'real' in the sense that it is experienced. The experience is real, in that some people (not all), when they take DMT, experience an apparent encounter with some apparently intelligent entities that are apparently separate from the self. I've put all those 'apparents' in the previous sentence for a reason; to make the point that 'apparent' should be at least an unspoken assumption for everything we experience, entities or not, whether we are on DMT or in other altered states, or in ordinary consciousness (whatever that is) or not. We don't customarily dissect our experience in this way, we just kind of assume that what we are experiencing is real and is more or less an accurate reflection of some reality, which may be perceived as external or objective although this too is an assumption. These unexpressed assumptions underlie all of our experience but we don't have to keep reminding ourselves about it. Perhaps in the case of DMT entities it's more important that we do so. DMT entities, by definition, are always a subjective experience that is a reflection of (or at least associated with) a specific neurochemical brain state, namely that induced by the ingestion of DMT. If they appeared under any other circumstances, they would, again by definition, not be DMT entities, but something else; but their reality (like anything else experienced) would still not be proven. I don't know of any documented instance in which DMT entities are experienced apart from DMT; they are something that we experience as associated with

the neurochemical brain state that is created by taking DMT, though not necessarily caused by it. If we were to experience them otherwise, that would be big news indeed, and in that instance they would have to be called something other than DMT entities. Are these 'entities,' which we experience subjectively, also objectively real, that is do they have a property of being 'real' apart from the fact that they are experienced? I think it's impossible to say that with respect to DMT entities or any other thing that is experienced. If we could establish that they are objectively real (or that anything, for that matter, is objectively real) we would be having a different discussion.

We inhabit a model of reality that is constructed by our brain/mind. We do not ever perceive reality directly; we receive data from the unknowable (presumably) real world; that data is put through a kind of internal 'reality processor' that combines that raw data with memories, associations, interpretations, illusions, confabulations, etc. and extruded as a more or less coherent self-narrative that more or less makes sense and is experienced as the movie or the hallucination that we inhabit, our experience of subjective awareness. I like the term 'reality hallucination' because it reflects the fact that a neurochemical brain state generates it; the drugs we are on all of the time, the totality of our brain/body state at any given moment. Others term this the default mode network. DMT and other psychedelics temporarily disrupt the DMN, but I suggest they do not disable it; they just cause it to shift into some other state of functionality. In effect, they change the channel, and let us peek into a different channel, a different reality model. Over time we develop,

through habit and experience, a model of reality that may become a favourite because it seems to serve us well in maintaining a certain normal functionality in the context of this unknowable reality in which we are immersed. That becomes our favoured DMN but there may be others.

The Western mind is immersed in dualism, thanks to Des Carte, literacy and scientific objectivism. I am not sure that 'thanks' is the right term here, because this immersion is a kind of prison, that keeps us isolated from other ways of knowing and perceiving. This is one big reason we are attracted to psychedelics, because they let us temporarily step outside of this reference frame, this dualism, to perceive what else might be available to experience.

But when it comes to a discussion of DMT entities, it's important to maintain an acute awareness of the dualistic terms that we habitually bandy about without thinking much about their implicit meanings. Terms like 'real,' and 'not real,' 'inside,' as opposed to 'outside,' 'self' vs. 'other,' 'subjective' vs. 'objective.' These terms are baked into our dualistic mind-set, but it's important in this instance to make those implicit meanings explicit. Our discussions and contemplation of these topics must needs make use of language, but language can be very tricky when trying to apply it to something that may not be expressible, at least in ordinary language.

Failure to keep this in mind can lead to some pretty absurd discussions. We find ourselves postulating that DMT entities inhabit some parallel dimension or universe, 'out there' somewhere, like an

unexplored continent, and we may be able to ‘travel’ there using DMT as a kind of chemical starship, there to encounter and interact with alien entities that exist independently from ourselves. There have even been suggestions that we should send a delegation to establish diplomatic relations with these (usually) friendly entities on the shores of some distant hyperspatial ocean. It’s a romantic, appealing notion, for which there is not a shred of evidence. DMT entities are always experienced subjectively, as indeed is everything else, because the entities (and everything else) are still experienced only as components of the reality model that we construct and then proceed to inhabit.

So it seems that we’re back to the original Cartesian conundrum: I think, therefore I am. Experience, and experience alone, is the only thing we can be sure of. We experience it; therefore it is real (as an experience). Whatever reality it may have outside of our reality model is impossible to know. Something does the experiencing, presumably that’s me, and I grant the same to other conscious entities, but that’s an egalitarian concession and even that is open to question.

6. In order to study the DMT experience under the scientific methods and protocols, it would be helpful, I think, to take a deep look at what we mean by “objective” and “subjective” observation and reporting of experience. Science is confounded by how to get reliable data (reliable because following protocols of objectivity) from subjective experience. Yes, we can tally up a group of subjective reports, finding commonalities, and then count up those commonalities and make

numerical statements of them. Example: “57% of people who took (entheogen under study) had an experience of (clear light).” To find those commonalities, perhaps a survey with multiple choice answers is made, satisfying the need to have identical procedures in reporting. Each of these type of steps removes the differences, quirks, and unique qualities of the individual subjective experience, in the service of the method. First-person (subjective) reporting, as opposed to third-person (objective) reporting is mistrusted. This can really limit the amount of useful information a researcher can get, given that the reporting of, for instance, encounters with entities are entirely dependent on someone relating their personal, subjective experiences. No matter how many people report experiences, with or without pharmacological assistance, of alien abductions, or spirit guides, or biomechanical machine elves, well—there aren’t a plethora of scientists jumping at the sight of a treasure trove of data about the human mind and its wealth of possibilities. An examination about the assumptions of how new research can be designed needs to revisit these standards. What shall we call reliable, much less truthful when examining these areas, as we are proposing to do? And how can these findings about the bizarre and decidedly not-mainstream explorations and adventures become useful to others?

7. I would only reiterate my belief that the most prudent action plan once the continuous infusion study is approved, is to simply explore the state with no additional overlay. No experiments, no scanning, no nothing--just let the volunteers familiarize themselves with the territory for longer and longer periods of time and with higher and

higher doses. This might take 1-2 years, but would pay off handsomely in the long run. (TI: Explore the space).

8. Assess how the level of familiarity or kinship between participants influence the commonalities in entity encounters by having participants who are friends and strangers.

9. What role does culture play in the way spiritual entities are experienced? It would be interesting to map the entity cosmos of different lineages and compare them, to understand how similar entity types acquire different meanings in different contexts. And to also identify the aspects of entity experience that form a shared foundation, and are consistent across cultures.

10. Entities can appear in various ways: as voices, through visions, as feelings in the body, and as a combination. They can also approach you through other living things, such as animals. Is the way entities present themselves an expression of something unique to the entity, or is it influenced by the mediumistic talents of the person receiving the entity?

Session Two – Saturday Morning

11. What value is there in using composite artists to draw the reported landscape/space of each Extended State Volunteer's (ESV) immediate induced experience in a blind environment and then looking for correlation in those pictures?

12. What questions should the ESV ask the entities?

13. Give people who are blind from birth DMT. Give people who are blind from certain ages DMT. I have it on good word, that people who go blind from a young age, can see again after smoking DMT. (TI: Bernard Kastrup "alter" with blindness).

14. I heard of research showing that the visions someone has with eyes closed during an ayahuasca ceremony activate the same parts of the brain as waking sight does - and not the parts of the brain activated during dreams. Is the same true of auditory messages that come from entities in these states?

15. *Explore the collective DMT experience and sensed presence phenomena via EEG hyperscanning and continuous infusion.* DMT is administered to 2 participants by using continuous infusion, while EEG, ECG and galvanic response is being collected. Assess the exact moment in which people pass the threshold for the breakthrough via a dial through which they are constantly updating their subjective feeling of entering and exiting the DMT 'space'. Determine the neuronal correlates of entering and exiting the threshold dynamics

by using EEG collected at the same time of 2 participants (i.e. hyperscanning). Have the infusion method to allow entering and exiting the space sequentially on 3 occasions.

16. After volunteers have returned to baseline use a microphenomenological approach that will allow to determine the consistency of the DMT space across sessions with participants and across participants. Determine via the interview the details of the sensed presence phenomena and overlap and differences across participants. Following this temporal mapping of the experience, use a neurophenomenological approach to assess how neuronal dynamics measured via EEG are related to individual and collective experience of the DMT state.

17. We could compare those doing DMT simultaneously with individuals not at the same time (with a sham twin preferably) to explore distant brain correlations (there is quite some literature on this scattered around e.g., <https://f1000research.com/articles/3-182/v1>).

18. There is much discussion as to the potential of endogenous DMT release to create mystical states or alien abduction experiences yet current research seems to imply the quantity released is not sufficient for an experience if given intravenously. Some theorise that the amount of DMT required to give an experience if the DMT originates in the brain (having not had to go through the blood brain barrier) may be much less and therefore small endogenous release could be enough to trigger an experience?

19. My main 'questions' as such, would relate to the potential endogenous nature of both DMT and 5-MeO-DMT, plus their respective resemblance to the mythological (6th chakra) experience, and the mystical (7th chakra).

20. There is the possibility that the 3 endogenous DMT(s) (N,N-DMT, 5-MEO-DMT, Bufotenin) are signalling molecules that are predominantly synthesized, activated, and metabolized at the site of action. For instance, it appears as though bufotenin is synthesized at the enteric glial cells throughout the gastrointestinal tract. While significant amounts of bufotenin were found in stool samples, blood sampling found no traces. This leads to the potentiality that attempting to overlay the pharmacological perspective of exogenous administration and measuring blood sample levels as a flawed viewpoint pertaining to endogenous DMT(s) mechanisms. It does not appear that endogenous DMT(s) are released systemically throughout the body and into the blood stream for distribution but are instead more efficiently and effectively produced throughout the central nervous system (astrocytes, glial cells) and released directly into the neurons. Monoamine oxidase inhibitors (MAOI) are utilized to suppress the deamination of DMT(s) as well as other neurotransmitters. While much of the scientific discussion regarding endogenous DMT(s) are focused on the primary molecules, there is a severe lack of discussing the interplay with endogenous MAOI's. This is a key missing component as much less DMT(s) is necessary to induce an effect when elevated levels of MAOI is present. The human body has been identified to produce 6 or 7 MAO-A inhibitors and a

few MAO-B inhibitors. Experiments measuring systemic and localized levels of endogenous MAOI's are important to provide a more thorough perspective and discussion.

21. The source of these endogenous entheogens is another question, especially since research seems to indicate that DMT is being produced at the ends of nerves cells, as opposed to a single source like the Pineal.

22. There is also the ultimate question of the source of consciousness - bio-mechanical or quantum in nature - and the possibility that DMT and 5-MeO-DMT act as catalysts to increase quantum resonance in the brain.

23. What are the similarities between entities encountered in DMT realms and entities encountered through other practices that do not use entheogens — such as the “mounting” that takes place in Umbanda or Voudon ceremonies, the speaking in tongues of the Pentecostals, or the channelling of Tibetan Buddhist oracles?

24. What are the physiological markers of a person having an entity encounter?

25. Can you develop a relationship with a DMT entity and give it direction that can be detected by another person encountering that same entity?

26. In Dr. Rick Strassman's study outlined in his book "DMT: The Spirit Molecule" there were four different doses (0.05mg/kg, 0.1mg/kg, 0.2mg/kg, and 0.4mg/kg) administered to the majority of volunteers. This equates to an 800 percent difference between the lowest dose and the highest dose. (Two volunteers received a 0.6mg/kg dose which appeared to be above the threshold for allowing for recollection of the experience.)

At the 0.05mg/kg dose of DMT, there were reports of euphoria with little to no psychedelic effects. At the 0.4mg/kg dose, the volunteers were reporting "realer than real" experiences interacting with "beings" from alternate dimensions. While much of the focus and discussion surrounding DMT revolves around the experiences from the high level dose, there appears to be a wide enough middle ground that can offer much room for additional discourse.

The question is... where to start?

In 1988, Dr. J.C. Callaway would publish a paper in the journal *Medical Hypotheses* titled "A Proposed Mechanism for the Visions of Dream Sleep". In this piece, he speculates that endogenous production of DMT and MAOA inhibitor, Pinoline possibly play a distinct role in dream phenomena (ironically enough these compounds "DMT+MAOI" are the major components of the shamanic brew known as "Ayahuasca"). In Q4LT's 2015 interview with Dr. Strassman, he stated "We have known for nearly 60 years that the lungs make DMT". If there lies the potentiality for endogenous DMT to be released during "dream sleep" and DMT is synthesized in the lungs, it would appear logical that alterations in respiration rate

might be showcased during these moments. A 2010 study in the journal *Advances in Experimental Medicine & Biology* showcases profound respiration changes during REM sleep.

This would point to a potential starting point in observing one of the mechanisms responsible for endogenous DMT production (and possibly Pinoline). While DMT has been speculated to be released in significant amounts during near death experiences and possibly even birth, these moments involve human trauma which would be unrealistic to study in a laboratory setting. On the other hand... dreams are experienced by a significant percentage of the global population every single night.

It would seem logical that if the scientific community is to comprehend the underlying mechanisms behind endogenous psychedelic compounds, “dream sleep” would be an immensely useful starting point. Once certain verification has been solidified in studying this particular state, we can begin to branch out and study the effects of replicating precise physiological parameters of “dream sleep” while in a waking conscious state. Practices such as meditation, yoga, “Wim Hof Method”, hypnosis, & dark room/sensory deprivation appear to generate states that fall somewhere in between normal consciousness and “dream sleep”.

While verification of fluctuating DMT levels inside the body appear to offer some challenges in terms of measurement (based on trace levels & intrusiveness), there are potentially other measurable parameters outside of strictly biochemicals that coincide with dream states. Taking a wide scope view of this entire organism called the human body might help us paint a comprehensive picture of the

external and internal environments that lead to endogenous DMT formation. We will be comparing the differences between average, waking consciousness and distinctly different parameters during and surrounding REM sleep. Mind you... we are taking a look at one potential pathway towards endogenous DMT formation. We believe there are multiple pathways to natural DMT synthesis that are largely predicated on specific alterations of electrical activity in the brain/heart that don't necessarily necessitate sustained and systemic physiological mechanisms.

Session Three – Saturday Afternoon

27. Six volunteers receive (sub-psychedelic) threshold doses of DMT for prolonged periods of time and showcase their ability or inability to effectively influence their autonomic nervous system signalling. This would be showcased by visualizing either warmth or cooling effects on specific limbs/body parts based on intent. Verification would take place utilizing infrared imaging to verify temperature effects and fluctuations in EEG, MEG, DC/AC fluctuations in brain activity as well as Biomagnetic SQUID (superconducting quantum interference device) changes of the body would be measured alongside the timing of temperature fluctuations. (This would eventually extend to utilizing ultrasound imaging to view real-time effects on things like cancerous tumours from these visualization techniques.)

28. Once the autonomic nervous system influence has been verified, the same visualization techniques will be extended to telepathic transference when located in the same room. The hypothesis is that the person receiving the visualized message would exude autonomic activity coinciding with the timing of the visualization as well as potential waking rapid eye movement activity measured via basic observation and brain activity. The "receiver" of the message would not be administered DMT, only the sender would be administered the DMT IV. (A potential add-on to this experiment would be verifying whether telekinetic abilities are an extension of the ability to successfully transfer a thought/image via visualization).

29. Once autonomic influence and same-room telepathy has been verified, the volunteers can be separated into different rooms in which telepathic experiments can take place. Higher dose DMT can then be administered to induce hallucinatory phenomena in which volunteers can verify whether their experiences overlap. Brain measurement devices (EEG, MEG, DC, AC) would coincide with this experiment to verify whether specific brain wave frequency, states, currents coincide with perception overlaps. It's possible that 3 volunteers experience the same entities based on specific brain activity that mimics one another while a different 3 volunteers do not experience the same entities based on different brain activity.

30. Pupil dilation occurs based on changes in exposure to light. DMT as well as numerous other psychedelic compounds have showcased the effects of inducing significant pupil dilation. This would lead us to speculate that a specific frequency of light indiscernible to a person in average waking consciousness becomes discernible once pupil dilation has reached a specific threshold. The field of Astrophysics has been a big proponent of promoting the theory of dark matter based on the gravitational effects on galaxies. However, there lies the possibility that if we explore the many different frequencies of light that showcase effects during the prior experiments, we can hone in on the bandwidth in which some of these parallel universes occur. Visible light is defined as 400- 700 nm. In a 2005 study by JC Callaway he found that DMT has a specific affinity for the ultraviolet spectrum between 315 and 280 nm. Theoretically this would provide a starting point in our search for a light spectrum camera that would effectively capture some activity that coincides with our changes in

perception during the DMT states. In addition, we would explore the Thunderbolts Project which proposes that the Universe is based on electricity rather than gravity... this might provide a perspective we need in terms of effectively capturing information from parallel universes.

31. The main focus of many of these experiments would coincide with measuring the electrical and magnetic changes that take place throughout the brain/body that coincide with varying levels of DMT administration. Combining the electrical/magnetic perspective with the biochemical viewpoint will allow the public to better comprehend the abilities that extend outside of the body. Once it has been understood that significant measurable changes take place inside the body that can affect people/objects outside of the body, we can build upon this framework to propose an explanation of parallel universes existing outside of the body. This would be presented as these other realities existing via different light/electrical frequencies rather than simply attributing these visions as purely hallucinatory phenomena. It is a process in terms of communicating a very grand, large framework in terms of what encompasses reality as we understand it but it is necessary to start with the basic & tangible in order to build towards the currently intangible.

The development of an ultra-sensitive blood assay to monitor fluctuations of endogenous levels of N,N-DMT, 5-MeO-DMT, and endogenous monoamine oxidase inhibitors (both A & B). This is pertinent to tie in the narrative that "supernormal" experiences and abilities coincide with a distinct change in the human biochemical

balance (activation of the "Endohuasca" system). Integrating this specific blood monitoring protocol with brain activity measurement, CSF/CBF movement, HRV, and dozens of additional blood parameters will afford a comprehensive perspective of the cascade of changes taking place during these moments.

32. Prior to the general public embracing the notion that DMT experiences are "real", it must be established that telepathic communications without exogenous material is entirely possible and a very learnable skill. This allows the public to experience first-hand that consciousness is not created by the brain and is not relegated to the brain. I propose a study that not only measures the biological correlates of successful telepathic transfer but also is also intimately involved in designing a protocol to develop this ability amongst the people. While telepathy in itself is not important in terms of communication in the modern age, it's necessary to validate much of the future research surrounding "beings".

33. Someone dying by choice under the End Of Life Option Act would take the lethal dose at the same time as being surrounded by friends/volunteers who were given (psychedelic dose) DMT to see if they had visions of the patient once clinically dead and also still possibly interact with the patient post clinical death. The dying patient could be given a secret code word and if the volunteers repeated the word then that would attest to their communion.

SYMPOSIUM ATTENDEES – BIOGRAPHIES

Anton Bilton is an economics graduate from The City University in London. He is the co-founder and executive deputy chairman of The Raven Property Group and has also been a founder and director of three other companies that have floated on London's AIM. Outside of his working environment, Anton's principal interest is altered states of consciousness and entheogenic plant sentience. He is the co-founder of the Tyringham Initiative.

Giancarlo Canavesio is an Italian film producer, investment banker, and entrepreneur. He is best known as founder and CEO of Mangusta Risk, Mangusta Productions and Mangu.tv. He has produced several award-winning feature films including *The Living Wake*, *FIX*, *Being in the World*, *2012 Time for Change*, *Starlet* and *Neurons to Nirvana*. He produced the recently released films *Monogamy and Its Discontents* and *Weed the People*.

John A. Chavez is an independent researcher who has authored a series of books titled *Questions for the Lion Tamer*. He presents multi-layered information indicating that significant measurable changes take place within human physiology during altered states of consciousness. Electrical activity within the human body is mysterious in terms of integrating the discussion with the more traditional biochemical conversation. This has led John to coin the term "Electric Endohuasca" when discussing supernormal abilities and phenomena experienced by humans. A mystical experience in 2013 served as the catalyst for John's interest in the subject. He

hope's to help drive the discussion and research funding in terms of the endogenous psychedelic system.

Alex Grey, world-renowned artist, poet, and author, is best loved for his paintings which portray multiple dimensions of reality, interweaving biological anatomy with psychic and spiritual energies. His books, *Sacred Mirrors*, *The Mission of Art*, *Transfigurations*, and *Art Psalms*, trace the development of his work and mystical experiences that shaped his spiritual artistic life. Alex's most recent monograph, *Net of Being*, addresses how his art is evolving the cultural body through icons of interconnectedness.

Allyson Grey, artist, writer and social sculptor, has co-written and edited a dozen books and all seven volumes of CoSM Journal of Visionary Culture. Since 1975, Allyson has been artistic partner and studio mate of artist, Alex Grey. With a Master of Fine Arts from Tufts University, Allyson has been an educator and muse to artists for over 30 years. Alex and Allyson are the parents of actress, Zena Grey. Together, the Greys co-founded the Chapel of Sacred Mirrors, CoSM, an interfaith church since 2008, celebrating creativity as a spiritual path.

Roland Griffiths, Ph.D., is a Professor in the Departments of Psychiatry and Neurosciences at the Johns Hopkins School of Medicine whose research has focused on the behavioural and subjective effects of mood-altering drugs. His research has been largely supported by grants from the National Institutes of Health, and he is author of over 370 scientific publications. He has conducted

extensive research with sedative-hypnotics, caffeine, and novel mood-altering drugs. In 1999 he initiated a research program investigating the effects of the classic psychedelic psilocybin that includes studies in healthy volunteers, in beginning and long-term meditators, and in religious leaders. Therapeutic studies with psilocybin include treatment of psychological distress in cancer patients, treatment of cigarette smoking cessation, and psilocybin treatment of major depression. Planned future studies include assessing psilocybin effects in early Alzheimer's Disease and a study of psilocybin treatment of anorexia nervosa. Brain imaging studies (fMRI and PET) are providing insight into the underlying neural effects that account for unique features of psychedelic experiences. The Hopkins laboratory has also conducted a series of internet survey studies characterizing unusual psychedelic experiences including mystical-type, challenging, near-death, God-encounter, and entity-encounter experiences.

Santha Faiia Hancock is a professional photographer specializing in ancient cultures and monuments. Her work has been published around the world in major newspapers and magazines and in 1990 her photographic exhibition Ethiopian Trilogy was opened at the Royal Geographical Society London by Her Royal Highness Princess Anne. Faiia's work illustrated *The Sign and the Seal* (1992) and *Fingerprints of the Gods* (1995), and in 1998 her major book of photographs was published – the international bestseller *Heaven's Mirror*. She also photographed *Supernatural* (published 2005), putting unique images of the ancient rock art of South Africa before a global public. More recently, in 2013, Faiia's photographs of Easter Island were presented at the Vatican Ethnological Museum

contextualizing a special exhibition of Easter Island artifacts. In 2014 a second exhibition at the Vatican Ethnological Museum, this time on Indonesia, was again contextualized with a collection of Faiia's photographs. Faiia's latest work is to be seen in the 32 pages of colour photographs she contributed to *Magicians of the Gods*.

Graham Hancock is the author of the major international non-fiction bestsellers *The Sign and the Seal*, *Fingerprints of the Gods*, *The Message of the Sphinx*, *Heaven's Mirror*, *Underworld* and *Supernatural*, and of the epic adventure novels *Entangled* and *War God*. His books have sold more than seven million copies worldwide and have been translated into thirty languages. His public lectures, radio and TV appearances, including two major TV series, *Quest For The Lost Civilisation* and *Flooded Kingdoms of the Ice Age*, as well as his strong presence on the internet, have put his ideas before audiences of tens of millions. He has become recognised as an unconventional thinker who raises resonant questions about humanity's past and about our present predicament. In February 2015 Hancock was voted No 30 in the Watkins list of "The 100 Most Spiritually Influential Living People".

Ken Jordan is the co-founder, publisher and editorial director of *Reality Sandwich* and *Evolver*. He has been an online pioneer for decades. In 1995 he helped launch the award-winning *SonicNet.com*, the web's first multimedia music zine and digital music store. In 2007 he cofounded *Evolver.net* and *Reality Sandwich* with Daniel Pinchbeck to further intelligent, rigorous, open-minded inquiry into "a vital, dynamic culture in the act of formation."

Dennis McKenna's research has focused on the interdisciplinary study of Amazonian ethnopharmacology and plant hallucinogens. He has conducted extensive ethnobotanical fieldwork in the Peruvian, Colombian, and Brazilian Amazon. His doctoral research (University of British Columbia, 1984) focused on the ethnopharmacology of ayahuasca and *oo-koo-he*, two tryptamine-based hallucinogens used by indigenous peoples in the Northwest Amazon. He is a founding board member of the Heffter Research Institute, and was a key organizer and participant in the Hoasca Project, the first biomedical investigation of ayahuasca used by the UDV, a Brazilian religious group. He is currently Assistant Professor in the Center for Spirituality and Healing at the University of Minnesota.

James Oroc - Since the publication of his book *Tryptamine Palace: 5-MeO-DMT and the Sonoran Desert Toad* in 2009 – the first book on 5-Methoxy-DMT and now considered to be a contemporary psychedelic classic – James Oroc has emerged as one of the leading entheogenic voices of his generation in his continuing attempt to resurrect psychedelic philosophy. An accomplished photographer and adventure-sports journalist as well as a world-class competition paraglider pilot, his new book *The New Psychedelic Revolution: The Genesis of the Visionary Age*, continues to define the parameters of 21st century psychedelic culture through a prolonged examination of a multitude of different facets of the modern psychedelic experience; with essays on subjects as diverse as psychedelics and extreme sports, the relationship between the Ego and toxicity, and a History of Visionary Art, that taken together document the rise of this New Psychedelic Revolution and its most important sources.

Daniel Pinchbeck is the author of *Breaking Open the Head* (Broadway Books, 2002), *2012: The Return of Quetzalcoatl* (Tarcher/Penguin, 2006), *Notes from the Edge Times* (Tarcher/Penguin, 2010), and *How Soon Is Now* (Watkins, 2017). He is a co-founder of the web magazine, *Reality Sandwich*, and Evolver.net, and edited the publishing imprint, Evolver Editions, with North Atlantic Books. Daniel was featured in the 2010 documentary, *2012: Time for Change*, directed by Joao Amorim and produced by Mangusta Films. He founded the think tank, Center for Planetary Culture, which produced the Regenerative Society Wiki. Daniel has also been a featured host for the talk show Mindshift on GaiamTV. His essays and articles have been featured in The New York Times Magazine, Esquire, Rolling Stone, ArtForum, The New York Times Book Review, The Village Voice, Dazed & Confused, and many other publications.

Mitch Schultz works as a transmedia producer, experience designer, and educator, exploring the inherent connections among consciousness, nature, culture and the evolving human mythology. Schultz's academic research at UT Austin and New York University focused on communication theory, information technology, and media production. Mitch mentored with visionary producer Tommy Pallotta on films (*Waking Life*), music videos (*Destiny, In the Waiting Line*), and the interactive sci-fi mystery (*Amnesia Moon*). In 2003, he launched Spectral Alchemy as a creative interface for his work over the next decade in indie/studio development, broadcast, interactive design, and commercial production. In 2009, Mitch decided to focus exclusively on his

personal creative vision. As a result, his first documentary, *DMT: The Spirit Molecule*, premiered two years later and became an instant cult classic. Schultz's ongoing curiosity of the future and academic musings on cultural evolution have led to speaking appearances at conferences, universities, festivals, and non-profits across the globe.

Diana Reed Slattery is a novelist, scholar, and video performance artist. Slattery's science fiction novel, *The Maze Game*, tells the story of a game played on mazes made of the psychedelic language, Glide. She received her Ph.D. in 2010 from the University of Plymouth, UK, for research in psychedelics, language, and the phenomenology of altered states of consciousness. States of extended perception were used in the conception, design, and implementation of her *LiveGlide* video performance software. Psychedelics provided the means to emerge from the cocoon of natural language into what could be understood as both a pre-linguistic state of direct apperception of the world around and inside us, and as a post-linguistic realm of evolutionary forms of language. Her book on these topics, *Xenolinguistics: Psychedelics, Language, and the Evolution of Consciousness*, was published in 2015 by North Atlantic Books. She is currently exploring the interface of Tibetan Buddhist meditation practice and psychedelics.

Rory Spowers is a writer, campaigner, filmmaker and Creative Director of the Tyringham Initiative, a world-class think-tank for 'new paradigm' and consciousness research projects. His books have included *Rising Tides*, a history of ecological thought compared to Rachel Carson's *Silent Spring* and Naomi Klein's *No Logo* as a 'wake-

up call to action'. He was founder of the Samakanda ecological sanctuary in Sri Lanka and The Web of Hope, 'the world's first database for sustainable lifestyle solutions'. Recently he worked as a Writer on *Tawai*, a critically acclaimed feature length documentary, following BBC presenter Bruce Parry on an immersive odyssey to explore the different ways that humans relate to nature and how this influences the way we create our societies. Rory is currently working as the Lead Curator for various events and festivals showcasing role models for 'whole systems change', from regenerative farming to biological medicine and the circular economy.

Christopher Timmermann obtained a BSc in Psychology in Santiago, Chile and a MSc in Cognitive Neuroscience at the University of Bologna in Italy. He is currently completing a PhD in Imperial College London, leading a project focusing on the effects of DMT in the brain and consciousness. He is interested in the use of methods bridging the relationship between phenomenology and changes in brain activity by studying the effects of psychedelic compounds in human participants.

Front cover image: *Diamond Being*, by Alex Grey

Back cover image: *Complementary Planned Randomness*, by Allyson Grey

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