# Strange Ripples

## The Bizarre Relationship Between Psychedelics and Dreams, Part I

By Danny Byrne <div id=datestamp></div>

**Notes from the author:**

If you do not make it all the way through, make sure not to skip watching these [[one](https://youtu.be/VFfSCnEq6UM), [two](https://youtu.be/8JivVwe15v8), [three](https://youtu.be/HSy3vrWU7m8)] short clips. These should at least pique your interest until you are ready to digest this.

This material may be updated.

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It is nighttime. I am looking down one of the many canyons that form the hills of Hollywood, California. The Canyon opens to the expanse of the Los Angeles basin, with the grid of city lights stretching out to the horizon.

In the sky above the city is an object of *prominence,* in the form of a large oval spherical cloud protruding from the right side of my view. My attention is drawn to it, and just as suddenly, the *fear* is amplifiedwithin me. I am paralyzed as the object appears to transform from a gaseous state into a gigantic solid disk, several miles wide. It motions inwards towards the center of my view. I can feel a clenching in my chest. The *fear* grows in intensity.

The sensation becomes so intense that I wake up.

I look around, I feel my bedsheets underneath me and see the sun peeking into the window. It is May of 2015 and I am 31 years old. Just another day at the start of my thirties. Another day in the sprawl.

“Just a dream” I say to myself. I am completely oblivious to the turn that my life and view of reality will take in about a month’s time, a multi-year journey set into motion by an encounter with a potent, mind-altering plant. This journey is also a journey of books and an exploration of ideas, and of how we form expectations, preconceptions, and misconceptions.

In his 1990 book ‘The Botany of Desire’, Michael Pollan (of “How to Change Your Mind” fame) examines humanity’s intricate relationship with plants. In a small passage in the introduction of the book, he describes the gardens that humans have maintained throughout history. Gardens that are tended purposefully to include plants that can heal, plants that can kill, and a few “...with the astounding power to alter consciousness—even to *plant dreams in the brains of humans.*”

This story relates to psychedelic experiences with both Psilocybin mushrooms and Ayahuasca. These plants and fungi would more appropriately be called ‘the dream team’, and an even more accurate roster of this team would include many more plants throughout the world, but this is not a Grimoire, and neither you nor I have all day.

These are my own accounts along with those of others, some of whom I know and others who I have never met. However, this piece is less about what happens in the immediate hours after one has been ingested, and more about the experiences that are detached, oddly, sometimes taking place *before* ingestion. In my experience, these two biological organisms are catalysts for these dream experiences.

However, herein lies the conceptual challenge. When I refer to them as ‘catalysts’, our mind defaults to an understanding within the confines of temporal causality – the only framework we’ve come to trust, the ‘natural law’ we term as *cause* *and* *effect.* I’m here to show you something incredibly strange, and also something that you may be able to experience for yourself. Know that there really is nothing I could say that would ‘spoil’ it for you. I am writing this because I have to start *somewhere.*

Right now, at any given moment, someone somewhere is about to have their first experience with one of these materials. And for that person, or even for the reader who researches just out of curiosity, when entering into the expanding informational realm of the psychedelics, a person can develop many expectations of what kind of experience they may have when it is *their* turn. The altered state carries with it a series of strange interpretations and anecdotes in our modern day culture that has undoubtedly been shaped by *misinformed* opinions of them in the past. Quite often these misconceptions wind up in our expectations.

So, for a newcomer to the ever expanding realm of the psychedelic, these questions may arise:

“What will I experience? What are the effects?”

Eight years into my journey with these plants and fungi, one thing that has struck me as the most odd about these experiences is a side effect, or a more appropriately titled *phenomenon*, that I had neither associated with these two, nor even heard of before.

The phenomenon is a particular kind of dream, one that has been named many names: hypnagogic, oneirogenic, prescient, *prophetic*. There is something distinct about this dreaming as opposed to a standard dream that is quickly forgotten.There is an intensity and lucidity to them, certain themes and images repeat themselves. You could even say that they are experienced with part of your awake mind. In one example that I will share in a future piece, I could actually feel my bedsheets under me. These dreams are *remembered* vividly. The reason I hesitate to call this a psychedelic *effect*, or a side effect, is because of one important distinction. Simply put, that reason is this:

A side effect of a drug isn’t supposed to take place before a drug is taken.

Or to spin one of the most prevalent of the modern misconceptions of altered states on its head, you can kind of grasp just how bizarre this phenomenon really is with the following statement:

*An LSD flashback isn’t supposed to occur before one has ever taken LSD.*

A few years into my journey, sometime in early 2017, I heard Ayahuasca described by one of my teachers as being ‘*an intelligence that transcends time and space*.’ Eventually, I would learn exactly how. One month before I drank the pungent sweet brew for the first time on June 19th 2015, I had no idea I would be imbibing in it. I was not actively seeking it. I had heard of it and some of its effects, but I had little idea of what it actually entailed. Yet it was in this period that I had the most bizarre dream of my life up until that point. As I would come to realize, this dream with a disk in the sky eerily mirrored many facets and shared many characteristics of the Ayahuasca experience itself.

Before I had heard about this ceremony, Ayahuasca existed as something that I had watched a YouTube video about or heard some friends talk about in the years prior. I won’t kid you, some of those things sounded pretty strange. In all of those conversations and all the articles and books that I had read regarding the topic since, I had never heard one could enter or re-enter the experience not in the immediacy of ingestion, specifically in dreams. And in relation to this article’s opening, I had also possessed somewhat of an interest in the UFO topic. I experienced something as a kid that I have never been able to explain. Up to my very first Aya dream, I had never considered UFOs as being anything other than an ‘externalized’ experience. The intricate psychological layers underpinning such experiences, which I delve deeper into later in this narrative, had never crossed my mind.

In the middle of 2015, when I had this strange dream, the ‘psychedelic renaissance’ had not quite kicked off yet. A week or so after this dream a friend of mine reached out proposing a dinner date. That evening, I learned of a local facilitator organizing Ayahuasca ceremonies.

Less than a month after this dream with the disk in the sky, I traveled to a property a few hours outside the city in a secluded area, and for the first of many times since, I drank the thick and pungently sweet tasting brew. That night I died a death of sorts, and began what at the time of this writing has been an eight and half year journey into psychedelic ceremony guardianship and co-facilitation.

It wasn’t until two years into this profound work that I connected the dots between those dreams and my experiences with Ayahuasca. It was at that point that these dreams returned, more vivid and telling than before. Through their content I put together a message about *my* life that absolutely shook me to my core in so many ways and on so many levels. As many of the more profound lessons of the plants come in retrospect, it was as if the message of the initial dream was “Knock knock, this will all eventually make sense.”

Quite often these dreams contain some kind of *specificity* about objects, subjects, themes, and even explicit messages. And then, at some point after this we see that there is some truth or significance to what was shown to us in this dream, and a *real* physical occurrence or event either future, present or past, in our physical reality, which is unbeknownst to us. The contents are always ‘out of scope’ in a certain weird way. If we are relying on conventional ideas about how information enters into our heads, our ability to ‘know’ or ‘observe’ these occurrences and commit them to conscious or subconscious memory isn’t quite there yet. These dreams and the experiences that spring from them confront us with the irrational. They defy logic. You could even say that they *defy the laws of physics*.

It speaks volumes to just how strange and mysterious the mushroom and plant’s interaction with the human mind really are, as well as to the power of these substances to connect us with these other aspects of our own reality normally not accessible to us. This includes encountering what some people have described as ‘*an intelligence that transcends time and space*.’

Not long after uncomfortably grasping the extraordinary nature of my own dreams, I took note of some interesting anecdotes from various podcasts, suggesting that this phenomenon is part of the bigger picture of the psychedelic landscape that has not come to our awareness yet. There is no one speaking about this at psychedelic conventions. There is no one including this in surveys for research purposes. There is no one doing studies on this. There is no data.

When I discovered these conversations over the span of several years, I took some comfort in the fact that I was not alone, and that others who experienced this found it just as baffling.

The following is a transcript from a conversation that aired Feb 26 2021, told by Kyle Buller of the ‘Psychedelics Today’ podcast. [[Spotify @ 44m11s](https://open.spotify.com/episode/11XZEAdrCiE8TEd2eQsqOD), [Youtube Clip](https://youtu.be/VFfSCnEq6UM)] Key quote: “That dream was happening as the event was unfolding”

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“…This is one of my big dreams that I still scratch my head and go ‘I don’t know how to really explain this.’

Let me preface this, so I was in Hawaii studying plant medicine and indigenous stuff with Kat Harrison and whatnot, and I think that day she talked about the Mazatec people eating mushrooms in pairs.

My dream starts off, people have these mushrooms and I go ‘oh we gotta eat them in pairs because Kat told us that the mushrooms sing to each other.’

So, in my dream I eat these mushrooms in pairs and they start coming on, and I walk down to the convenience store in my town, and it just got robbed. And I go ‘man this town is going to shit’ and then I walk a little bit more and there’s this kid with this AK47 an he’s pointing at people and I’m like ‘Dude what are you doing’ and he’s like ‘Oh it’s just for fun’ and I say ‘No it’s not fun you’re scaring people, you can’t do that’ he’s like ‘No no no it’s all a joke its all for fun’ and I say ‘yea you can’t do that’.

So I grab the gun away from him and I stare down the barrel and it’s got like you know the red dot on it [that shows it as a toy], and I go ‘ok I can see why you think this is fun, you’re getting a reaction out of people. But you can’t do this, you’re really scaring people.’ So I grab the gun and I throw it away.

So, I wake up, and I’m in Hawaii, which is 8-7 hours time difference, I wake up at like 7 or 8 in the morning, and I grab my phone, and there’s a text message from my best friend, and he goes ‘Yo our town is going to shit, QuickCheck just got robbed and the whole town’s on lockdown, there is SWAT team everywhere, there’s someone saying they have an AK47 and they’re threatening to shoot the town up.’

And I just wipe my eyes and am like ‘Am I dreaming still? What the fuck is going on?’

So I immediately grab my phone to google what’s going on in town. They present this whole story that someone called on an untraceable number threatening to shoot up the town with an AK and they couldn’t find them or anything like that. [The authorities] finally wrapped up the investigation into this…It was a prank phone call coming from South Korea, and it’s just like, **that dream was happening as the event was unfolding**…and I go ‘What’s going on there?’ And I think to myself, did I check my phone? but I didn’t because the message would have been read if I had read through it, so the message was left unread, I didn’t see it. What’s going on there?

How did I get that through the dreamworld with so much *accuracy*?..”

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[Here is the news story about what occurred that day](https://www.njherald.com/story/news/2013/07/02/officials-say-online-chatroom-led/4009544007/)

In this example, Kyle Buller had a dream where he experienced events that, in a way, were unfolding in real life. A convenience store robbery, the phrase “this town is going to shit”, and a prank involving an AK47. Interestingly, within this dream, he also consumed psilocybin mushrooms.

It is important to note that besides the dreamlike state that the psychedelic produces in the immediate, these experiences mostly take place detached from any ingestion of any substance at all. In my experience they quite frequently occur in the run up to the two main psychedelics that have been involved with, Psilocybin mushrooms and the Ayahuasca brew. But, as you will see in the next example, the dreams can happen separated from any ingestion of a psychedelic, by longer periods, sometimes by *years.*

When I heard Kyle Buller’s account*,* I was reminded of something that happened to my wife and I not that long before. During a visit to the Big Island of Hawaii in February 2021, we spent a day exploring the eastern side of the island. We had a day planned visiting some of the lava tubes and caves that dot the landscape, and seeing some of the beaches north of Hilo. Our plan for later in the day was to venture up to the observatory on Mauna Kea to see the sunset and stargaze at 11,000 feet. We had planned to take some microdose mushroom capsules before sunset. People knew we were in Hawaii, but we had not mentioned our plans for that day to anyone.

Early on in our adventures, we got a text message from someone who had attended one of our mushroom ceremonies over a year prior.

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“I just woke up from an afternoon nap and you both were in a dream with me. We were in a cave near the ocean that you need to crawl into, and then it opened up inside. We had a fire going, it was beautiful, we dug through the roof of the cave so we could see the stars.”

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In this dream she pulled in three details from what we were doing that day: the beach, the cave, and the stars. To us, this was another nod from something that expresses itself in this amazing way, and another glimpse into a tremendous mystery that, we have come to believe, has accompanied us even before we realized we were setting foot on this path, one that has been with us since even before we took these ‘drugs’.

The connection between Kyle Buller’s dream and the dream of our mushroom ceremony attendee seems to be psilocybin mushrooms. As Kyle had eaten mushrooms in his dream, and we had served our friend in ceremony approximately a year prior, almost to the exact date.

These occurrences leave us somewhat baffled. We can’t help but ask “What are the odds that this is a coincidence?” The dream and the real life occurrence are always *out of time* or *out of scope* in a particular way. They are events that are unfolding as we dream or unknown events from the past, and even more strangely, *sometimes* they are events that have *yet to happen*. Such experiences lend themselves to the theory that these plants and fungi have *supernatural* qualities. Of course, there is actually no such thing as ‘the supernatural’, there is only the natural, and the rest is just what we have yet to understand.

Delving deeper into the mysteries surrounding magic mushrooms, a narrative is shared by renowned mycologist and author Paul Stamets on the Joe Rogan Podcast #1035 from November 7, 2017. You may dislike Joe Rogan all that you want, but that does not diminish the importance of the stories like this that are shared by his guests.

In this segment, Paul recounts a day in his youth when he and some companions stumbled upon a patch of mushrooms in the wild. Once identified as a strain of psilocybe, they decided to ingest them.[[Youtube](https://youtu.be/8JivVwe15v8)]

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“So I go to bed and I’m laying in bed, and full blown experience, I can barely sleep because all the colors are keeping me awake and my mind is racing....and then I have a lucid dream. And I’m dreaming and I wake up and I go downstairs and I go ‘I had this crazy dream…I saw thousands of cattle, dead, baking in the sun…’

I said, ‘I think there’s going to be a nuclear war. What could kill all these cattle?’ …I know I was in Olympia and I needed to rush to Derrington to my cabin because my books were up there and my manuscripts were up there and I needed to save my research.

So they laughed and laughed and said ‘When’s the world going to end Paul?’

And I go ‘Well, it’s not this weekend, it’s next weekend.’ So they wrote on the calendar, December 1st. I put it in my book. I think it was 1975, ‘the end of the world’. They wrote ‘Paul predicts the end of the world’. So we forgot about it.

Massive rains the next week..huge amounts of snowfall. And then, on Wednesday and Thursday temperature inversion, and it flipped to 75 to 85 degrees. All the snow started to melt. All the rivers were flooding, and my little cabin was right next to this river that would swell from morning to night. It would go up 6 feet just from the snowmelt, because we are close to this Volcano and big glaciers. I said ‘oh my gosh I’m going to lose my manuscript, all my research I need to get up there, I need to get up there’.

And then I’m watching the news and the roads are being closed so I have to go through Rockport, Washington the back way in order to get back to my cabin. I get to my cabin and the bank had eroded about ten feet, I was only about ten or twelve feet away from the river now and my cabin was on the verge of falling into it and so I got my manuscripts and I got all my books and I rescued all the material I had, but I couldn’t get out of there because the roads had been closed. And so I had to wait two days and the roads then opened up and I drove out into the Snohomish valley, and I went around the bend and there the sun was a brilliant sunny day, a warm day, and there floating in the fields were hundreds and hundreds of dead cattle.”

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Rogan lets out an audible gasp.

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“..How do you explain that? [I think] I entered into the multiverse.”

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After a moment of disbelief, supernatural claims in the air, Rogan chimes back in.

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“Now as a scientist I think you realize that when you say these things that you open yourself to a lot of ridicule, do you feel hesitant to communicate these ideas?”

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Paul responds.

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“To a degree yes and you know, at one point I realize I just don’t care. This is true, this happened to me. And you know, I can push the envelope on these ideas because the credibility of my research is well established..So I’m telling you things and I’m not making these things up. I don’t have to.”

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He then states probably one of the most important observations that one may eventually reach in a journey into the realm of psychedelics, which could also be seen as the crux of this exploration:

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“Just because you can’t explain it doesn’t mean it’s not true. And I think that we need to accept the fact that reality is not limited to the perception that we have traditionally used.”

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It is not every night that you dream of fields of hundreds of dead cattle, and not every day that you see one less than a week afterwards. So, what are the chances? Again, we find a mushroom as a strange companion. Paul Stamets actually did eat the mushrooms in real life, and did fall asleep and had that dream within the effect of the mushroom journey itself. However, the *context* of that dream had not happened yet. In Paul’s dream he had to rush to his cabin to save his research (presumably about mushrooms), then the scene cuts to a field full of dead cows. Both of which he experienced in real life the following week.

His dream is a bit different from the dream of Kyle Buller, and our friend’s dream, but they all share the same characteristic, a familiar pattern. How would any of them have known? If not them, then *what* did?

If I suggested “an intelligence that transcends time and space”, would you believe me yet?

Dreams are not talked about as a wider part of the narrative within the psychedelic renaissance because dreams are not what we expect or look for when we think of the wider *effects* of a drug. We may not even think to associate the two because of this. Some may scoff at the idea and write it off as hallucination-persisting perceptual disorder, aka “flashbacks”, or even psychosis, or relegating it to the often too easily lauded excuse of simply being ‘projections of the subconscious’.

Conceptualize this phenomenon as I do with this statement:

*The ripples from a stone thrown into a pond do not form before the stone penetrates the water.*

If you had gone through one of these experiences, what would you think?

This dream phenomenon is not limited to psilocybin mushrooms, in fact some of the most interesting cases of this, including my own, revolve around the ingestion of the amazonian plant brew Ayahuasca. And the experiences with Ayahuasca are actually very distinct from the experiences with mushrooms. The ‘Strange Ripples’ metaphor applies even moreso.

The third example comes from another episode of the Joe Rogan podcast, this time with Aubrey Marcus. This was really the first podcast interview that I had seen after having had my own experience that gave me a bit of reassurance that I was not alone in experiencing this.

In the following, Aubrey is describing a dream he had a month before traveling to the Amazon to make documentaries on Huachuma Cactus and the Ayahuasca brew. [[Youtube](https://youtu.be/HSy3vrWU7m8)]

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“...So anyways, we’re going to Peru to drink Ayahuasca, we’re going to meet Don Howard who we’ve done two documentaries with now..Awesome guy, he’s like Gandalf the White Wizard.

But I knew this one was going to get interesting because about a month before, sometime in August (we were going in September) about a month before, I woke up sometime in the middle of the night, from a dream. And in this dream I look over and to my left hand side I see this demon head, this gnarly looking demon head-nosferatu looking thing, and he’s just looking away, and in my dream he looks at me, stares at me dead in the eye and goes *‘I’m going to kill you on September 23rd…’*

So I wake up and I’m a little freaked out and thought ‘damn that was specific’ right?. And I know that our Peru trip was right over that time period, so I go to the calendar of events, the itinerary, and that night [September 23rd] is the night we’re drinking Ayahuasca, for the first time…I played out all the scenarios [thinking] what was that? Maybe it was a metaphor? Hopefully it wasn’t for real, you know maybe I might have known that date in my head so I’m not saying that this is supernatural, it’s all kinda metaphor, but it was very specific. So, by the time we get out there I had this feeling like ‘man somethings going to come up here’, because something is in my psyche that’s incredibly specific about this…”

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He would drink a month later on that date and experience just one of the many reasons why the word ‘Ayahuasca’ translates from Quechua as ‘vine of death’. Now, before you go thinking that this is something from an Indiana Jones movie, consider this:

Aubrey Marcus’ dreams included the *context* of a date on which he would drink Ayahuasca. While in Peru, during his experience with Ayahuasca on that particular date, the same ‘entity’ that visited him in his dream returns, appearing as the same ‘demon-head nosferatu looking thing’. The entity comes to Aubrey and rips his heart out of his chest, holding it in front of him, all while giving him lessons about the power of his heart. After imparting this wisdom, the entity seals his heart back inside his chest and sends him on his way, not as a “nosferatu-like demon”, but as a big, smiling buddha-monkey, with the message “we are the pleasure monkeys”. At the time of his dream, he was aware that he would be drinking Ayahuasca ‘sometime around that date.’ He doesn’t chalk it up to anything supernatural because it is ‘all part of [his] subconscious.’ I beg to differ.

The dream that I opened this piece with also occurred about a month prior to my first time drinking Ayahuasca. The big difference between Aubrey’s and my own experience is that a month prior to my first time drinking the brew, I had no idea that I would be imbibing it. This possibility was never anywhere in my scope. My dream did not reference a date as Aubrey’s did. But our dreams both contained *context* that would later return during our Ayahuasca experiences.

That particular dream’s animate and sensory nature was identical to the Ayahuasca experience in the effects of ingestion. I have even experienced little hallmarks of my first, pre-Aya dream experience later on in Ayahuasca and Mushroom journeys, a reference to a real location, and physical/emotional sensations, **context**. It is as if the same artist were using the same brushes to create it. As with Aubrey’s experience, the dream was the preview and later, the Ayahuasca “journey” itself was the continuation. In both his experience and mine, there was another ‘presence’ in the dream, which seemed to have control over what *we* were experiencing. As crazy as it sounds, this is what I would argue is a central attribute of the Ayahuasca experience. This is what the *entity* experience is. I did not make this connection for a while because I lacked *context.* After all, a side effect of a drug isn’t supposed to occur before a drug is taken. This first dream was like getting a preview of what was to come a month later. The contextual clues from my first aya dream would not return for close to two years, at which point I had been supporting the ceremonies with music and being a guardian. The dreams came back, and in a strange sense they continue to this very day.

In my experience, Ayahuasca is an artist and a curator and our perceptions are the gallery and the canvas. You could also say that Ayahuasca is the playwright, the stage, and the characters. You may notice one character that stands out a bit more than the others, one that is more prominent. When detractors discuss the *entities* that are sometimesencountered in these states, they ask ’*Is what you experience real?*’ I would respond to it with, ‘Is Mickey Mouse real? No. Is the intelligence that drew Mickey Mouse real? Yes.’ In a follow up blogpiece to this, I will show you how this is theoretically possible, and has been conceived of many times, usually in science fiction stories. For some, this concept may appear entirely incomprehensible If you’re”‘hallucinating things that aren’t there”, that means you’re crazy.

The dream team makes us think outside of the box, and of the many other things that Ayahuasca does, I think one thing that all who have experienced it would agree on is it makes us confront our fears.

As humans, we have a pretty specific set of fears related to unknowns or ‘big questions’ surrounding our existence. One is the fear of death, and another one of those fears is uncertainty of what else is out there in the universe. Are we alone?

A month after I dreamt of a disk in the sky, I drank Ayahuasca and I experienced a death of sorts. With this came the intense realization that there were many other ways of experiencing and much more to this existence than I could ever have conceived of prior. In the many years since, I have experienced the myriad ways that this ‘other’ intelligence can present itself. Including a somewhat reliable way of encountering what I now confidently describe as “a*n intelligence that transcends time and space.*”

At the age of 33, two years into my journey with the plants, I had a series of dreams that came straight from the mind of Ayahuasca. Except that there were at least five of them. Little multi-sensory clues, little dots that at some point I realized I had no choice but to connect.

It seemed to me like I had to recognize their importance, their relevance. I had to realize that this was not a flashback. This was not ‘dream psychosis’. This was not a ‘projection of my subconscious’. This was a very ‘real’ phenomenon. Once I formed that realization, the rest of the dreams started rolling in. Like being fed little bite sized chunks of information to digest.

Even more bizarrely, this series of dreams which took place over two years were book-ended by dreams where I was in the presence of *disk shaped objects,* the first of which I detailed at the beginning of this piece. The second was a dream that happened approximately two and a half years later. This dream would form the terminus of the most bizarre and significant sequence of events in my life.

In this dream which occurred in the early Fall of 2017, I was holding onto a liquid metallic disk-shaped object. Accompanying me was someone else that I knew well, but they appeared as they would have been when I was just a young child. We had our arms extended outwards, seemingly connected to this object. We stood seemingly still but were at the same time traveling *through the surface* of an uphill slope of a mountain. The ground below us crumbled and the trees in front of us split into pieces, moving along a disc shaped path around us, above us and below us, reforming in our wake, like water moving around a ship in all directions. We crested the mountain and shot up into the sky.

Then the entire scene changed. I was instead viewing a dimly lit room from a distance, almost as if staring into a shoebox diorama. I experienced an intense emotion. I physically felt things I can never un-feel, and was shown an image that I can never forget. And like that very first dream, the sensations became so intense that I woke up.

I sat with the contents of this dream for a few weeks, wondering, ‘What did *that* one mean?’ I knew at that point that there must have been some reason as to why this was happening, but I had not yet discovered the dreams of Kyle, Paul and Aubrey. I had never heard of any other examples of this. In these experiences and the conversations that they led to, I pieced together something about my own life that shook me to my core. I learned about a series of events in relation to my life that were ‘true’, that I had no knowledge of or had ever conceived of prior. It had not yet taken on this dimension. Understand that this information is deeply personal, and I will share more details when it is all ready to be shared.

There are various schools of thought regarding unconscious and subconscious memories and traumas. Some branches of thought do link UFO experiences with traumatic memories recollected from other parts of the experiencer’s life. Accounts of abductions and accounts of Indigenous Shamans entering the dream realm do sound very similar. They must hold some tiny truths in relation to this extraordinarily strange puzzle.

<img id=carlJungBookImage />

In his essay “UFOs: A Modern Mystery of Things Seen in the Skies”, first published on New Years Day 1958, the psychologist Carl Jung discusses the *psychological* aspects of the UFO phenomenon*,* and in particular the experience of UFOs in *dreams*.

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“Not only are Ufos seen, they are of course dreamt about. This is particularly interesting to the psychologist, because the dreams tell us in what sense they are understood by the unconscious…Certain objects are seen in the earth’s atmosphere, both by day and by night, which are unlike any known meteorological phenomena. They are not meteors, not misidentified fixed stars, not ‘temperature inversions,’ not cloud formations, not migrating birds, not aerial balloons, not balls of fire. And certainly not the delirious products of intoxication or fever, not the plain lies of eyewitnesses. **What is as a rule seen is the body of round shape**, **disk-like or spherical**, glowing or shining fierily in different colors, or more seldom, **a cigar shaped or cylindrical figure** of various sizes. It is reported that occasionally they are invisible to the naked eye but leave a ‘blip’ on the radar screen. **The round bodies in particular are figures such as the unconscious produces in dreams, visions, etc**..this is not by any means a new invention, for it can be found in all epochs and in all places, and it reappears time and time again, independent of tradition..”

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The imagery of the disk, the sphere, the golden wheel, the mandala, is something that transcends time periods and cultural backgrounds. Maybe it is an image that something deep down inside of us comprehends in a strange way. If anything, what this really indicates is that I am far from the first person to experience a UFO or disk-like object in a dream.

In today’s culture, mentioning disk shaped objects in the sky or UFOs, or their more contemporary acronym UAP (unidentified aerial phenomenon, they’re not always solid objects) brings up quite a lot of baggage. This subject will undoubtedly become their own chapters in this. For now, this story is weird enough.

I have also had UFO encounters while awake, and the timing of these experiences in relation to what *else* was going on, is quite suggestive. Four times (at least) I have seen something anomalous in the sky, most commonly appearing as a blinking/flashing/pulsating orb.

Most mysteriously, my wife and I witnessed a dark and completely silent object with no visible means of propulsion that traversed our view parallel to 29 Palms Highway in the Mojave desert. These aerial phenomena never resembled solid objects. It was like a dark liquid metallic *blob* that was rotating. This particular one occurred in broad daylight, two hours before we were to provide music for an Ayahuasca group.

I think it not to be a coincidence that of those four times, three of these occurrences have happened either in the hours *before* an ayahuasca ceremony or in the hours after the major effects have subsided. Never in the immediacy of ingestion has this happened. I didn’t see this because I ‘was on drugs’. If I include the experiences of my friends, that number grows, and also includes similar sightings surrounding psilocybin mushroom experiences. My logic tells me that if the supernatural exists, and if two seemingly different supernatural events take place hours detached from each other, then those events have some sort of causal connection.

In my dream experiences it was like an intelligence presenting itself as a disk appeared to me outside of my understanding of *causality*, of time. This was later accompanied by other awake time experiences where actual physical objects operated outside of my understanding of space and gravity.

Time, space, and gravity.

*Correlation* is defined as ‘a mutual relationship or connection between two or more things.’ In regards to the wider UFO phenomenon, there isn’t a whole lot of correlation in the overall accounts (actually I take that back, there is a correlation with UFOs and [nuclear weapons](https://inis.iaea.org/search/search.aspx?orig_q=RN:46130842), that is also a separate article that I will let someone else write). In the examples I have provided we have three data points: dreams, tryptamine based psychedelics, and UFOs. A venn diagram with the three would have each overlapping with a big question mark in the middle.

<img id=magonia />

Jacques Vallee is a well known scientist and author, and has long been regarded as one of the most respected and senior scientific investigators of unidentified aerial phenomena and its related experiences. Steven Spieldberg’s 1977 film “Close Encounters of the Third Kind” features a main character based off of Valee. He is well known for bringing to light the commonalities in UFO reports in modern times with those from before the ‘modern era’ of this strange phenomenon. He is one of many who notice the same patterns in accounts spread across cultures and time periods. He compares modern UFO encounters with tales of apparitions from the middle ages, and faerie lore from Europe and Asia. In a nutshell, same script, different costumes, worldwide, and not confined to the post WWII ‘Roswell’ era. This phenomenon goes back to prehistory. There are even indications of it in the art of our cave dwelling ancestors.

In Vallee’s book “Passport to Magonia”, he mentions a case where a farmer dreams every night for a week that a UFO will land in his field, and then on the final night, one actually *does*. According to Vallee, this particular *dreaming* detail places that particular case ‘in the best tradition of the fairy faith’. Vallee was well known for proposing the interdimensional theory of UFOs, which stated that the craft and beings were possibly from different dimensions, rather than being advanced biological beings from planets in our own universe. He states:   
  
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“There exists a natural phenomenon whose manifestations border on both the physical and mental. There is a medium in which *human dreams* can be implemented, and this is the mechanism by which UFO events are generated...We could also imagine that for centuries some superior intelligence has been projecting into our environment (chosen for reasons best known to that intelligence) various artificial objects whose creation is a pure form of art. Perhaps it enjoys our puzzlement, or perhaps it is trying to *teach us some new concept*. Perhaps it is acting in a purely gratuitous effort, and its creations are as impossible for us to understand as is the Picasso sculpture in Chicago to the birds that perch on it. Like Picasso and his art, the UFO master shapes our culture, but most of us remain unaware of it.”  
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Dr. Jacques Vallee proposes that there is a genuine UFO phenomenon, partly associated with a form of non-human consciousness that manipulates space and time. The phenomenon has been active throughout human history, and seems to masquerade in various forms to different cultures, over different time periods.

He states:

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“If it were possible to make three-dimensional holograms with mass, and to project them through time, I would say that this [is the UFO phenomena]. And with that theory we could explain many of the apparitions. In numerous UFO cases and in some religious miracles, the beings appeared as three dimensional images whose feet did not actually touch the ground…It is tempting to assume that the witness, far from witnessing by chance the maneuvers of interplanetary visitors, was deliberately exposed to a scene designed to be recorded by him and transmitted to us.”

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<img id=hynekVallee />

This idea is also present in the work of Harvard Psychology professor John Mack. He observed that the boundary between dream states and what might be considered ‘real’ experiences was often blurred in abduction narratives. For some ‘experiencers’, abductions occurred during sleep or in states that closely resembled dreaming, yet these experiences carried a sense of reality and consistency that was hard to dismiss. Mack also explored the transpersonal dimensions of alien abduction experiences, suggesting that they might represent a form of engagement with a broader consciousness or reality. He proposed that these experiences could serve as a catalyst for personal transformation and a deeper understanding of one’s place in the universe. John Mack faced criticism for his departure from mainstream psychological interpretations, as many do.

The connection between dreams and knowledge of medicinal plants is deeply rooted in global indigenous traditions, and may even have been a central part of ancient Greek religion and culture. In the book “The Secret Teachings of Plants: The Intelligence of the Heart of Nature”, author Stephen Harold Buhner talks about how indigenous healers from all over the world know about the plant Yarrow’s healing abilities, even on different continents, independent of each other. When asked how they knew, they all said the plant ‘came to them in a dream, and told them.’

This archetypal experience is alive in the origin stories of Ayahuasca itself as well, as the instructions on which plants to use to make the brew are frequently said to have been delivered in a dream. In his excellent book on Amazonian Shamanism “Singing to the Plants”, Stephen Beyer recalls an experience shared with him by his teacher, Doña Maria. He states:

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“Many indigenous peoples assert that their knowledge of plants and their uses comes from some other-than-human person who appears in a vision or a dream. These spirits may, as in the mestizo tradition, be the plants themselves, but not necessarily; when Doña Maria was young, for example, it was *the Virgin Mary*, not the plant spirits, who appeared in her dreams, showed her the healing plants, and taught her the plants to heal specific diseases.”

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The intertwining of dreams, molecular compounds produced by nature, and human perception underscores the intricate relationship between the mind and a mysterious forces that co-inhabit this world with us, forces that humans have encountered repeatedly across cultures, locations and historical epochs. Such narratives highlight this profound connection.

*The* *neuropsychological theory of cave art* is an accepted academic theory that states that our earliest encounters with these intelligences are immortalized in archaic cave art the world over. These primitive humans encountered what is still today regarded as one of the most impactful experiences a human can have.

Ayahuasca and Psilocybin mushrooms have specific chemical compounds in common within their makeup. Psilocin, found in mushrooms, contains 4-hydroxy-N-Dimethyltryptamine. Ayahuasca vine contains Beta-carboline alkaloids, including compounds like harmaline, harmine, or d-tetrahydroharmine. The leaves of plants like Psychotria viridis or D. caberana, which are used in Ayahuasca brews, contain the powerful psychoactive compound N, N-Dimethyltryptamine (DMT). Dimethyltryptamine has garnered various nicknames, such as "The God Molecule'', and "The Spirit Molecule," highlighting its profound effects on consciousness. A common myth in the psychedelic realm is that DMT is the active component in Ayahuasca. I would argue that it is not that simple.

This observation suggests that the molecular combination of DMT, harmala, and beta-carboline alkaloids may possess more complexity than a purely materialistic perspective can explain. The interplay between these compounds and the human mind continues to be a captivating mystery. Of the many things that I am trying to demonstrate here, this is one that I would underscore the most: There is a schism in the psychedelic renaissance between materialists who believe that these exact compounds and their associated experiences can be synthesized in a lab and those who claim that the full experiential potential of them cannot be synthesized.

From an evolutionary perspective, the common ancestor of plants and fungi is estimated to have existed around 1.1 billion years ago during the Proterozoic Eon. This organism likely possessed characteristics similar to both modern plants and fungi. Over time, these lineages diverged, leading to the diverse plant kingdom and fungi we recognize today. Before plants existed, the earth was covered in mushrooms that were as tall as houses and trees. While the earliest plants grew from the ground, fungal mycelium acted as their roots.

The common thread among the dreams experienced by individuals like myself, Paul Stamets, Aubrey Marcus, Kyle Buller, and our friend lies in the consumption of DMT containing biological material.

The re-creation of these profound experiences with synthetic counterparts remains a topic of debate in the psychedelic community. However, current studies often do not delve deeply into the intricacies of these experiences before the drug is taken. After all, why would they? A side effect of a drug isn’t supposed to happen before the drug is taken.

This raises questions about the potential loss of essential aspects of the psychedelic experience due to a lack of data or the hesitancy to explore those realms of the experience that may be regarded as too ‘woo-woo’. It is essential to recognize the significance of these experiences and their potential impact on our understanding of human consciousness. Ignoring or dismissing these aspects could prevent us from making groundbreaking scientific and spiritual discoveries. It would be a shame if this aspect of the psychedelic experience got lost in the sauce simply because of the reluctance of our minds to want to *go* *there*. It would be a shame if the scientific establishment was ‘missing the forest for the trees’ in their quest to create novel designer molecules which robbed the experiencer of the experience, and cash in on what they view as the next generation of antidepressants

Let’s re-conceptualize this phenomenon as I do with these statements:

The ripples from a stone that we throw into a pond do not appear before the stone penetrates the water.

The same ripples don’t appear before we know of a stone, a pond, or a ripple.

In other words, it is not reasonable to think that these dream experiences are the result of the power of suggestion and expectancy effects, i.e. “someone said you’d experience it, and that’s why you had that experience”.

In the final days editing this piece, I take note of [another anecdote](https://youtu.be/uM7gp7CP9eY), this time from author Brian Muraresku, again, from the Joe Rogan podcast. Except this one is a bit different, as Brian himself has never experienced a psychedelic.

Brian is a lawyer turned author with a background in classical languages. Latin, Greek and Sanskrit. In his debut book *The Immortality Key*, Brian Muraresku writes about the historical role of mind altering plants and fungi in the Ancient Greek world up to the present day. He does so without ever having experienced a psychedelic substance himself, to ‘maintain objectivity’.

Despite this, he has dreamt of drinking a hypothesized ancient Greek psychedelic potion, twice.

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“I’ve had a couple dreams where I’ve imbibed the potion and uh, it’s very strange actually man. I don’t have visions, there isn’t a breakthrough experience but there’s this sense of overwhelming calm and serenity. And so I never felt like I was hallucinating things that weren’t there, maybe I got the wrong potion. But, when I’ve had these experiences in the dreamworld, it’s like the dreamworld wraps itself around me in a cocoon.

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The two get into the reluctance of researchers in academia who do not want to tarnish their reputations, thus reinforcing the stigma these materials unnecessarily carry.

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“But also it’s like very unpopular until recently to even suggest anything about psychedelics. Think of all the people whose careers suffered because they did bring up psychedelics.  
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Brian continues…

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“That’s who I write about in the book. Professor [Carl] Ruck, 88 years old. He’s at Boston University. In the late 70s when they unleashed that hypothesis it really impacted his career in the eighties and nineties and beyond. I was aware of that. That’s partly the reason why I haven’t tried psychedelics. I wasn’t personally called to that experience.”

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Joe chimes in.

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“If you were a guy who did psychedelics and then you’re reporting on psychedelics, then people would be like ‘Oh this is confirmation bias. This guy wants to believe this’, but instead, since you haven’t it’s probably better for the overall acceptance of your research that you’re looking at it purely from an academic perspective. You’re just looking at fact-based evidence-based historically-based and trying to find the data.”

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In *The Immortality Key,* Brian explores the pagan continuity hypothesis. In short, this is the theory that Christian traditions are based on earlier pagan traditions that it assimilated. This is not a new theory, in fact it was even written about in an academic paper by [Martin Luther King, Jr](https://kinginstitute.stanford.edu/king-papers/documents/influence-mystery-religions-christianity) in 1950. In the context of his book, this hypothesis suggests that the Christian tradition of a wine based sacrament has some roots in the Eleusinian Mystery tradition of the Ancient Greeks. A common practice among Greek philosophers was the practice of *pharmakon*, the knowledge of medicinal plants and fungi. In Eleusis, initiates would drink a powerful potion called the *Kykeon,* and would go through some sort of an experience*.* Muraresku’s work is a continuation of Professor Carl Ruck of the Boston University Classics department, who published “The Road to Eleusis” in 1978.

The theory is that during the time period Ancient Greece and prior, alcoholic beverages were very different from what they are today. Quite often, medicinal and mind-altering plants were mixed in. The alcohol served to preserve and decoct the chemical components from the plant materials into the wine itself, which was then drunk in small amounts. In short, the point was not to get drunk off of alcohol. The fermented juice was merely a carrier of something else which produced an experience that is closer to Ayahuasca than to the communal wine served in the Catholic Mass for the past 1600 years.

An important detail of his account is that though Brian has never consumed a psychedelic in real life, he has consumed the *Kykeon* and even felt its effects in his dreams. I would argue that he is experiencing the same phenomenon as myself, Paul Stamets, Kyle Buller and Audrey Marcus.

He also notes that if you are an author, scientist, or someone with academic credentials, but you have consumed a psychedelic, your credibility is questioned. This is the *stigma* that these altered states carry unfortunately. You cannot be trusted if you’ve done drugs. You can be a drunk, but if you experienced any of the other more magnificent states of mind that this world has to offer you, historically you are discredited and your career put in jeopardy.

So, questions: why do we drink psychedelic potions in our dreams?

I browse Reddit one day and I come across a post appropriately titled [“Had a dream about taking ayahuasca”](https://www.reddit.com/r/Ayahuasca/comments/14wsk3q/had_a_dream_about_taking_ayahuasca/).

And I hear another strange echo of a sound I’ve heard before.

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“[I have] never tried ayahuasca but for the past year had a strong desire to experience it. Last night I had a dream which was really weird and twisted and hard to explain, where I tried ayahuasca. The main logic and context behind it was that after trying it, my mind got rebooted and I had to start opening different doors with different classrooms and learn new principles from scratch. I felt as if I was a new but empty person who had to experience life all over again.

I know this is strange but that’s what happened. Also the way I described it is quite vague, but the dream was very unordinary and words can’t describe the full extent of it. Something like a mushroom trip where you can’t clearly explain what happened but gained a bunch of insights all of a sudden.

Has anyone else had this? What could this dream have meant?“

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“I’m going to kill you, but it’s just a joke. Consider it a lesson.” - Ayahuasca

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Another term that the indigenous of the upper Amazon use to describe Ayahuasca is ‘plant teacher’*.* She is just one of many. To me, in many of these experiences, it feels like encountering a very old and wise teacher, who sometimes has a very peculiar sense of humor that can sometimes be quite morbid.

Although these ideas may initially seem strange, they reach a point where they reinforce themselves. These experiences point to something larger than just the effects of drugs. Some voices within the community struggle to conceptualize these experiences and their meaning, with individuals who fail to distinguish between the communion with this 'other' intelligence and psychosis. Some individuals do not recognize the value in these primary religious experiences. This holds particular significance, as the psychedelic renaissance involves many parties altering molecules and creating designer drugs in an attempt to eliminate the 'mystical' qualities and make them more marketable as antidepressants.

This pertains directly to some of the most profound questions that we as humans face regarding our existence. Furthermore, as the psychedelic renaissance progresses, it becomes apparent that we may only be scratching the surface of these profound connections. Considering all this, we can reconsider the question skeptics often ask ”Is it real or is it imagined?” Maybe the answer is ‘both’.

In order to truly understand the implications of these experiences, we must “Embrace the Mystical”.

This is where I find part of my purpose in this renaissance.

Aya Dreams

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