



# ENTHEOGENIC LIBERATION

UNRAVELING  
THE ENIGMA OF NONDUALITY  
WITH 5-MEO-DMT  
ENERGETIC THERAPY

BY

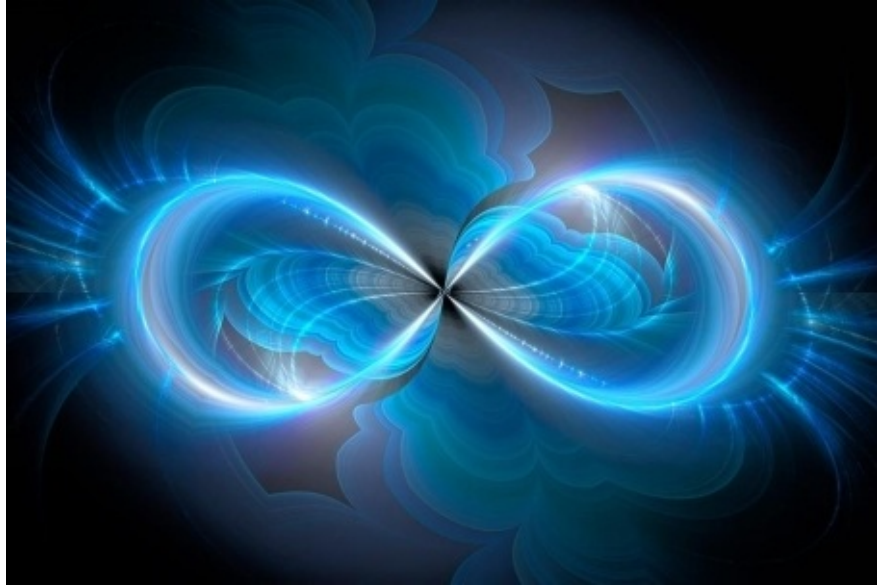
MARTIN W. BALL, PH.D.

# Entheogenic Liberation

Unraveling the Enigma of Nonduality with  
5-MeO-DMT Energetic Therapy

by

Martin W. Ball, Ph.D.



**Entheogenic Liberation:**  
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Thanks to all who have sat with me over the years and provided me with the opportunity to learn the details of what I needed to know in order to write this book.

### Dedication:

This book is dedicated to all those who want to live in Reality and who are willing to undergo the challenges of finding it for themselves.

### Disclaimer:

This work is for educational purposes. Readers are fully responsible for their own choices and actions.

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# Introduction

Since the culmination in the Spring of 2009 of my own personal process of nondual transformation and liberation, I have focused on sharing the process and possibility of self-liberation with others. All the books, articles, and essays I've written, all the music and art I've created, and all the interviews I've given, have been focused on sharing what I've learned and experienced regarding nondual liberation and transformation as mediated by psychedelic medicines, with a particular focus on the uniquely powerful and profound molecule of 5-MeO-DMT. I have dubbed this approach "The Entheological Paradigm."

This book explicitly continues these efforts. Interest in not only 5-MeO-DMT, but also nondual awakening and transformation, has grown dramatically, spurring requests for further information and direction from around the globe. At this very moment, I have emails awaiting responses that have come in from Switzerland, Germany, and Spain, and these were received just within the last hour.

Many individuals seek me out for guidance and direction because my approach to these topics is largely unique. It is direct, honest, and grounded in reality. It is also something that is accessible to others and can be implemented by anyone looking to use psychedelics for the purpose of nondual awakening and transformation.

As with other works I've written (*Being Human* in particular), this book is intended as a guide. If you want to know how to achieve nondual liberation for yourself, then this book is for you. If, on the other hand, you want to learn about how to be spiritual, religious, and ceremonial in your use of psychedelics, then I advise you to put the book down and go about your day, because you won't find such information here, and in fact, such approaches are critiqued and discouraged.

Some of the concepts and details discussed here were introduced in earlier books, so readers of any of my post-Spring 2009 works will note some familiar elements. However, this book is an attempt to combine all the relevant material into a single work, while also introducing some new topics that haven't been fully addressed in my previous works. Whereas *Being Human* was intentionally designed to be brief and to the point, this book is detail-rich in an

effort to present a fuller picture of just what the process, its challenges, and rewards, really look like.

It is my hope that you'll find this book to be the definitive work not only on the 5-MeO-DMT experience, but also on the process of nondual awakening and transformation, which is here presented as a form of therapy, as opposed to a spiritual practice or discipline. Everything presented here is fundamentally true, to the best of my ability to articulate and express it. There are no speculations, metaphysics or belief systems involved. As such, this is a book about reality, and about you. It is a guide to help you find, encounter, and be yourself, free from illusion and confusion.

Furthermore, everything presented here comes directly out of my own personal experience and practice – I've personally lived through everything communicated in these pages. As a result, you will not find references to anyone else's views, models, theories, or work. This is my presentation of what I've learned and experienced directly, in myself, and in the context of working with others. I have found clarity and reality within myself, and thus see no need to rely on any exterior views, constructs, or systems of meaning. Having done it for myself and by myself, I want to share this process with others, in the hope that they might find the courage and clarity to do the same.

One of the inspirations for writing this book is the fact that dualistic confusion and attachment to illusion and beliefs is so prevalent in not only society at large, but significantly so in psychedelic culture, in particular. Psychedelic enthusiasts spend great amounts of time and energy promoting beliefs in and speculations on spirits, entities, astral beings, and alternate realities. They focus on issues of prayer, ceremony, ritual, and the desire to make everything "sacred." There's an ongoing love affair with "shamanism" and the "sacred wisdom" of "plant teachers," and all of it is tightly wedded to dualistic constructs of self and other, sacred and profane, right and wrong, good and bad. In general, there is a real lack of understanding and clear recognition that it is *all* the self and that any sense of "otherness" is an illusion and projection, created by the ego.

People use their psychedelic experiences to create grand narratives for themselves and their sense of purpose and connection to "the sacred" or "the other." However, all such attempts are simply storytelling and identity-making, and as such, are all manifestations of the ego. As someone who has steadfastly promoted a nondual understanding of psychedelic experience and reality, this approach and understanding is relatively unique, and very poorly represented in the field of psychedelic studies and practices. For those who can appreciate it, my work has been a beacon of nonduality in a confused sea of duality, and this

book is no exception. For those who can embrace nonduality, this is refreshing and inspiring. For others, attached to dualistic identities, it may be deeply disturbing and challenging.

If I weren't confident in the truth of what I have to share, I wouldn't share it. There's nothing here that I'm asking or even encouraging anyone to believe or accept as an article of faith. Everything shared here is open to your own validation and direct experience. What is presented here can help clear out the confusion, but unless you're willing to directly undergo the process of self-discovery and personal liberation, it will all just remain an abstract concept. You have the capacity to see through your illusions, but only you can do it for yourself. To truly understand, you'll personally need to live through it. Then, and only then, can you know the true nature of being, and how the entirety of the fractal fabric of reality is none other than yourself.

Hopefully, you'll find this book useful and valid for your own process. This work is for serious self-liberators. If you're not serious, if you're attached to your ego and identity, then you'll probably find a lot of what is written here infuriating. If you *like* being religious or spiritual, you'll find this work particularly challenging. So be forewarned! This is a book about how to go about the process of radically deconstructing your illusory self and finding genuine freedom. If that's something you want for yourself, then read on. If not, go out and enjoy the reality afforded you via your ego and self-created prison.

If you're not committed to truth, above all things, then this isn't for you. If you're not committed to love, then this isn't for you. If you're not committed to your freedom, then this isn't for you.

But if you are committed, and have the courage and determination to see the process through, what is presented here can profoundly alter your life and your direct experience of being in the world, and fundamentally transform your identity from illusion to truth.

I'll end this introduction by explicitly and clearly stating that while nondual energetic therapy with 5-MeO-DMT is a practice that I have originated and pioneered, I am retired from doing one-on-one work. I want to be clear on this. The fact that I am no longer practicing is one of the inspirations for writing this book and making public all of this information. While my heart goes out to everybody who might be seeking help, nondual therapy is no longer a service that I am providing. So, as much as anyone might have the urge to write me and seek assistance in such matters, I'm currently retired, and I don't make exceptions or play favorites.

Furthermore, the next question that I am often asked is: who might I recommend for such work, other than myself? The answer is no one. I do not

know of any other fully qualified practitioners of this form of nondual energetic therapy, and therefore have no one to recommend. While there are many psychedelic medicine *providers* out there, the categorization of nondual practitioners as described and detailed here comes solely from my own practice and experience. The information presented in this book is provided with the hope that others will find their way into this practice by first discovering themselves, then opening their hearts, living in freedom, and letting their hearts love infinitely, without conditions or limits, and perhaps then becoming practitioners themselves.

And that's what it's all about, in the end. Nondual liberation is as simple as being yourself – not the self you think you are, or have imagined yourself to be, but the real, universal you – and letting your heart be open and loving, naturally. Additionally, while 5-MeO-DMT is the primary psychedelic and entheogenic compound that is the focus of this work, the ideas, techniques, experiences, and practices detailed here are not, by any means, limited to working with 5-MeO-DMT. In fact, these principles and the overall model of nonduality and human energetics can be applied to working with *any* psychedelic compound, either organic or synthetic (for the purposes of the ideas communicated in this book, no fundamental difference is seen between organic or synthetic medicines). All psychedelic medicines can contribute to nondual awakening, liberation, and freeing the heart, and in fact, often times working with a variety of psychedelics, all of which provide unique access to energetic states of being, is of great benefit.

5-MeO-DMT is the crown jewel, the top of the line, the God Molecule, but all the various psychedelic medicines have their value. The reason for the emphasis on 5-MeO-DMT is for the fact that no other psychedelic compound can as reliably open individuals up to the nondual state. All the medicines have their place, however, and all can be used to help deconstruct the illusory self and help us to discover the infinite reality of God that lies beneath the façade of individuality and separation.

Naked, I stand upon the edge  
Free from all that held me

Embracing the vastness within



Just falling into everything

This is my heart, this is my life  
I'm not afraid to be here  
This is my chance to get it right  
And cast aside all my fears

There have been some things I'd rather not feel

But I've shed all those layers  
I'm keeping it real

There have been so many times  
That I thought, "I'll just fade away"  
But now I have opened up my heart  
The mystery is all I can see

"The Vastness" by FLJ



## **The Prison**

I want to be free

Free in my mind, and in my body  
I've got to be free

Free from doubt

Free to be me

“Free” by FJL

This book is a practical guide to learning how to be free and live with an open, unguarded, universally loving heart. While it deals with concepts that are often categorized as belonging to spirituality or religion, it is not a spiritual or religious book. It is a book about energy, awareness, and freedom. It is a book about process, transformation, and change. It is a book about self-work and self-knowledge. It is a book about engaging with the energy of reality in order to free oneself from the self-constructed prison of the human ego. It is a guide to a process that allows one to live authentically in reality, free from illusion and confusion.

To truly appreciate what this book has to offer, you'll need to experience what is shared here for yourself. Merely reading this book may well provide you with new insights and relieve you from some of your inherent confusion, but without doing the work, it will all just be words, ideas, and concepts. It is not possible to *learn* your way out of the prison you've constructed for yourself, and it certainly isn't possible for you to *believe* yourself out of the prison, either. To get out of prison, you've got to first recognize it, and then deconstruct it.

Whether you're aware of it or not, you've been working your entire life to build and maintain your personal prison. You reinforce it with your beliefs, your thoughts, your actions, your words, your deeds, your gestures, your voice, your preferences, your dislikes, your attachments, and your desires. While you've had plenty of sources of inspiration for building your prison – your parents, your culture, your society, your religion, your political views – you, and you alone, are responsible for how you've created the prison, for everything you've done to construct and fortify your prison and make it more subtle and more complete has been a choice you made for yourself. You probably weren't even aware of making most of the choices, but nevertheless, you did. You chose the shape, style, and structure of your prison, and you've grown so accustomed to it that you probably don't even see it or notice it. It's become habitual, and it is the given context for all your experiences.

So ask yourself this: “Who am I?” Observe your answers, for they will start to show you the shape and substance of your prison. Change up the question and ask it this way: “What am I?”

The prison you live in is the prison of your artificial sense of self, or

simply, the ego. Most likely, any answers you provide for the questions being asked will be answers that come from your ego. Such answers are not necessarily wrong (though some may certainly be), but perhaps more importantly, they are most likely not the full picture.

In case you're wondering, here's the full picture: You are God embodied in human form. You are the ONE universal consciousness that is all of reality experiencing itself from the perspective of a human vehicle, one of billions and billions of vehicles through which this universal intelligence experiences itself. You are not separate from anything else that exists, for you, the real you, the absolute you, is everyone and everything, including, but not limited to, the you that you currently perceive and experience as yourself. You are both the unique individual of your current and immediate experience plus everything else that this self *seems* not to be – even including this book and the words you are reading right now.

You don't need to believe any of this.

In fact, your belief system is one of the primary structures from which your prison is constructed, so it's best to set all beliefs aside.

You can experience yourself as the universal being, however, and from such experience, genuine and accurate knowledge can be derived.

Yet, simply experiencing the truth described above isn't, in-and-of-itself, enough, for the prison you've built for yourself is subtle, tenacious, and terribly persistent. Getting out of prison on furlough is not equivalent to being liberated, which is here defined as no longer being confined to prison *permanently*. A temporary visit outside of prison is not the same as being released from prison without threat of return. In this sense, merely experiencing the unitary nature of being – having a nondual experience – is not equivalent to genuine liberation. It is similar to it in some fundamental respects, but it is also quite different, for when the nondual experience comes to an end, you're right back in prison. Maybe some of the walls of the prison have been weakened, maybe some of the boundaries have become more porous, but the agent that made the prison in the first place is a subtle beast, and will seek to rebuild and reinforce that which was removed or weakened, perhaps by using other methods and new beliefs.

Getting out of prison, even if only temporarily, is useful, however. It helps you to have confidence that there *is* life outside of prison, and that life in prison is not, and never has been, everything. *You* are the one who both created and maintained the prison, and you are the one who put yourself, and keeps yourself, in there. You are the prisoner, the prison, and the guard. It's *all you*.

So if it's all you, there *must* be some way that you can not only get yourself out, but also keep yourself from continually rebuilding and reinforcing

that prison. There must be a way to take conscious responsibility, and then *simply stop putting yourself in prison.*

In a sense, it sounds pretty easy. If you built the prison, you just need to stop maintaining it and let yourself out. What could be simpler?

The difficulty is that you're not aware of all the many subtle and complex ways that you create and maintain your prison, even when you've become aware that you've done it and you're in it. It can be frustrating – maddening, even. How in the world do you stop yourself from imprisoning yourself? Why do you keep doing it? Even when you *know* better, why can you not keep yourself from continuing to inflict this ongoing and persistent punishment on yourself?

To be grounded in nondual being means to live with a free and open heart – one that loves universally and unconditionally. It means, primarily, to love *yourself*, in all your many complex forms: all that you perceive and experience as both “self” and “other” is all actually YOU. It means to free yourself from the need and desire to hate. It means to free yourself from the need and desire to experience fear. It means to free yourself from your image of yourself as not good enough, as not worthy, as a victim, as less-than. It means to let go of your judgments of your perceived self and perceived others. It means to let go of belief systems, ideologies, and cherished truths of religion, culture, and spirituality that help to construct the walls of your prison. It means to live without attachments, even for your own life, while simultaneously examining and taking responsibility for your personal likes, dislikes, desires, and aversions. It means living in balance in the paradox of being both an individual human and a living embodiment of the universal intelligence and being that is God. It means taking responsibility for how you inhabit your body and mind, and how you choose to allow yourself to express yourself authentically and genuinely. It means to live without internal censoring, editing, or criticism that undermines your ability to be yourself and be free.

It takes a tremendous amount of courage to let yourself be free and live in the fullness of reality. There's something comforting about being in prison, which is why most people chose to live their lives within it without ever questioning it or exploring whether there is a way out. Leaving the relative and predictable comfort of prison can be traumatic. Living free means not holding on to anything, even your most cherished beliefs and ideals. It isn't easy, and many who attempt to get out of their prisons won't be successful. At best, many will simply find a more flexible prison for themselves.

That isn't true freedom, however.

That's just an upgrade.



Are *you* brave enough to set yourself free?

There's only one real way to find out, and that's to start working on truly getting to know yourself on a level of intimacy that will challenge you, make you profoundly uncomfortable, frustrate you, fill you with joy and ecstasy, make you throw up all over yourself and maybe shit your pants, shatter your beliefs, crumble your identity, and reformat your entire sense of being. Are you ready to allow the energy that you truly are and always have been and always will be to flow through the vehicle of your body and your life in a way that is literally unimaginable and inconceivable to your imprisoned self? Are you ready to love without limits? Are you ready to set your heart free? Are you ready to die for this freedom?

If yes, then it's time to get to work.

If not, then put this book down and go back to prison. Don't worry – you'll have plenty of company.

Just know that the invitation to set yourself free is always open, and when you learn how to pay attention, you'll find that the invitation is present in every moment, in every experience, in every breath, and in every beat of your precious heart.

It's up to you to accept the invitation and face the challenges and rewards of authentic being. It has always been, and will always be, up to *you*.

No one can do it for you.

Only you can set yourself free.

Ready?

Good.

Let's begin . . .

First, let's acknowledge that it's perfectly natural for people to put themselves in prison. Being self-aware is no minor accomplishment. It took an entire universe evolving and energetically transforming over billions of years to produce just one known species of animal with a brain that's sophisticated enough to have an advanced form of self-awareness. We have the capacity to imagine ourselves as a distinct self in the context of a reality that we can also conceive of as not-self, or other. We are able to ask existential questions about ourselves, our nature and identity, and the reality in which we find ourselves. We are able to imagine what might be, and how things might be otherwise. We can create abstract ideas about life and death. We can ask questions about our origins

and our purpose. We can fill our experiences with meaning. We can use and manipulate symbols. We can share the contents of our inner experience via words, language, and highly sophisticated communicative skills. We are nuanced, complex, and enigmatic.

We can create culture, language, science, religions, philosophies, ideologies, and complex social structures. We can take apart reality and examine its structures and constituent parts. We can reshape the world around us according to our desires and needs. We can create ever-more complex technology. We can investigate the structures of space and time. We can peer into the cosmos and also look inward to the vast landscapes that exist within the mind.

And through it all, we have a sense of ourselves. *We know that we are here, even if we don't always know who we are or truly where we are. But we are aware, and we know that we're aware.*

Such awareness is both a gift and a burden, and one that does not appear to be shared by other life forms. This self-awareness makes many things possible for humans that are not possible for other life forms, but it also makes us prone to illusion, with the illusion of the separate self being the most fundamental of all illusions, for everything else we think we know about the world and experience is built around this primary confusion. It is the very foundation of the prison.

One of the reasons for writing this book is the idea that humans are ready for the next stage of their evolution and development. While the evolution of the human ego has been crucial in bringing humans to where they are, it just might be the time to go beyond it. This could be the next big step. From the liberated perspective, the vast majority of humanity appears to be caught up in complex and sophisticated games of make-believe, and while games can be fun, many of the games we've chosen to play have highly destructive and painful consequences. Yet because everyone is enmeshed in the games, the confusion just feeds on itself. It's like people in general are God toddlers. What life would look like if everyone, or at least a majority, were full-fledged God adults in human form, able to see past the make-believe games and be comfortable living outside the walls of the prison, is a mystery. It hasn't happened before on any large scale. From the time we first started burying our dead and inventing religions and spiritualities, we've been playing games, and have been ever since. Different games and different sets of illusions have come and gone, and some have gotten closer to true reality than others, and some have helped cultivate more open and compassionate humans than others, but they're games, nonetheless. Some have been upgrades, and others downgrades, but they all exist

within the realm of games and make-believe. The ego, after all, is terribly tenacious.

Your ego is both your best friend and your worst enemy. It is your constant companion, with the rare exception of full nondual states of awareness, which are always transitory in nature. The ego cannot be killed or permanently removed. It can only be transcended on a temporary basis. Living as a human means living with an ego.

Yet it need not be a prison. It can be a tool – one that allows for social interaction and communication. It isn't a bad thing. It's just operating from incomplete knowledge, and as compensation for ignorance it habitually fills such gaps in knowledge with beliefs and behaviors. Therefore, the key to freeing yourself from the prison of the ego is self-knowledge. When you get to know yourself in all your fullness, the ego can then be recognized as merely *part* of oneself. In the same sense, you can know that your hands are part of yourself, but they are not all that you are. And with your hands, you can do all kinds of amazing things that would be impossible if you didn't have them. The ego is the same way. It's just more subtle in its operations, so it's easy to mistake the ego for the self.

Because the ego is often subtle, anything that might amplify its workings and structures is invaluable to the process of developing genuine self-knowledge. As well, anything that has the capacity to dissolve these structures, even on a temporary basis, and thus allow one to experience the self outside of and beyond the ego, is also quite precious. Better still is any aid that can help move unconscious patterns of the ego into consciousness where they, too, can be better understood and addressed.

Fortunately, reality comes with built-in tools that allow for precisely these processes. There are chemical compounds that exist naturally within reality, or can be designed and synthesized within a lab, that alter our brain chemistry in such ways that we are able to work directly on the ego, amplify its patterns, bring unconscious patterns and actions into awareness, and simultaneously release backlogs of suppressed energy from the bio-physical-mental-emotional system that is the human vehicle.

These are the compounds that are known as *psychedelics*.

Humans may have evolved into prisons, but the keys to unlocking the prison and deconstructing it have evolved right along with us. How convenient is that? Some of these tools already exist inside the human body (N,N-DMT and 5-MeO-DMT). Some exist in plants, cacti, and fungi in the natural world. Others have been invented in human laboratories. The important point is that they exist. And they can be put to use.

This book is about how psychedelic compounds may be employed to liberate human beings from the illusory confines of the human ego. As will be discussed shortly, there are many possible applications and uses of psychedelics, but their use for liberation is specific and methodical. This is different from other uses of psychedelics. Liberation is the result of specific kinds of work. It is not a singular experience. It is the outcome of an intentionally-directed process of increasing self-awareness and development of genuine self-responsibility. As indicated by the title of this book, it is a form of therapy. Specifically, it is *nondual energetic therapy* that utilizes the energetic tools of psychedelics.

The approach presented in this book is unique, and you will not find it elsewhere. It is practical and not based on speculation, metaphysics, or spiritual or religious beliefs. It is hands-on, direct, and effective. It can be undertaken by anyone, regardless of background, identity, beliefs, or practices. It is experientially-based, and as such, it is accessible to anyone willing to dive into the experience and follow the guidelines articulated here. If pursued, it is likely to be the most profoundly challenging therapy you've ever undertaken, but it also holds the promise of providing the greatest of all possible rewards: genuine self-knowledge and liberated being.

Only people who perceive themselves as having a problem, illness, or disability will seek therapy. So this book is written for those who have begun to suspect that maybe they've been undermining themselves or causing themselves, and perhaps others, unnecessary suffering. This guide is for those who want genuine therapy for their ills. But it isn't a quick fix. It's a process. It takes determination and persistence to see the therapy through to its conclusion and fulfillment. It is for those who are willing to commit themselves to truth, whatever that may be. It isn't for the merely curious. Above all else, if you are committed to truth and reality, then it just might be for you.

Life is a game

So many characters on the stage

All playing their parts

Pieces on the board

All trapped in a prison

Of who they think they're supposed to be



Everybody searching

For a truth that will set them free

There is only one

Breathing life into all that is

There is only one

Beating in every heart

There is only one

Nothing separate or apart

There is only one

The divine heart of this infinitely beautiful reality

So put your fears away



Live your life today

Trust this is the way

It's all meant to be

Let go of all control

Relax into the flow

Let your heart be free

Open up your eyes

Let go of all the lies  
Drop the veil of your best disguise

Be just who you are

You are a shooting star



A spiraling dance of light

“Only One” by FLJ



## **Approaches to Engaging Psychedelics**

Psychedelics can serve a wide variety of purposes, and there is no singular approach for using them. The application of psychedelics for nondual therapy and self-realization involves a distinct methodology, however, and it is important to understand how this utilization differs from other uses. So let's begin by looking at what nondual therapy is not.

### **Recreational Use:**

For many, psychedelic experience is pursued because it can be enjoyable, and this practice would fall under the broad category of recreational use. Psychedelics can enhance the experience of numerous activities, such as being in nature, listening to music, appreciating art, and interacting with others socially. There are a wide variety of psychedelic compounds and medicines out there, and their effects vary tremendously in terms of presentation, duration, and phenomenological content. Some psychedelics are more amenable to recreational experience than others (while others are largely unimaginable for such a purpose). They can serve as a form of entertainment, in-and-of-themselves. It is likely through recreational use that a majority of people are first introduced to psychedelics, and such is a perfectly valid application of their unique qualities.

This fact is important to emphasize, as there is a current tendency to over-emphasize what is seen as “spiritual” use of psychedelics over recreational use. There is nothing inherently wrong with recreational use. Psychedelics are novel, fascinating, and endlessly entertaining. However, in some contemporary spiritual and religious circles, such use is degraded and seen as frivolous, or even sacrilegious. It is deemed hedonistic, and possibly even abusive or disrespectful of psychedelics’ sacramental power. However, these are ego-judgments, and are dualistic in nature, attempting to sort out “right” from “wrong” or “good” from “bad.”

There is nothing inherently wrong with having a good time and enjoying yourself, or engaging in a form of entertainment. Such activities won't liberate you from your illusions, or necessarily transform your life, but not everything needs to be so serious. Having fun is a fundamental birthright of embodied

beings with highly-alterable perceptions and experiences. Having fun is fun.

### **Exploratory or “Psychonautical” Use:**

Some people utilize psychedelics for their purely exploratory and experiential properties. Here, doses are often larger than in the more recreational category as listed above, and most “exploratory” work is done outside of normal social interaction. The basic model here would be taking a large dose of a psychedelic alone, often in the dark, and entering fully into the visionary phenomenology of the psychedelic. Though it is a view that is not supported here (ontologically speaking), many people feel that psychedelic experience can transport you out of your body into the “astral,” where you can visit other realms, encounter entities, receive esoteric information from aliens or spirit beings, and generally take a pleasure cruise around the “multiverse.”

The general approach here is one of exploration and adventure, and such users often see themselves as boldly going where no one has gone before – discovering new horizons and new worlds containing strange, wonderful (and sometimes terrifying) beings and realms. At times, such explorers feel that they have been imparted special, esoteric knowledge. An archetypal example of this kind of approach can be seen in the works of Terence McKenna, the famed “psychonaut” who developed an intricate metaphysics and mythology of 2012, machine elves, mushroom alien intelligence, and a prophetic “end” of human history involving the creation of UFOs made out of language that was supposed to have taken place at the conclusion of 2012, coinciding with the end of the “Mayan Calendar.” The fact that history continues on, and we haven’t taken to the stars in a post-apocalyptic reality transformation era of language-constructed UFOs, McKenna also serves as a key example of how radically divorced from actual reality such views can become.

As a point of contrast with a nondual approach, think of it this way: there are endless possibilities for going “out there” and exploring, but there’s only one center, and only one way to get there. And that center is YOU. In many ways, exploratory use of psychedelics is the exact opposite of nondual use. In exploratory use, users are actively seeking “the other,” whereas in nondual use, users are seeking to fully and definitively encounter not the other, but the self.

### **Creative Use:**

Many people who enjoy psychedelics see their experiences as being directly related to their own personal creative expression. Psychedelics are extremely

influential in a wide variety of creative pursuits, with music and art being the most obvious. Many forms of modern music are either directly or indirectly influenced by psychedelics and mind-altering substances. Psychedelics can greatly enhance one's experience of music, and many musicians have used their psychedelic experiences to shape their musical creativity, and music is often specifically created to be enjoyed while under the influence of various psychedelics, such as EDM (electronic dance music) and MDMA, or reggae and cannabis. The modern category of "visionary art" is also directly related to psychedelic experience as artists seek to visually represent what they have seen and encountered in visionary states. An archetypal representative of this approach can be seen in contemporary "transformative" festivals such as Burning Man, where artists and participants alike are deeply influenced by (and under the influence of) psychedelics.

### **Problem Solving and Novelty:**

In addition to artists and creative-types enjoying psychedelic experience for inspiration, psychedelics are also regularly enjoyed by scientists, philosophers, and technically-oriented individuals, such as computer programmers, due to the fact that psychedelics can help with problem solving and generating new perspectives and insights. It is now common knowledge that psychedelics are popular in Silicon Valley, and that they have played key roles in the development of modern computer technology and applications. Psychedelics make it possible to think about things in new ways, generate new insights, and experience novelty, which is greatly valued in various intellectual and technical pursuits. Here, psychedelics are seen as a means of cognitive enhancement, providing solutions to real-world problems and situations. Wherever "thinking outside the box" is genuinely valued (and not just given corporate lip-service as a hackneyed slogan), psychedelics are appreciated as being incomparable tools. Steve Jobs of Apple Computers was a clear example of this with his claim that taking LSD was one of the most significant experiences of his life. Today, "micro-dosing" of psychedelics to enhance creativity, productivity, and inspiration is a common business practice in the world of computer technology.

### **Therapeutic Use :**

Beyond the more general approach of psychedelics for recreation, creativity, and exploration, there is the use of psychedelics for both general and specific therapeutic purposes (which is here being distinguished from nondual therapy, as will be explained in detail below). Here, there is a general distinction that could be made between traditional/indigenous therapeutic uses and modern/medical/scientific uses. For generations, many indigenous cultures around the world have made use of psychedelic plants and fungi as part of their healing pharmacopeia. In many instances, administration of a psychedelic would be under the guidance of a shaman or ritual specialist, and patients might seek out therapy for a number of reasons ranging from physical to mental and spiritual issues. The action of consuming a psychedelic medicine is considered to be therapeutic, and might also be combined with specific diets, ritual activities and spiritual exercises.

Modern medical science is also starting to recognize the potential of psychedelics as therapeutic agents. Early research indicates that certain psychedelic compounds are effective for treating depression, post-traumatic stress disorder, anxiety, fear of death, and other such existential and psychological issues. There may also be applications for treating Alzheimer's, seizures, cluster headaches, and other ailments. Psychedelics can be used as an adjunct to psychotherapy or as medicines in-and-of-themselves. Research is being conducted on developing methods of clinical application, done under the guidance of trained professionals, and is likely to yield profound changes in the medical and psychological fields in the coming years as psychedelic therapy and research becomes normalized and appreciated. A prime example of this category of psychedelic use is the work of MAPS, the Multidisciplinary Association of Psychedelic Studies, and their studies of MDMA-assisted therapy for PTSD.

### **Religious and Spiritual Use:**

To some degree related to the above, particularly when approached in a traditional or indigenous context, psychedelics are often used for religious and spiritual purposes. It is not uncommon for people who were first introduced to psychedelics via recreation to turn to more spiritual and religious approaches, given that psychedelic experiences often give rise to feelings of sacredness and transcendence. Psychedelics have been used in conjunction with a wide variety of religious and spiritual traditions around the world, and evidence indicates that mind-altering substances have been a part of human religion and spirituality since the very dawn of humanity. In many indigenous cultures, there is no real distinction between the therapeutic and spiritual approaches to psychedelic use

because healing is deeply entwined with spirituality, ritual, prayer, and devotion. In some cases, psychedelic use is considered to be sacramental in nature, with organized religions, such as the Santo Daime, ingesting an ayahuasca tea as a main feature of their religious services, or the use of peyote in the Native American Church, for example. Here, religious worship and practice is combined with ritualized use of psychedelics that simultaneously is understood to produce states of healing and self-transformation. In such contexts, psychedelic consumption is strictly limited to ceremonial use, and such religious practices might also come with specific prohibitions from using non-sanctioned psychedelics or otherwise “mixing medicines.”

Outside of more formal ritual/ceremonial use, many spiritual practitioners use psychedelics as an adjunct to meditation practices. For example, followers of Shiva in the Hindu tradition make use of cannabis and other psychedelics in their meditation and yogic practices. The Hindu scripture of the Rig Veda encourages psychedelic use as the pinnacle of meditative practice.

It is important to recognize that for many individuals, casual experiences with psychedelics can give rise to a desire to be more “sacred” and ceremonial in one’s approach, given that feelings of transcendent and “sacred” qualities can naturally arise during psychedelic use, whether one is seeking such or not. In other words, becoming spiritual and religious about psychedelics is a natural response on the part of many egos. In religious studies, there is the concept of the “numinous” experience – an awe-inspiring and potentially terrifying occurrence that is also, paradoxically, irresistibly attractive and seems to demand respect, worship, and obedience on the part of the one having the experience. For many people, this feeling of awe is what psychedelic experiences inspire, and relating such to the religious and spiritual is a natural and reasonable response. It is not, however, the nondual approach, and needs to be distinguished from such. The full nondual absorption exposes the numinous as a lower-order level of experience in which the ego is still active and present. Via nondual realization, it is revealed that there is nothing to worship or obey because that which inspired the numinous response was in fact a disguised or unrecognized manifestation of the universal self. But, until one fully appreciates the reality of the nondual, the appearances of spirits, entities, and deities in psychedelic states can lead one to become religious and spiritual and seek out ceremonial practices and identities. For someone seeking nondual liberation, this can be an important step along the way, but eventually must be left behind with recognition of the full nondual nature of the self.

## **Sex and Sexuality:**

This is a topic that will be revisited later in this work, as it can be connected to nondual therapy with psychedelics, but it is worth mentioning as its own category as it can be appreciated on its own, without necessarily putting such experiences into the framework of nondual liberation. Many people find that psychedelic compounds can profoundly enhance experiences of sex, sexuality, and overall intimacy. Because psychedelics simultaneously dissolve egoic boundaries and also enhance sensation, they can contribute profoundly to sexual activities and deeply amplify sensations of pleasure and ecstasy. This is recognized in both secular and religious contexts where couples use psychedelics to enhance their sexual intimacy, or engage in more formalized approaches such as is found in Tantric sexual spirituality.

## **Conclusion:**

While not necessarily exhaustive, the information above is intended to make clear that there is no singular use of psychedelic substances, and that they can be appreciated and experienced from a wide variety of perspectives and purposes. None are more “correct” or more valid than any other, and they all have their place for different individuals at different times.

However, the application of psychedelics for nondual purposes is fundamentally different from everything listed above, and an understanding of such is the particular focus of this book. What remains now is to discuss the nondual application of psychedelics in general, with special attention given to the uniquely powerful molecule of 5-MeO-DMT and the role that it plays in nondual transformation and liberation.







## **Nonduality**

We can now directly address the topic of the nondual application of psychedelics, as we can distinguish it from the other uses previously mentioned. Using psychedelics for nondual therapy is a very specific application and has a unique set of guidelines and methodologies. While the approach articulated in this book was developed through the use of 5-MeO-DMT, the world's most powerful entheogenic compound, it can be applied to any psychedelic medicine, either organic or synthetic.

First, let's emphasize that nondual therapy is a form of *therapy* – it is not focused on singular experiences, though such experiences do play a role. The distinction here is between nondual experiences themselves, and the desired results from engaging in nondual therapy, which is a form of lasting liberation and personal transformation that frees the individual from the restraining and persistent confines of the energetic structures of the ego. One does not necessarily get such results from just one, or even many, nondual experiences. It is the result of careful and ongoing work of self-observation and expression. While it has some similarities to the various approaches listed in the previous chapter (none are completely exclusive categories of use or experience), it is also fundamentally different, and needs to be addressed as such.

### **The Ego:**

The overall goal of nondual therapy is liberation from the illusory confines of the human ego. “Liberation” does not mean to get rid of, destroy, or “kill” the ego. Having an ego is a significant feature of being human and is an integral aspect of who and what we are. The problem that is being addressed in this therapy is that the ego is mistaken for the self, when it is not – it is more properly understood as a masking of the self that is a constructed identity, a character. When the ego is too dominant, it prevents people from knowing their true identity and, as a result, interferes with an individual's ability to make informed and clear distinctions between authentic reality and contrived reality, and to act accordingly.

The ego is an energetic composite. It is not one particular thing, and is best understood as a collection of energetic patterns that, when functioning together,

create the image/illusion of an individual self. The vehicle in which the ego functions is the human body, and its energetic patterns influence and shape virtually all of the modalities of the body: thought, gestures and movements, modes of expression, use of language, use of sound, the breath, beliefs and behaviors, posture and body language, *etc.* All of these features involve energy, or patterned modes of thought and expression and experience. Because we have the capacity to be self-aware of these patterns, we allow them to define our sense of self and identity. We experience these patterns and think, “This is *who* I am. This is *how* I am.”

To get a feel for how the ego is functioning as an energetically composite character, try a fun experiment. Take one, or several, of your “normal” modes of operation, and simply change them and then see how that shifts your sense of self. For example, try talking in an accent or funny voice and really put yourself into it. Most likely, if you really commit to the exercise and play along, you’ll find that simply changing how you speak will also come with a wide variety of other shifts in your direct energetically embodied experience.

For example, talking in a funny voice will likely inspire you to use your body in ways you don’t normally use it. Your body language and gestures will begin to shift and reformat to fit with the “character” you’re creating with your voice. If you’re using a foreign accent, you might find that you start using stereotypical gestures and body language that you associate with that particular accent. You’ll move about and engage space in a different way. You’ll also probably find that your methods of interacting with other people, and even objects, will most likely start to shift, as well. And, you’ll start to see that how you think about yourself, others, and objects, and the world in general, will start to shift to fit with your new patterns of expression. If you do this correctly, you’ll see that the “character” is a total package: it’s not *just* a funny, non-typical voice, but a whole way of thinking, being, perceiving, and acting.

Try taking out your new voice and character and interacting with others. People who know you might laugh and play along, or if you’ve chosen a modality that is threatening or disturbing, you might receive negative and worried reactions. The important thing is you’ll see that when you take on a different character, other people will treat you differently and interact with you outside the boundaries of what was previously considered normal for you. Observe how the character of the ego simultaneously creates the experience of both self and other, the individual and the larger context in which the ego finds and experiences itself. The ego directly influences how what is determined to be “not self” is experienced and perceived. Different characters inhabit different “worlds” and elicit different reactions and interactions from others. If there’s still any doubt

about this, try assuming the character of a total ass and see what kind of experience you have.

Now, as you shift back into being the “real” you, you can begin to appreciate that this “real you” is *just as much an artificially created character as any other you might choose to play*. The only real difference is that *this* particular character is ingrained into your sense of self due to its organic growth throughout your lifetime, and the persistent sense of identity that has accompanied it. When we “play” other characters, we can easily recognize that this assumed identity is a construct because we are actively choosing its parameters and modes of operation. With our “real” self, however, we have the belief that how we are acting is just the way we are, naturally. This is “real” and the other is “imaginary.”

Such a distinction is not valid, however, because all the aspects of our “real” self were also chosen and willingly adopted, though the most formative aspects of this “real” self were chosen when we were small children and therefore, as adults, we are often not conscious of the choices we made regarding how we decided we would identify and express ourselves. A great deal of our self was picked up merely through mirroring and mimicking of others in our immediate environment and social and cultural context. Developing an ego and sense of self is therefore highly contextual in nature and depends on both our internal judgments and mindsets, as well as the larger context in which these judgments and mindsets were established.

Creating an individual sense of self must also correlate with establishing a sense of what the self is not, at both the internal and external levels. The ego is thoroughly dualistic in nature. In creating itself, the ego also distinguishes itself from what it presumes, or desires, it is not. In doing so, it will either use the standards and assumptions of its founding context and adopt them as its own, or reject and rebel against them. It will attempt to internalize the cues, beliefs, judgments, and expectations of others in its immediate environment to create itself as a functioning member of society. Given that humans are inherently social animals, society, cultural context, and the immediate family play vital roles in the development of budding egos. Our context highly influences how we think and act and what we accept as normal, natural, correct, and good, *etc.* (And what we think of as abnormal, unnatural, incorrect, and bad, *etc.*).

When the ego does not seem to live up to the beliefs, ideas, and judgments that are imposed from its context, internal conflict arises, and this creates a new layer of masking and character formation. Because the ego is just trying to fit in and find a place for itself, it adopts ideas of how it *should* be, what it *ought* to think and feel. It wants to be accepted, so it is concerned that it be good and right. If

and when it decides that it has fallen short of these ideals, it becomes internally critical and judgmental. It takes on the oppositional categories it has learned from others and applies them to itself. It might feel that it is not smart enough, or good enough, or pure enough, or loving enough, or it may be too loud, too careless, too self-centered. It might begin to have the attitude that some of its thoughts and desires are improper. It may feel that some of the ways it expresses itself are correct, others, not. As a result, the ego will most likely start to form patterns for self-editing, self-correcting, self-censoring and self-judging.

There is nothing abnormal about this, and in fact, is most likely a necessary survival mechanism for the human animal as a social being. Because human thought and behavior is so radically malleable, and every culture, religion, and society creates its own standards, to be accepted as a legitimate member of any given human collective, an ego must adapt to the context in which it develops so that it can learn what the safe and acceptable modes of operation are within its immediate environment.

The difficulty for any developing ego is that most human contexts do not directly recognize their artificiality and constructed nature, and instead, tend to present their constructs as absolute. This can most easily be seen in highly conservative religious cultures, but tends to be ubiquitous in human collectives in general, and is therefore largely pervasive. There is no human collective (or meta-ego) that does not have standards for thought, behavior, and expression. All human collectives seek to shape the egos that comprise them. This is in no way inherently malicious. It is what allows communication and social interaction to take place with any sense of coherency and cohesion. It makes shared ideas, symbols, practices, and goals possible at anything above the level of animalistic instinct. The result is religion, philosophy, politics, art, culture, storytelling, entertainment, goals, values, and ethics, *etc.*

Yet it also sets up oppositional categories of “us” vs. “them,” “right” vs. “wrong,” “moral” vs. “immoral,” “true” vs. “false,” “sacred” vs. “profane,” *etc.* Conservative cultures and religions tend to be the most strict and rigid in this regard, but such rigidity is not confined to conservatism, and can be found across the spectrum of human social collectives and meta-egos. Egos within any given collective will generally strive to be on the “right” side of oppositional equations, unless the ego chooses to be a renegade, or if “otherness” is more openly accepted and valued within the collective. Most cultures allow at least a limited form of normally socially unacceptable behavior and thought, though some societies are also largely intolerant. For example, in many Native American cultures there are specific roles for “sacred clowns” who regularly perform unacceptable social behaviors, but such behaviors are channeled into

limited forms and times of expression, such as during ceremony. Similarly, many contemporary societies have “festival” days where normal social behaviors can be transgressed without threat of repercussion. However, such authorized transgressions culturally and socially serve to reinforce the status quo, even while temporarily granting license to normally unacceptable behaviors. Extremely rigid and conservative societies do not allow such license, and instead resort to strictly enforcing social conformity through violence and active repression.

So sometimes the means are subtle, and sometimes they are graphic, but all human collectives have ways of overtly and covertly convincing the egos within them to conform to meta-expectations, and these are eagerly internalized by the growing ego. However, since all conformity measures are artificially contrived constructs, they may or may not fit with the inherent tendencies of any particular individual.

As modern cultures become more global and universal in nature, and as a common set of shared values and ideals span the globe, the wide variety of social constructs are becoming less obvious, and cultures, in many cases, are moving closer to greater uniformity. However, via the study of anthropology, sociology, and history, we can easily see that there are very few universal norms that have existed across a wide variety of human collectives.

Religions, for example, have varied tremendously with highly divergent and contradictory views over what is sacred, what the goal or purpose to being religious is, how one is to go about being religious, what the very nature of reality is and how one should go about engaging it. All religions *do not* all point to one universal truth, and even a cursory examination of religion reveals this reality. Buddhists and Hindus think that the problem is continual reincarnation that must be overcome via liberation, but not only do Hindus and Buddhist disagree over how this is realized, but also disagree over what, precisely, is accomplished. And not only do they disagree with each other, but there are numerous internal divisions within these religions, as well. And how different are they from other religions that don't view reincarnation as a problem, or have different values, beliefs, methods, and practices?

There is no “natural” way of being religious, and there is no one form of “natural” religious belief, doctrine, or philosophy. The very fact that religions are all so different from each other reveals quite clearly that they are all products of the ego, and all constructs. If religions were fundamentally “true,” they'd all be identical. Christians believe in “original sin” that must be overcome via a savior, Jesus Christ. Muslims and Jews don't believe in original sin, and therefore have no need of a savior. Buddhists and Hindus believe in

reincarnation and thus need enlightenment and liberation. Christians, Jews, and Muslims don't. Hindus believe in God and souls. Buddhists don't. Taoists think that reality is the spontaneous manifestation of the impersonal Tao, which requires no worship or devotion. Hare Krishnas believe that reality is the divine play of the loving personal God Krishna who should be properly honored and recognized via worship, prayer, and devotion. Zoroastrians believe that reality is engaged in a constant interaction between forces of light and darkness, a fundamental and absolute duality. Sufis claim that all of reality is suffused with the loving presence of God and is a fundamental unity. Buddhists claim that when you reach enlightenment, all individuality is "extinguished" and you cease to either exist or not exist. Jains claim that when you reach enlightenment, you maintain your individuality eternally, and this is separate from the souls of all other enlightened masters, each of which effectively inhabits its own unique universe. Advaita Vedantins claim that when you reach enlightenment, your individual soul merges with its original source, the soul of God, Brahman, in a state of everlasting unity. How could anyone think that they're all talking about the same thing? These are all constructs, and they are all ultimately artificial. None of them is "true" in a universal sense.

Developing an ego is natural and normal. However, the sources of inspiration that the ego has for creating itself are mostly constructs, and since egos start developing in early childhood, individuals are not capable of being aware that what is presented to them as "natural" and "normal" are culturally-created artifices. Everyone grows up thinking, "this is just how things are," or "this is how things have to be," until exposed to something different. Highly rigid cultures will go to great lengths to prevent their members from being exposed to different ways of thinking and acting. More open and cosmopolitan cultures tend to embrace and celebrate at least a degree of diversity, but even here, shared norms and values will still predominate, and at the very least, immediate families still provide a clear sense of what is considered acceptable and normal "in this house," so general cultural openness doesn't necessarily translate into complete personal openness.

The ego also learns its boundaries and structures not just through the influence of other people, cultures, and human collectives, but also via basic interaction with the world through subject/object relationship. Here, the ego is making relatively reasonable assumptions, though they are still assumptions. For example, if you kick a table, you get hurt, but the table has no reaction. It's reasonable to conclude that the table is separate from yourself – *you* kicked *it*, after-all, and *it* hurt *you*. It isn't that big of a stretch to thus conclude that *you* and the *table* are separate and distinct. If you wanted to punish the table, you

could take a sledgehammer to it and annihilate it, but you would still be here, having vanquished your foe. So the table must not *be you*, in some important sense. And the same seems to hold true for the other objects of your experience. So the subject/object divide appears perfectly reasonable.

We could call this a naïve assumption, and one that is supported by all experience, with one important exception: nondual experience. From a more informed perspective, it is valid to say that yes, *the table is distinct from your immediate body*, your personal vehicle for reality experience, but this does not mean that the table is not actually you in a larger and more accurate sense. The problem is that if you do not know with absolute certainty who and what you genuinely are, then you are not in a position to determine where, if anywhere, the limits of “you” are to be found. Yes, there is a limit to your immediate body, but is that actually the limit of *you*?

Take dreams, as an example, to help illustrate this problem. Rather than painfully stubbing your toe on the corner of a coffee table while walking through your living room, imagine you have the identical experience, but this time you’re lying in bed dreaming. In the dream, the table seems to be a perfectly ordinary object, and as you stub your toe on it, the pain seems real enough, and seems to be the result of your body interacting with an object in the world. Yet, your body is just a mental construct, as is the table, and similarly, so is the pain. There is no body, no table, and no actual pain. This is all being experienced in the virtual reality of the dreaming mind. Yet it is perceived and experienced as being “real” in that moment. Later, when you wake up, you may realize that you didn’t in fact stub your toe, and you recognize the experience as “just a dream.”

The trick is that while in the dream, *you* are both your dream body and perspective, and the table, and the interaction between the two. The dreaming ego, the sense of self, creates both the “self” and the “world” simultaneously in order to provide a narrative context in which the artificial self can act and experience. Though there is an experienced and perceived separation between subject and object, in reality, there is no such separation. *You* are both the subject and objects of your dreams. *All of it is you*. And the same holds for the appearance of *other people* in your dreams. They too are you. You think you are interacting with other people, but there isn’t actually anybody else there. They are just characters that you created in order for your dreaming ego to have someone with whom to interact. You are all the dualities you are experiencing within your dream.

Is the “real world” all that different? Yes, the “real world” has permanence, consequence, and continuity and shared inter-subjective perspectives, which are not features of dreams, so dreams are clearly different.

No one is ever satisfied with winning the lottery in their dreams because we know it isn't real – it doesn't have any direct effect on our actual lived experience. It was “just a dream,” after all. But what if you could experience “waking up” from reality itself, where even the “real world” is perceived as a kind of dream, or a play of carefully constructed and willingly believed illusions? What if you suddenly realized that your assumption about the “real” table not being yourself was precisely that: an assumption? And an incorrect one, at that? How would that affect your sense of self and your perception of the “character” you are currently playing, and all the beliefs and patterns of thought and action used by your character? You might come to the conclusion that *you* are not, even remotely, what you believed yourself to be, and reality itself might be something radically different from what our naïve assumptions (and patterned, ego-dominated responses) make it out to be. You might conclude that our naïve beliefs about reality, and ourselves, are actually persistent illusions.

The difficulty with the ego is that it desperately wants to believe in its illusions – but it is a construct of illusions built upon an illusory foundation. Knowing this, the ego will go to great lengths to present these illusions as real. The ego thinks that it's in charge, or at the very least, should be in charge (even if that means submitting to the authority of others, or God, or belief, or whatever). Under the guidance of the ego, we think that we can come to know and understand things, and through knowing, exert control.

Yet the ego is just a very sophisticated mask. It is a mask that is worn by individuated expressions of the universal self to create an illusion of selfhood and individuality that is separate from everything and everyone else. In this sense, the ego has an extraordinarily difficult job: it must convince God (the universal self) that it is not God. It must convince God that it is this particular human, right here. In truth, however, the ego is just a character for God to play in human form, an energetic construct that convincingly creates the illusion of the individual self (and not-self in the form of “external” reality and others, even in the form of dreams and visions and other “internal” states). The ego is the evolutionary outcome of God investing itself into duality and the reality game of self and other. It is a limited expression of self-awareness that allows us to perceive and experience ourselves as unique individuals inhabiting and experiencing the world that is not-self, and as such it ultimately and effectively masks our true, universal identity.

This is not a metaphysical statement, nor is it a religious or even spiritual viewpoint. It is just reality. It is a description of how things are. Because it is a universally true statement that does not require any form of belief, it is something that anyone can perceive and experience directly, regardless of belief,



culture, age, gender, sexual orientation, political affiliation, or any other subdivision of humanity.

It is possible to “wake up” to a variety of levels of consciousness, and such awakenings can provide key insights into the level of reality in which one has been immersed. For example, though we are engrossed in the apparent reality of dreams while we are experiencing them, upon waking, we can clearly distinguish that it was a dream. Because everyone experiences this phenomenon on a daily basis, the concept that there are fundamental differences between dreams and waking life is readily accepted and supported by others. Somewhat more rare is the act of waking up within a dream, a phenomenon that is known as lucid dreaming. Here, the dreamer becomes aware that he or she is experiencing a dream while still dreaming. Because not everyone experiences lucid dreams, this form of waking up is a bit more exotic.

Psychedelic visions and experiences can be similarly appreciated. Many people make a distinction between the phenomenon of “tripping” and not tripping, and the term is even regularly employed in everyday slang in that “you’re tripping” is used to indicate that someone is not perceiving reality as it actually is, but is caught in some kind of mental projection or illusion. Though not all psychedelic users make this distinction (some genuinely believe that what they perceive under psychedelics is fundamentally “real”), there is a general consensus that psychedelic events and experiences are like dreams – they’re all-engrossing and seemingly real when experienced, but their validity may be questioned when appreciated from an ordinary state of consciousness. Also, much like having a lucid dream, it is possible to “wake up” within a psychedelic experience. Here, the person having the psychedelic experience can recognize that its contents are self-generated projections, and that while they may have the appearance of “otherness,” they are, in fact, products of the self.

Finally, one may “wake up” from the experience of reality itself, which is a nondual experience. In this experience, which will be covered in much greater detail below, all of reality is directly experienced as The Self. In this state, what *appeared* to be an interplay of self and other is immediately known to be the actions and working of one unified, whole and unbroken, self. It is one unified field of energy and being that only *appears* to be divided.

What is significant with all of these experiences of “waking up” is that when enmeshed in any particular level of consciousness, that level often seems to be fully real, but upon waking, we can easily and readily conclude that it was not, in fact, fully real, but rather a play of the mind. Each level of waking up comes with a perspective about the previous level of experience that was generally not possible to have attained while still absorbed by the intricacy of the

illusion within that level. In general, it is by “getting out” of any particular level that we are able to make judgments about the previously experienced level of reality.

*The work being proposed here is about getting all the way out of the dualistic levels of being in order to reach a point of certainty about the nondual nature of all of it, and to learn how to recognize that all our dualistic experiences are plays of illusions and appearances.*

### **Nondual Experience:**

All experiences, with the singular exception of nondual experience, are dual in nature: there is a sense of division between “self” and “other.” The vast majority of humanity has never had, and most likely will never have, a genuine nondual experience. Think of the ramifications of this truth. Imagine, for a moment, that everyone else was dreaming, and you, somehow, managed to wake up into the “real world,” and suddenly discovered that everyone else was caught in a dream, mistaking the play of the mind for reality, when in actuality, reality was something entirely different from what you, and everyone else, thought it was. This is the central idea of Plato’s allegory of the cave. If you, miraculously, discovered that virtually none of what your fellow dreamers believe is real is in fact so, yet they were all still sleeping, you might find yourself at a loss as to what to do. Perhaps you might try to wake some of the dreamers up and share your new perspective with them. But what if they didn’t want to wake up? Or what if you knew you would eventually fall back to sleep, and re-enter that same dream existence? If your dreams were pleasant, this might not be so bad. But what if they were nightmares? Or what if you could bring your newfound knowledge back into the dream state, and now, though still dreaming, you’d never lose the knowledge that this was indeed a dream, and it therefore no longer has the same power over you? What if you could still enjoy and experience it, but not be caught by its traps and illusions? What if you could learn how to take responsibility for your actions and reactions, your thoughts, your beliefs, your attitude? Dreaming would be an entirely different experience for you than it would be for the other dreamers. It would be something that could be engaged in freely, consciously, and without projection, attachment, or illusion. You might still be dreaming, but you’d be liberated from the illusion. You’d be a different kind of dreamer.

This, in essence, is what nondual experience and realization does for the individual. It does not get you permanently “out” of reality and the lived world, but it so fundamentally changes your appreciation and understanding of that

world that you are no longer trapped by it. You are able to see through the complex illusions of duality, of self and other, and see and experience it all as an ongoing play of the universal self, of God. Because it is all appreciated as the self, there really is no longer anything to fear, including one's own death. There is nothing to hold onto. There is nothing to hate. There is nothing to chase after, and there is nothing to reject. There is no longer good and bad, sacred and profane, self and other. There is just reality as it is: a unified being of infinite awareness that is playing with itself as an expression of itself. Everything and everyone in all places and times is merely God interacting with itself, and *It is You*.

Because nondual experience is fundamentally unlike any other kind of experience one might ever have, it is impossible to have any idea of what the experience is, or what kind of impact such an experience might have on one's sense of self and reality. Here are just a few typical responses from people who have returned into ego-based duality upon experiencing nonduality: "Oh my God! I had no idea!" "Holy shit!" "That's impossible!" "I'm God!" "Everything is God!" "I thought I knew, but there's no way I could have known that!" "Everything really is ONE!" "There are no words . . ." "Everything is made out of love!" "How can I ever describe this to anyone?"

So understand that anything said here is merely an approximation. The nondual state itself is ineffable – it cannot be adequately described in language, though those of us who have experienced it can use language to good effect to help communicate some of the qualities and feelings of the experience. Anyone who reads an account of nondual experience and thinks he or she understands what is being articulated without having personally had the full experience is mistaken. There is a very clear dividing line here: you've either had the experience, or you haven't, and there's no middle ground. There is no such thing as "almost" having a nondual experience, or "kind of" getting it, or even being "close" to understanding it. And there's no such thing as catching a "glimpse" of nonduality. It is all-consuming and a radical disjuncture from ordinary experience and perception. It is total, infinite, eternal, complete, unitary. It is all or nothing.

And it isn't an idea. It is not an object of knowledge. All objects of knowledge are products of the ego and the energetic constructs of the mind that divide the world and experience into *this* and *that*. For example, the term "infinite" has been used to describe the nondual experience. While "infinite" is a concept, and we can have some inkling into what it means by gazing out into space and pondering the tremendous vastness of this universe, it's still just an idea, an approximation. Directly *experiencing* the infinite cannot be contained or

captured by any idea or concept. However, when you experience it, it is obvious, and then, using the term “infinite” becomes perfectly apt and reasonable.

To put it in technical terms, the nondual experience arises, or is revealed (it doesn't come from anywhere, and isn't created by anything – it just is, and always has been, and always will be), when the ego is temporarily transcended. Energetically, the experience occurs when the persistent and ongoing energetic structures of the ego are overwhelmed, leading the ego to conclude that it is dying, is not in control, and should *choose* to surrender, and then effectively does so. Ironically, what this means is that the ego itself is not capable of “achieving” or “creating” a nondual experience. It is *only* through dissolving, transcending, and letting go of the ego that nonduality can be directly experienced. When the ego dissolves, reality is immediately and profoundly appreciated for what it in fact is: the play of a unitary consciousness and infinite expression of loving energy that is engaging with and experiencing nothing but itself, for everything is in fact ONE at a fundamental level and there is no separation between any of its component parts.

Unlike *all* else, the nondual experience is the very *suchness of reality and being*. It is not even experienced by an individual, for there is no individual there to experience it. It is just raw, naked, unfiltered reality: infinite, eternal, total, ONE. So how do you do it? As stated previously, the ego is *not* capable of producing or generating nondual experience. There is nothing the ego can do to *make* it happen. How confusing! The ego seems to be able to make anything else happen at an experiential level, if it has the right means available and makes the right effort. But all other experiences are occurring via the structures of duality, so nothing that the ego has learned at the dualistic level can be applied to the nondual. You *cannot learn* how to have a nondual experience. You *cannot* prepare for it. It is not an achievement. You cannot practice your way into it. No amount of being religious or spiritual will make it happen. Prayers, ritual, worship, and religious and spiritual activity in general are not relevant to nondual experience, with rare exceptions. It is for this reason that religious traditions that promote a nondual perspective and seek to cultivate nondual experience often emphasize *not doing* and *not trying*. In Taoism, the only way the Tao can be fully experienced is through *actionless action*, and the more one strives, the further one gets from the goal. In Zen Buddhism, the most general method is to quietly meditate and observe without attempting to do anything – just stay present with reality, as it is, and observe the continual play of the monkey mind that always wants to understand and control everything. In other words, nondual religions often promote the idea that in order to experience nondual realization, you have to cease any effort you might be making to have it,

for the very effort itself is an expression and action of the ego, and as long as such effort is present, the experience will not arise, because the ego is too busy getting in the way. Only by completely giving up and relinquishing all attempts at control and achievement can the nondual experience dawn naturally and spontaneously, without any effort.

### **Nondual Experience as Human Birthright:**

Though “rights” are a conventional concept, and not absolute, for the sake of communicative ease, knowing the true nature of the self can be described as a human birthright. “Rights” are a construct of modern social and political discourse. They don’t exist “out there” in reality in any fundamental sense. They are the product of social agreement that acknowledges there are some issues so fundamental to the human experience that they *should* be protected, promoted, and held as inviolate by both individuals and social/political collectives. The protection and promotion of rights therefore is a prescription for how things *should* be, and not necessarily a description of how things are. It is a secular attempt to define value and behavior within society outside of any particular religious construct, and is a social product of the modern world.

Traditionally, religions have constructed values and limits on behaviors via religious justification, generally relying on belief in some transcendent authority to give value and authenticity to claims made via religious discourse. In contrast, the idea of rights originates more from a secular humanist perspective than a religious one, though in the formation of modern Western democracy via the non-denominational Deist religious movement that was popular among intellectuals and the “founding fathers” of the U.S., these secular “rights” were deemed to be granted by God/The Creator, and subsequently guaranteed by secular government via the Constitution.

Since the concept of rights are part of contemporary political and social discourse, for the sake of convenience, we can here list, in addition to the human and civil rights already recognized nationally and globally, the right to genuine self-knowledge. As a human being, not only do you have a right to privacy, self-determination, free speech, free association, freedom of religion and conscience, but also a right to know who and what you truly are. You have a right to know yourself. No one, and no thing, has any legitimate authority to claim, or act, otherwise. Knowing yourself is *the most fundamental of all rights*, for how could you ever fully realize the potential of any of the other rights if you don’t know who and what you are? Only through self-knowledge are we able to live up to our fullest and greatest potential and fully exercise any of the other rights we are

granted by our social and political institutions. Our sense of self is the very foundation upon which our entire experience of reality and self-expression rests. *Nothing* could be more fundamental than a right to self-knowledge.

Any laws or social/political/religious/cultural structures that interfere with or affect your ability to know yourself are a clear violation of your right to self-knowledge, and the liberation and freedom that comes with it. Self-knowledge is the ultimate freedom, and there is none greater or more crucial to genuine freedom. If this freedom and right is not fully protected, then all other rights are relatively meaningless. The right to self-knowledge and self-liberation trumps all other rights, duties, and laws (when in conflict).

This issue is important to understand because in many cases, and in many countries, the greatest tools with the most profound potential for aiding in the discovery of self-knowledge, nondual experience, and liberation are illegal, and their use can result in being put in prison and thus losing one's other rights. The tools in question are psychedelics, both organic and synthetic.

In some limited cases, the consumption of psychedelics has been recognized as a legal right when used in the context of religious and spiritual practice. For example, in the U.S., Native Americans, via the Native American Religious Freedom Restoration Act, are exempted from federal drug laws and may legally consume peyote, which contains the illegal psychedelic compound, mescaline. Similarly, here in Ashland, Oregon, where this is being written, the local Santo Daime church sued the federal government for recognition of their right to drink the ayahuasca tea of *daime*, which contains DMT, as central to their religious practice. In both cases, exemptions from federal drug laws were made explicitly because the consumption of daime and peyote are central to the "deeply held religious beliefs" of the two religions, and such exemptions are seen to be a requirement when upholding the right to freedom of religion and religious practice and expression.

While this is a positive outcome for the members of both religions, it fails to recognize, or even concede, that a more fundamental right exists for all humans, and that is the freedom to explore our own being and consciousness as we might see fit. The result is that someone who wants to consume psychedelics in a religious setting has a socially recognized route to pursue to have that right protected, but someone who does not want to belong to such a religion does not have this same right. In other words, you can only legally experience psychedelics if you are overtly and specifically *religious* in your use, but not if you are secular.

This is a far too limited recognition of our rights. In fact, for those seeking full self-knowledge and liberation, religious and spiritual traditions are largely

obstacles to the kind of work that such a pursuit requires. It is a terrible irony that only those who profess belief in religious dogmas are granted the right to consume psychedelics, while those who might seek to use them as tools for liberation independently from any religious or spiritual superstructure or organization are deemed outlaws and criminals. The ironic result is that the more you can justify your practice through religious belief and doctrine, the more likely you are to have your rights protected, which is a clear favoring of rights for the religious, but not the secular.

### **Psychedelics/Entheogens and Nonduality:**

Fortunately for humanity, reality comes with built-in nonduality tools, so no religion, spirituality, metaphysics, or speculation is required. In fact, in a fundamental sense, the less such beliefs and identities are involved, the more likely one will be able to use these tools effectively and meaningfully. The tools are psychedelics and enteogens. There are no greater instruments available to humanity to aid in the entrance into the direct experience of the nondual, and these tools are far more effective than any other known methodology, technology, or practice. When used correctly, the effects of psychedelic and enteogenic compounds are consistent, reproducible, and though subjectively experienced, universal and individually transcendent.

Most psychedelics, in most instances, do not give rise to full nondual experiences. While many psychedelic experiences do have “mystical” qualities to them – a sense of timelessness or the eternal, a sense of unity or lack of separation, a sense of infinite and unconditional love, feeling the “presence” of God, a sense of infinite space, a sense of pure consciousness, a sense of connection to all of reality, a sense of the holy or sacred – these qualities are not necessarily a full nondual experience. In many such “mystical” experiences, there is still a lingering sense of individuality and ego, and this can be reflected in people’s use of language to describe their experience, such as saying, “I felt that I was a *part* of God,” or “I felt connected to everything.” Here, we can still see a sense of difference between subject and object, the self and that which it perceives itself as experiencing.

In contrast, in a full nondual experience, there is no lingering sense of ego or individuated self. Here, a more accurate statement would be “I *am* God,” or “I *am* everything,” or even “I *am* reality itself.” With such statements (and experiences), there is no experience of separation, or duality. It is a case of immediately and directly experiencing the self as reality, as unitary being and consciousness. As an experience, it is total, all consuming, and completely

obliterating of the ego (albeit temporarily).

*The only entheogen that can reliably introduce individuals to full nondual awareness and direct unitary experience is 5-MeO-DMT.* While other psychedelics hold a similar potential, nothing else comes close in making such states of awareness accessible as the reliability and consistency of 5-MeO-DMT. This result is primarily due to the fact that 5-MeO-DMT is energetically far more powerful than any other psychedelic or entheogenic compound. It, more so than any other psychedelic, can reliably override the energetic structures of the ego and reveal the unitary nature of being that the ego persistently and consistently masks and conceals through attachment to the illusions of individuality.

The ego works relentlessly to maintain itself as an energetic construct and persistent (and therefore convincing) reality. It is subtle, tenacious, and highly adaptable. However, when confronted with a profoundly overwhelming energetic onslaught, such as can be produced with 5-MeO-DMT, the ego is given a unique opportunity to give up, surrender completely, and simply let go, at which point the energetic constructs of the ego temporarily dissolve. There's nothing inherently "spiritual" about this: it is strictly an energetic issue, though an individual's willingness to relax, trust, and allow do play extremely important roles (which are all ultimately energetic in nature, as well, and may be influenced by relevant spiritual and meditative practices).

As powerful as 5-MeO-DMT is, however, this nondual effect is not automatic. *It is not purely mechanical.* Since the ego is the result of choices made on the part of the individual, letting go of the ego is also a choice, though it may not seem so in the immediate context of the 5-MeO-DMT rush. In this sense, psychedelic experiences, as amplifications of the self, cannot violate one's free will. 5-MeO-DMT cannot *force* a nondual experience on anyone. As powerful as it is, it is *always* possible for a resistant ego to fight with the experience and maintain a grip on the individual. Such struggle is extraordinarily unpleasant physically, mentally, and emotionally, and can be profoundly destabilizing and traumatic. 5-MeO-DMT merely offers up an invitation to relax and expand fully into one's true nature. It does not "create" the experience. It just functions as a tool that helps to reveal it.

Visions, and visionary states of consciousness, while they may be mystical in quality, are *not*, by definition, nondual experiences. Any psychedelic experience in which there is visionary content is dual in nature. Having a vision inherently recognizes the divide between subject and object, between the seeing self and that which is seen. Full nondual experiences are *not* about what you see. More properly, they are about what you *feel*, and what you *know*, as a result of what



you feel. It is the direct and immediate experience of the *feeling* and *certain knowledge* of the absolute unitary nature of being. It is *not* about “seeing” God or angels or spirits or divine realms and heavenly palaces. All of that is duality, and as such, are products of the ego. *Only* nondual experiences are free from the persistent construct of the ego, and this does not include visions, no matter how profound or sacred and holy they may seem.

Because the ego is tenacious, persistent, and a normal and functional feature of embodied living as a human being, fully transcending it is always a temporary and fleeting phenomenon. The goal of nondual energetic therapy is *not* to be in a nondual state *at all times*. Nondual liberation is achieved when one relaxes into the reality that, despite persistent appearances, the nondual state is the actual state of reality, regardless of how much things appear to be divided and separate, and one is able to express oneself responsibly within this fundamental reality as an apparently separate being.

Thus, working with entheogens such as 5-MeO-DMT is not about achieving some permanent and fundamental experience of being or consciousness. It is not about permanently residing in the total ego obliteration of the nondual experience. In fact, it’s about learning how to be flexible, fluid, and authentically going with the continual flux and flow of the energetic matrix of reality in a way that is genuine, honest, and fully present. In other words, it’s not about permanence – it’s about continual change and relaxing into this ongoing flow that we experience as lived reality.

Because the nondual experience revealed by 5-MeO-DMT is so powerful, overwhelming, and dramatic, it is always possible for people to become attached to the state and experience, and in turn, denigrate and reject ordinary lived experience. People might desire to *feel and experience* the bliss of the nondual all the time and in every moment. This is a completely unrealistic expectation and desire, and is clearly an expression of the ego, attempting to define reality as it wishes it to be, rather than accepting and appreciating it as it is. Such an attitude is a very real danger of working with powerful entheogens, and can result in people chasing after the experience and taking psychedelics more often than is genuinely beneficial for them. This, and other, related dangers, will be discussed in more detail later in this book.

Accepting that full nondual immersion is temporary is an important part of doing this work. The *real* work is learning how to be present with reality no matter how it is presenting itself – dual, nondual, blissful, terrifying, challenging, ecstatic, wildly psychedelic, or perfectly ordinary and mundane. Every human being is a full-spectrum reality-experiencing vehicle for the unitary consciousness, and as such, living in reality means living in constant flux and

change, not some rarified and permanently unchanging state.

The full arc of the 5-MeO-DMT experience will be discussed shortly, and for now we will just address the nondual aspects of the experience. The most effective consumption of 5-MeO-DMT for the purpose of transcending the ego and revealing nondual reality is via smoking or vaporizing. Using such methods, there is an extremely rapid onset, with the effects of the medicine coming on before one exhales the hit, and sometimes, even before the hit has been taken in full. If the ego is going to be transcended (keeping in mind that this is *not* an automatic and mechanical reaction), it can occur within a few seconds of having taken a hit.

The energetic expansion of 5-MeO-DMT is so overwhelmingly powerful that, within seconds, the ego can decide that there is no point in trying to maintain itself and hold on, and it simply chooses to give up and let go (which the ego often conceives of as dying – and in that moment of letting go it will think that it is never coming back). When this occurs, all sense of individuality as a separate and unique self dissolves away and reality is directly experienced as it truly is: infinite, conscious, alive, unitary, and the energy of pure, unconditional, absolute love.

The ego is resilient, however, and, depending on the person, it will start to reassert itself as soon as the energy starts to die down to a sufficient degree for the energetic structures of the ego to automatically reassemble themselves and once again exert their influence over the individual's sense of self, expression, and experience. For some, this may occur less than a minute after consuming 5-MeO-DMT, and for others who are able to stay more relaxed, might not take place until 20 minutes after taking a hit. On average, it's common for the ego to start reforming around the 10-minute mark.

Those who have had the opportunity to experience 5-MeO-DMT almost universally report that nothing in their previous experience compares with the profundity and totality of the full nondual experience – and this holds true for those who have ample experience working with other entheogens as well as experienced meditators who have not previously experienced entheogens. Even those who feel that they have previously realized nonduality in some form still claim that their prior experience does not compare with the 5-MeO-DMT experience. It may well be the case that 5-MeO-DMT makes nondual states accessible in a way that no other methodology does. It is highly likely the case that 5-MeO-DMT is the *premier nondual tool available to humanity*.

Plant a seed and start a fire  
This incandescence goes on and on

Break down the walls of all illusions

Illumination has come for all

In these times of mass confusion We hold the tools of our evolution Crystal keys  
that bring a revelation So let the truth be told

The earth it has so many medications To heal the heart and free the mind Their  
magic lies in their molecular formation

A gift so divine

To open the heart drop the protections  
Expose the façade of the incarceration  
We are free as our birthright

To know the True Self

As Infinite Light

All masks hide the One within

It is not other

It is a truth that's ours to find and discover  
"Incandescence" by FLJ

### **The Radically Awesome Nature of God:**

The full nondual experience of 5-MeO-DMT cannot be captured in words, for it is fundamentally ineffable and beyond any description. The difficulty in linguistic description is that language is made up of words attempting to express ideas and concepts, and is a mental feat of dividing up the unified world of experience into things. The nondual experience is not made of individual elements, however. It is a direct experience of infinite totality. It is not possible to have an idea of the infinite. It is, however, possible to experience it. *Knowing* it is derived from *experiencing* it, not as an object of knowledge or belief, but as a direct reality that is felt at a profoundly intimate level. Because this is not a matter of belief, *anyone* can have this experience. Unlike religious or metaphysical propositions, no belief is required – just a willingness to submit oneself to the energetic process.

The full nature of God, the universal self, is not an object of experience or perception. It is experience and being itself. When directly and fully experienced, the reality of God becomes obvious and self-evident. There are many ways that it can be described, but any such description is partial and incomplete, because it is all of these things and none of these things simultaneously. At best, we can say that *it is what is*. Such an experience is awesome and incomparable. It's like an orgasm that just goes on and on and on, and just when you think it can't possibly get any bigger or more total, it does, and then it goes beyond even that. And above all else, there is the direct knowing that God, being, and all of reality is the energy of love, with no judgment, no conditions, no expectations, just absolute love and absolute freedom and pure being.

Attempting to wrap your mind around it is impossible. Trying to pin it down or figure it out is also impossible.

God is pure consciousness.

God is pure being.

God is infinite, unconditional love.

God is pure energy.

God is fully aware.



God is endlessly, hopelessly, in love with itself.  
God is playful, but God does not play favorites.  
God is truth.  
God is reality.  
God is everything and everyone.  
God is beyond all mental constructs.  
God is you.  
God is every thought, every feeling, every perception, every experience.  
God is eternal.  
God is blissfully peaceful.  
God is explosively violent.  
God is creative.  
God is destructive.  
God makes love with itself.  
God eats itself.  
God is continually transforming.  
God is evolution.  
God is change.  
God is permanence.  
God is total.  
God is limitless.  
God is structured.  
God is fractal.  
God is geometric.  
God is mathematical.  
God is expression.

To experience God, to experience yourself as God, to know yourself as God, is to find exactly what you've always been looking for, perhaps without even knowing that you were looking. It is the most profound experience of coming home and coming into reality that is possible for a human being to have. There are no substitutes and there are no comparisons.

To be immersed in God is to expand the individual sense of self and being into a boundless ocean of infinite love and awareness that is timeless, eternal, and without limits or boundaries. It is an experience of total freedom. It is simultaneously empty and full of all potential. Every possible thing is contained within this endless totality.

It is not static. It is in flow, changing, endlessly transforming, always becoming. It is alive and aware, and it is your very own self. It is what you truly are. You are not separate from that which you experience. You are the very energy of

reality and all being. It/you is life.

In this state, all of reality, everything that exists, everything that occurs, is directly experienced as the expression of God. Reality is God being itself, expressing itself, experiencing itself. There is nothing that is not God, and there is nothing beyond God. God is total.

And God is structured. The energy of reality is not chaotic. It has structure and pattern to it, and it is these very structures that allow for reality to manifest as a coherent and consistent expression. These structures are geometric, fractal, and mathematical in nature. What is revealed is that all energy is structured into form that expresses itself via the ongoing flow of space and time. Yet all things are just temporary manifestations and expressions of this fundamental unity.

It starts with choice

The unfolding of being

Setting the fractal gears

Into perpetual motion

Space and time

Life and death

All expressions of the ever-changing



The individual and many

The whole and the parts

## Particles and waves

Numbers receding

Beyond the horizon

Circuitry of transformation

Birth of the real in 3D form

Structures of the becoming

The algorithms of the eternal game

Shape the mask of forever

Parading through a hall of mirrors  
An invitation to uncover . . .



Mask of forever

Entwined in a game

Of self and other

To which we attach our names

The divine invitation

To see who we truly are

Resides in our breath

And shines in every star

I can feel my heart

And all I've tried to keep in the dark  
I can allow it to be  
Unprotected, open and free

When we can truly see



The beauty of everything

In all that we love

And all we hate and fear

Then we will really know

What lies beneath the mask of forever

“Mask of Forever” by FLJ



## **Working with 5-MeO-DMT**

Welcome to the Tryptamine Molecular Express

Passengers are encouraged

To sit back, relax, and enjoy the ride  
Do not attempt to hold on,  
As there is nothing to hold on to  
Feel sensations as they present themselves

Surrender to the energy

And keep hands and feet

Inside the universe at all times

Should discomfort arise

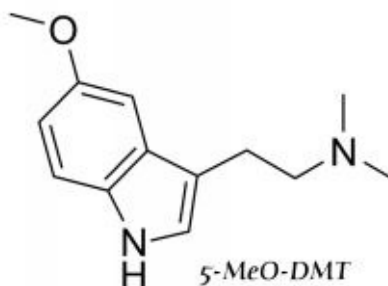
Check to see that you are breathing calmly  
And keep your body in a relaxed,



Symmetrical position

We will now initiate launch procedure . . .

“Down the Wormhole” by FLJ



5-MeO-DMT is a psychedelic compound of the tryptamine family. Not only does it occur naturally in a wide variety of plants, but it is also present in all mammals, humans included, as well as in the excretions of the Sonoran Desert toad, *Bufo Alvarius*. It can be synthesized in a lab, extracted from natural sources, and also produced in excess of normal trace amounts in the human body. When ingested from an exterior source, it produces rapid and radical effects. Though scientific studies have not yet investigated this question, it seems highly possible that this compound is produced in excess in the human body during spontaneous mystical experiences or deep meditation and is, in fact, chemically responsible for such experiences. Similarly, N,N DMT potentially appears to be naturally produced in the human body during spontaneous visionary states of consciousness.

There is no fundamental or significant difference between 5-MeO-DMT that is sourced from nature or from a lab for the purposes of nondual therapy as discussed in this book. The effects are largely identical and indistinguishable, and neither is any better or more effective than another.

### **Considerations for a Safe and Secure Setting:**

Consuming and experiencing 5-MeO-DMT is not, in any way, a casual, social, or recreational affair. This is the most potent and profound entheogenic compound that exists on planet Earth, and as such, its use should be grounded in a beneficial and safe environment. Any first-time use should always be done in the presence of an experienced guide or facilitator. Some people have very

dramatic reactions to 5-MeO-DMT ranging from desperately trying to run away and escape the experience to wildly and uncontrollably thrashing about. Assistance might be necessary to keep someone from hurting him or herself. Some people become hyper-violent and even attack others who are in the space with a “flight or fight” reaction. While these reactions are relatively rare, they do happen, and keep in mind that until you personally experience 5-MeO-DMT, you will have no idea how you might react, or what the experience might inspire you to do. Taking all reasonable safety precautions is the only way to go when working with this medicine, in particular, and entheogenic medicines in general. Having a face-to-face encounter with God, so to speak, is radical and unprecedented. Nothing in your past experience can prepare or inform you as to what this experience will be like, and that includes experiences with other entheogens. 5-MeO-DMT is largely incomparable.

In general, indoor use is recommended. Experiencing this medicine outside in “nature” can be a beautiful experience, but the environment is much harder to control, and safety can be a real issue. If outdoors, someone might try and run away. Falls and/or contact with rocks or other hard objects are a distinct possibility with outside use of 5-MeO-DMT. And, given that many people are prone to wild screaming and crying when experiencing this medicine, privacy and unwanted attention could be a real issue if used outside or in any kind of public place. In many locations, such occurrences would be an open invitation for authorities to become involved or could draw the attention of other concerned citizens.

Privacy is best.

Creating a space where clients feel that they have permission to go through whatever they need to go through is vital in doing this work. This is one of the reasons that “ceremonial” or “ritual” use of 5-MeO-DMT doesn’t work very well. In a group or ceremonial context, people often feel that they must hold themselves back out of concern for others. Regardless of the set up, anyone experiencing the medicine needs to be guaranteed that this is *their time and space to go through whatever they need to go through and in whatever manner is authentic and necessary for them*. The environment must support the idea that this is a total event, and that individuals do not need to edit, censor, or otherwise hold themselves back from fully expressing and experiencing themselves.

Most ceremonies and rituals have rules and expectations for behavior. This is incompatible with the full experience of 5-MeO-DMT. 5-MeO-DMT consumption should take place in a context of complete liberation and permission. The primary rule is to respect the experience of the one under the influence of the medicine. If people need to strip off all their clothes and

masturbate wildly while having a full-body orgasm that results in the spraying of sexual fluids (yes, this does happen!), the space should make this acceptable. If people need to scream and cry and yell at the top of their lungs, the space should be such that this will not be a problem or draw unwanted attention. This is BIG medicine, and requires the most accommodating time and space for its full expression.

Most people, in most instances, want to lie down after they've taken a dose of 5-MeO-DMT. For practical purposes, this makes having a comfortable mat or place to lie down a basic consideration. While some people encourage standing while taking 5-MeO-DMT, this serves no real practical purpose and is merely a stylistic judgment, and an odd one, at that, given that most people eventually end up on the ground. For purely practical reasons, it seems to make more sense to start on the ground, rather than starting standing and risking toppling over or getting hurt on the almost inevitable trip down the gravity well to lower altitudes.

Having clients lie down not only respects the fact that most people eventually end up on their backs when experiencing this medicine, but also very importantly encourages relaxation and fully letting go into the experience. Standing, or sitting up rigidly, is not conducive to full relaxation. *Always keep in mind that the energetic patterns of the ego inhabit and occupy the body. The more the body can relax and the less it has to do, including standing, the more likely the ego will also relax and release.*

Also, given that dramatic temperature fluctuations are common, especially bone-piercing cold when an individual is fighting release or excessively nervous, having blankets on hand is a nice courtesy.

Lighting is not that significant, other than to insure that there are no lights that would be distracting or uncomfortable for the person taking the medicine, so no bright lights in their eyes or face. If candles are being used, it is very important that they are safely located away from the client's mat should the client start to thrash about.

Sessions can be done in silence, or with music playing or being performed by musicians (though the latter might be somewhat distracting for some individuals). The advantage to having music is that, though most likely there will be little to no conscious awareness of the music during the full absorption stage of the 5-MeO-DMT experience, when the ego makes its reappearance roughly halfway through the event, music can help individuals stay relaxed and give their minds something to focus on while they continue to relax and expand into the experience, and can help prevent other forms of egoic engagement or distraction. Many clients claim, after their session, that music playing during their session

was “perfect” and how every note, rhythm, and melody helped shape and inform their experience in beneficial ways. There is no need for the music to be “sacred” or “spiritual,” and in fact, it is best that such music be avoided, as it will tend to bring up associations, attachments, and possible rejections on the part of the client. For example, playing ayahuasca icaros could trap someone familiar with such music into associations from their experiences with ayahuasca, and prevent them from having a full experience with 5-MeO-DMT.

As a side note, music used in a 5-MeO-DMT session that is later heard outside of the session can trigger spontaneous reactivations of the medicine experience – just something to be aware of.

Because purging and vomiting is common in 5-MeO-DMT experiences, though not universal, any session space should have supplies ready to help contain and clean up any mess that might be made. Purging will be addressed in greater detail below.

Sound is always a consideration when working with 5-MeO-DMT. When deep in the experience, many people get very loud. Taking 5-MeO-DMT in a space that shares a wall with a neighbor is definitely not recommended. The last thing you want is a neighbor or police officer knocking on the door in the middle of the session asking why it sounds like someone is dying in the next room.

It’s important to keep in mind that as they are being overtaken by the medicine, some people literally get up and attempt to run away, and precautions to prevent this are most important.

Also keep in mind that 5-MeO-DMT experiences can inspire voraciously sexual activity, particularly among women (this would seem to be related to the fact that, sexually, women are more accustomed to surrendering, opening, and releasing, whereas men are more likely to try and maintain energetic control and poise, and these energetic differences translate into the 5-MeO-DMT experience). It should go without saying that a 5-MeO-DMT session, unless undertaken by and for a consenting couple, should not be used sexually. Anyone who provides 5-MeO-DMT to others and then engages with them sexually is in clear violation of basic care-giving ethics and should be avoided. There is a real potential for abuse here, and integrity is vitally important. It is also potentially problematic when a provider establishes a later sexual relationship with a previous client, because there can be psychological transference from the 5-MeO-DMT experience to the provider, producing a false sense of intimacy and connection. When in doubt, bring a friend with you to serve as witness, and enter into any relationships with facilitators or even other clients with caution, given the likelihood of transference and projection.

For the most beneficial results, direct one-on-one work with a skilled practitioner

is the ideal set-up. If not available, any group setting must provide the proper arrangement for each person who will be working with the medicine to have the time and space to fully process the experience. Any provider who is rushing from one person to the next and giving out more medicine before each has fully finished his or her experience is not providing adequate space and time, and tends to make people feel disrespected and lacking in proper guidance and care. For the full duration of the medicine experience, any worthwhile facilitator should give his or her full attention to the client and should not seek to rush the client to completion before that person is ready.

If witnesses are present, they should remain precisely that: witnesses. 5-MeO-DMT is a solo event, or one that is shared intimately between the practitioner and the client. There is no active role for witnesses to play in this context, even if invited in by the client. The client's ego may attempt to bring others into the experience, but this is *always* a reaction by the ego. All witnesses should be present with the understanding that it is not their place to interfere or engage with the client's experience until the session is complete. Furthermore, if, for any reason, clients feel that having witnesses present is providing them with an excuse to hold back or censor themselves, witnesses should be willing to leave the space and provide complete privacy. Or, if the practitioner or provider concludes that a client is "putting on a show" for the benefit of witnesses, the conclusions of the practitioner should be respected and privacy granted. Some people are not affected by a group context, but others are. It's important that the space and context respect and honor this and allow for flexibility when clients are uncomfortable.

If repeated rounds of the medicine are being consumed in a single session (three rounds is recommended), having water on-hand for the client is an important consideration. Many people experience dry mouth, or, if having vomited, will likely want to wash their mouth out before continuing. Keep in mind, however, that drinking water is also a process over which the ego attempts to assert some control and establish a sense of normal subject/object relationship. The general rule of thumb is that if someone needs a drink, they should only drink the bare minimum of what they need, which, in most cases, is just a sip of water. Indulgent egos will attempt to drink an entire glass of water, which, in most instances, will immediately translate into vomiting as soon as more medicine is consumed.

Some egos want to control and manipulate the session space even before they get started, and such efforts should always be discouraged and not indulged. For example, some people want to control the selection of music, or how bright the lights are, or how other people are positioned in the room, or even might try and

set up some kind of altar or arrange a collection of “sacred” objects. These are just controlling patterns of the ego, and if allowed, may make it more difficult for the client to let go fully into the experience. While it is important for a client to feel trusting and safe in the session environment, they should not be allowed to dictate what takes place there, or how it is set up. Providers and practitioners are not there to placate egos – they are there to help individuals overcome the habits and attachments of egos. Playing into people’s incessant need to control things is not helpful or useful.

### **Finding a Good Facilitator:**

Because working with psychedelics in general, and 5-MeO-DMT in particular, is so radical, it is best to receive an initial introduction to the medicine via an experienced facilitator. This is especially true with 5-MeO-DMT, given that there are so many ways that individuals may react to having their ego threatened with complete obliteration. Self-experimentation is not recommended. Having the assistance and guidance of someone who knows what he or she is doing is extremely important.

Once you are familiar with your own reactions and have learned differences in doses, reactions, and challenges, solo work can then be safely and productively practiced (this generally requires *several* sessions with the medicine as reactions and results vary from one session to the next).

The ideal facilitator would be one who has undergone all the work described in this book and is fully embodied in nondual liberation. *Only* such individuals would qualify as a 5-MeO-DMT practitioner. Such an individual would be able to take the medicine with the client (as will be described in detail) and be able to work with the client through all the ebbs, flows, and releases of energy to help the client remain calm, present, and authentically grounded.

Anyone possessing less than these abilities would qualify as a medicine *provider*, but not an actual practitioner. The vast majority of people who have encountered 5-MeO-DMT have had their introduction made by way of a provider, not a practitioner. A provider is someone who makes the medicine experience available to others and “holds space” for the experience to unfold. By contrast, practitioners don’t “hold space” – they work the energy and ground it into the reality of the nondual. And while there may be some providers who consider themselves to be 5-MeO-DMT “shamans,” such is *not* nondual practice. This is a form of shamanic or ritual practice, which falls far short of actual nonduality.

As awareness of, and access to, 5-MeO-DMT spreads around the globe, as is

currently occurring, there are more opportunities for individuals to find those who provide the medicine experience. Always keep in mind that *who* you take any medicine with, and the context and setting they provide, can have both a strong impact on the quality of your experience, and your ability to integrate and ground the experience, post-session. Taking powerful psychedelic medicines with people who are unclear and ungrounded can negatively impact your experience and integration. Taking medicines with inexperienced people can be an invitation for disaster. Taking medicines with manipulative and narcissistic individuals is an invitation for personal struggle and difficulty. So finding a good provider, at the very least, and more ideally, a qualified practitioner, is very important. Indeed, this issue is one of the primary concerns inspiring the writing of this book.

First, let's address some positive qualities to look for in a practitioner or provider. Ideally, you'll want to find someone who is energetically grounded and present. Such individuals are not reactive and not prone to confusing their thoughts with reality. They will have very little "story" involved with their practice. Their body language will communicate a calm presence and clarity, as opposed to nervous energy, agitation, or distraction. They will be good listeners. They will be patient. They will exhibit compassion and empathy, but not necessarily the overly-sincere and often uncomfortable form of gushing compassion and "honoring of others" that all too often shows up in overly-spiritual folk. They may also be stern, and not tolerant of bullshit, illusion, and other forms of storytelling, and they won't be afraid to say so. They will not present themselves as either victims or heroes. They will be confident in themselves and their practice and will not need to justify it or themselves with spiritual or religious validation. They will be able to answer your questions and listen to your concerns and issues. They will be honest and realistic in their statements and actions, and will also not exhibit artificial or forced humility. They will know what they can and can't do, and will be confident in knowing the distinction.

Furthermore, they should have good relationships, be reasonably happy (but not too happy – over-enthusiasm and artificial goodwill are signs of overcompensation), and have a reasonably stable lifestyle.

There are, of course, many possible warning signs and red flags that you can look out for. Does the provider heavily emphasize ritual and ceremony? Do they use spiritual and religious justification for their practices? Do they have a lot of story surrounding themselves and their practice? Do they make a lot of distinctions between right and wrong, sacred and profane? Do they confuse the power of the medicine with their own personal power, and do other people treat

them similarly (for example, is there a cult of personality around the provider with overly-enthusiastic praise for the individual as being an agent of the divine or as having some kind of imagined spiritual authority?)? Do they have “followers” and surrogates who promote them and disparage others online or in public forums? Is everything about *them*? Do they present themselves as either world-changing heroes or helpless victims? Do they support and promulgate the “natural” vs. “synthetic” illusion? Is their personal life a mess, fraught with dysfunctional relationships? Do they offer themselves for follow-up and after-care? Are they accessible? Can they listen to others, and have conversations, or do they interrupt, dismiss the views and concerns of others, or continually try to “run the show”? Do they provide time, space, and attention to each person they work with, or do they rush people through their experience and are more busy running an operation than attending to individual needs and issues? Does there seem to be a swath of chaos and difficulty left in their wake?

If possible, check out the person online. Social media exists, so use it. Do they appear to have meaningful connections with others and have activities outside of working with medicine, or does their entire identity center on the work? Do they dress up and try to present an image of themselves in an attempt to seem spiritual? Do they post an excessive number of selfies on social media, indicating that they consider themselves the most important subject of any particular event or environment? Are all their connections sycophants and followers, or can you see evidence of friendship and family life? Do they embroil themselves in online debate?

Do they have a sense of humor, or is everything super serious? Do their behaviors seem indulgent and excessive, or balanced and grounded? Are they easily offended, or can they take things in stride? Do they know how to have fun and be light-hearted? Are they overly concerned about what others think of them, or what their social image is?

Does the facilitator encourage you to work with them, or leave it up to you to make key decisions? Does the provider make extraordinary claims of healing and enlightening others? Do they equate big experiences with enlightenment and liberation? Do they claim enlightenment and liberation for themselves, but not exhibit the qualities of actually being such (centered, present, clear, and free from ego projection, attachment, and illusion)? Are there uncomfortable power dynamics surrounding the person and their practice?

Do you get the sense that they’re honest? Are they trustworthy and reliable? Does their presence give you confidence that you can put your life in their hands?

If not, walk away!



When possible, speak with others who have worked with any particular provider or practitioner, and ideally, not clients who are starry-eyed and caught in the wake of a profound experience. Talk to those who have had challenging experiences or difficult integrations, and see whether or not their provider was able to meet them and help them. Find out if the client feels that they've actually made progress, or just had a big and profound experience. Are they experiencing improvements, or difficulties in their lives, post-medicine work? Are they becoming clearer, or more confused? How is their energy? What is their body language like? Can they identify changes that have occurred within themselves and their lives? Do they have spiritually mythologized views of their provider, or not? Do they exhibit tendencies of belonging to a cult – distrust of outsiders, resistance to criticism or alternative views, tendencies for spiritual projection and storytelling, and exhibit a sense of exclusivity or superiority?

Furthermore, does the practitioner offer direct, one-on-one work, or only groups? The *best* method for performing this kind of therapy is one-on-one. Group work, in general, is not conducive to the kind of attention and care necessary for directed therapeutic work. Group work or ceremony may provide a good introduction, but is of very limited value for ongoing therapeutic application of psychedelic medicines. Always keep in mind that the more people who are present and active in any given situation, the more possible interference there might be from confused and imposing egos, and the more easily distracted the provider might become due to needing to attend to others rather than the client undergoing a session with the medicine.

### **Being a Witness:**

Observing others in medicine sessions presents a rather unique opportunity to learn about the subtle complexities of the human ego. On the one hand, every ego is unique, having been constructed through personal choices, individual experiences and life history. In this sense, everyone's session with the medicine will be a unique and individual reflection and amplification of a particular individual, so no two sessions or experiences will be identical. However, there are a limited number of techniques and strategies available to the human ego, so in many ways, we are all more alike than we are different. Because of this, it is highly likely that witnesses who have the opportunity to observe another's session, or the sessions of several other individuals, will see some reflections of their own habits, reactions, and tendencies exhibited in the experiences of others, and this can be a valuable learning tool and contribute to self-awareness and self-observation. Egos use various methods to resist, avoid, indulge, distract,

etc., and seeing how others do this can inform you about your own patterns. Witnessing how these issues are resolved, or not, in others, can help you become aware of how to have a more successful and effective session for yourself – or even provide you with insight into your everyday behaviors and attitudes.

For witnesses who have had prior experience with the medicine, it is also highly likely that you will be able to vicariously participate in the experience, especially with people who are exhibiting reactions and egoic patterns that are similar to your own. Because you've been through it, you know what it feels like, and can identify with the person undergoing the session. Your energy will respond in a manner that is similar to receiving a dose of the medicine yourself, though generally not with the same level of intensity. If this occurs, just stay relaxed, open, and trust your experience. There's nothing you need to do, and be sure and stay respectful of the person who is having the session. If it gets too intense or challenging for you, leave the space and tend to yourself somewhere else where you won't be a distraction.

As a witness, it is not your job to get involved with either the facilitator or the individual having a session with the medicine. You are not even there to "hold space," as many people like to imagine their role to be. You are solely there to observe. This even applies if the client tries to draw you into the experience by attempting to interact or perhaps speak with you. If this occurs, it is just the client's ego attempting to indulge itself or project onto you. In such a case, just be passive and non-responsive. To avoid confusion and potential chaos, it's best if everyone involved understands this prior to beginning the session. Think of it this way: you might go to the hospital to support a friend or loved one who is undergoing surgery, but if you get in the way of the surgery or interfere with the work of the doctor, you're not being a very good friend. So feel free to observe, but do not involve yourself or allow yourself to be drawn into the proceedings, even if your friend begs you to do so. Rest assured, this is just an over-reacting ego, and you do not need to placate it.

Engaging in any activity as a witness can be distracting for the client and the proceedings. Making noise, moving around too much, talking, sighing, etc., can all be distractions. Some people, no matter how well intentioned, seem to be highly successful in making everything about *them*. If this is you as a witness, then out of respect for others, please remove yourself.

If you can stay respectful, quiet, non-responsive, and non-interactive, then you might actually benefit from witnessing others go through their experience, and it is a valid mode of self-observation and learning.

## **Taking Five:**

Methods of consumption of 5-MeO-DMT vary. The pure molecule, either extract or synthetic, comes in two forms; HCL salt and freebase. The most effective method is to vaporize the freebase molecule. The HCL salt form can be smoked (it tends not to vaporize well) or insufflated (which produces a slower and less-dramatic experience, and can also cause discomfort in the nose). Some Central and South American indigenous cultures use snuff powders with 5-MeO-DMT made with seeds that contain the molecule. There are also varieties of ayahuasca that are made with 5-MeO-DMT containing plants, which have a reputation as being far more powerful than more standard ayahuasca brews that are made with N,N DMT. The excretions of *Bufo alvarius* can also be vaporized, though the percentage of 5-MeO-DMT in the material is relatively low (around 10-15%), so a great deal more material needs to be used for effects comparable to that of the pure freebase molecule (roughly 10x the amount).

No specialized tools are needed for smoking or vaporizing 5-MeO-DMT, though specially-designed vaporizers used with the freebase form are the most effective, and the least amount of material needs to be used to provide a fully effective dose. In general, all that is needed is a standard smoking pipe (for freebase, HCL, or toad excretions) or glass vaporizer pipe (for freebase or toad). If a standard smoking pipe is being used, it is necessary to place some kind of plant material in the pipe bowl upon which the 5-MeO-DMT is placed – mullein is a good non-psychoactive base material, though cannabis can also be used and does not interfere with the 5-MeO-DMT experience in any way, and may even contribute to staying open within the full energy of the experience after the peak has passed. A regular lighter is perfectly effective, though “torch” style lighters also work well for vaporizing where the heat is applied to the glass and not the medicine directly.

The following dosages are for pure molecule (freebase and HCL) and are only general guidelines. Always keep in mind that effects vary from person to person, and even for the same person, at different times. All psychedelic experiences are always amplifications of the individual in the present moment, and are reflective of their immediate energetic state. Because personal energetic states vary from moment to moment and day to day, it is always possible to get different results. In one moment, a person might feel fully relaxed, open, and trusting. In another, a person might feel closed off, protective, fearful, and wary. These differences can have a direct and immediate effect on a person’s psychedelic experience.

Moderate dose: 5-10 mg

Strong dose: 10-15 mg

Very strong dose: 15-20 mg  
Extremely strong dose: 20-30 mg

Note that even a “moderate” dose of a few milligrams of 5-MeO-DMT can be *far stronger and more overwhelming* than any other psychedelic compound. Also keep in mind that when venturing into the “extremely strong dose” range, some individuals find their experience to be so radical and overwhelming that it may take them months, or even years, to feel that they’ve recovered. 5-MeO-DMT is the most powerful and radical entheogenic molecule that exists on planet Earth, and it should *never* be treated lightly or casually.

Anyone who wants to experience 5-MeO-DMT is *strongly advised* to seek out the guidance of someone who is very familiar with this molecule before attempting to consume and experience it on one’s own. Always remember that until you experience it for yourself, you have *no idea* what you’re getting into, even if you have had ample experience working with other psychedelics and entheogens – or even if you feel you have had prior experience with nondual states of consciousness. Not even having tried N,N DMT is a good gauge for how you will react to 5-MeO-DMT, and consider that many people who are comfortable with N,N DMT are deeply challenged by their experiences with 5-MeO-DMT. The same holds true for ayahuasca – experience with this powerful medicine will not prepare you for 5-MeO-DMT.

It is also fundamentally true that there is no such thing as “working up” to a full release dose of 5-MeO-DMT. The dividing line between nondual and dual experience is like the event horizon of a black hole: as long as you’re on this side of the event horizon, you cannot know what is on the other side. While very small amounts of 5-MeO-DMT might give you a taste of what the medicine is like, it will not, in any meaningful way, inform you about the full nondual experience, and sampling the medicine will not help you work your way into the full experience. In essence, the full experience is an all or nothing event. You are either fully immersed in the nondual, or you are not. This is not a realm for being timid or tentative. You either dive into the deep end of reality, or you don’t.

Therefore, it is very important to get an effective dose. For some people, this might be 5 mg of pure molecule. For others, it might take 20 mg. There is no magic number here. In an ideal situation where one has access to the medicine and can experiment, the goal should be to find the minimally effective dose where a nondual experience can fully unfold, but at a level that is less likely to produce whiteouts (to be discussed), or excessive trauma.

In many instances, taking one good hit of the medicine is sufficient. When using toad secretions, this must be a fairly large hit with a great deal of material. When

using pure freebase molecule, the hit can be so small that you might not even be aware that you've taken anything in. If taking one hit does not produce the desired effect, take another. It's rare that someone will need more than two good hits of 5-MeO-DMT to have a full release experience.

With freebase 5-MeO-DMT, delivered through a good vaporizer, one can begin to feel the effects even as the hit is still being taken into the lungs. With HCL, the effects tend to begin after the hit is held for only a few seconds. As a general rule, the hit should be held in the lungs until the effects start to come on and then released in a relaxed manner as everything opens up.

You'll know you've had enough when you suddenly realize "Oh my God! It's happening!" In other words, the experience should be total, completely overwhelming, and feel as though everything you've ever known is washing away into an indescribable ocean of energy and pure being. At this point, there is *no question* that you are being swept away. If you are able to think, "I wonder if I should have more?" the answer is yes. When you've had a sufficient amount, there is no longer even the concept of "you" let alone the idea of "having more."

### **The Experiential Arc:**

With a full release dose, within the span of a few heartbeats the experience rapidly accelerates and expands from zero to infinity. This is, indeed, the tryptamine molecular express. How the ego responds to the initial onset is largely determinative of how the experience will unfold. There is the sensation of expanding and intensifying energy that quickly moves from "this is interesting" to "HOLY SHIT!!!" From the perspective of the ego, it feels like one is dying, which the ego is free to interpret as either a good or bad thing. If good, the ego can fully relax, surrender, and let go, and the experience can then unfold into the most holy, beautiful and transcendently profound experience possible for a human to have. If bad, the ego will fight and struggle all the way through and the experience can be horrifying and deeply traumatic.

Either way, the ego will most likely perceive this transition into the infinite as being permanent. The sensation is that *there is no coming back from this totality*. In truth, it is only temporary, but the experience is so radical that in the moment it won't appear that way.

This transition is characterized by sensations of energy expanding to seemingly impossible limits, with boundaries dissolving, as all sense of the personal self and the world fades away. When accepted and relaxed into, the energy is ecstatic, and can be experienced as a full-bodied or full-being orgasm. There is a

sense of profound and absolute freedom, and of absolute reality. Everything prior to this moment is perceived as being somehow not fully real, whereas, by comparison, *this right here, right now* is *clearly and profoundly real*. This is not a belief: it is a direct perception. You know it is true because you can feel the truth of it in the same way that you can know the sun is shining when you feel its warmth on your body. Here, you know God is real because it is the only thing you can feel.

When fully relaxed into, this is a direct experience of absolute love and pure being. There is nothing rejected, and there are no attachments. There is only pure, infinite, raging love, being, and consciousness. It is the self in its purest and most absolute form. The individual ego is fully absent and the fundamental nature of being and reality is directly experienced with no filters, no beliefs, no judgments. It is the pure suchness of being, unencumbered by the structures of individual identity.

One of the interesting features of this full nondual experience is that each individual must allow it to happen on his or her own. As already stated, 5-MeO-DMT only presents an opportunity for this experience to unfold, but it does not produce or necessitate it. Some people hold onto their egos out of fear. Others do not believe themselves to be worthy of the experience. And still others hold on to their ego even though they truly want to release fully into the experience, yet find themselves unable to do so. What is more, there is *no way to predict* how anyone will react to the experience of 5-MeO-DMT. It's good to have the mindset that the first full dose serves as the "diagnostic" round, and that the first few seconds will quickly reveal how able one will be to relax into the experience, or how much of a fight he or she may put up. Results vary! Someone with no prior experience with psychedelics might have a blissful and loving experience, whereas a seasoned psychonaut might have a major freak out. Prior experience is *not* a valid measure of expected results, and everyone reacts, or surrenders, differently.

Regardless of fighting or surrendering, out of the full energetic effects of the medicine there will eventually come a second transition. This occurs after the medicine has reached its peak and starts to wear off, bringing the individual back down to baseline. For those who were struggling with their egos and fighting with the experience, this transition can be a profound relief, as, at this point, they feel as if they are regaining control over themselves and are no longer battered by the infinite tides, ebbs, and flows of the experience. For those who released fully into the nondual state, this second transition can produce feelings of disappointment and a sense of falling from grace. In either case, the ego is coming fully back online and reestablishing its energetic patterns and constructs.

How this is perceived, experienced, and appreciated depends on what the individual's experience was prior to this transition, as well as the nature of those patterns themselves.

The transition from full energetic opening to ego reintegration is often easily discernible by both the individual having the experience as well as by any witnesses who may be observing. For the one undergoing the experience, there is the very clear recollection and reconstruction of the ego-based self, and the sensation is that one is coming "back" into one's default sense of self, which may have been entirely absent only moments ago. From the exterior perspective, this transition can be observed via subtle changes in breathing patterns, body postures and movements, and by the individual's sudden urge to describe their experience or interact with surrounding witnesses, facilitators, or the "outside" world.

For many, this second transition can be even more challenging than the initial event of surrendering to the expansion phase, and it is common that individuals may purge and vomit. The transition can be quite startling, because suddenly the ego finds itself back in play, with all its confusions, illusions, distortions, projections, and attachments, all of which can be profoundly uncomfortable and highly incompatible with the pure bliss and infinite love that was just being experienced – the prison of the false self is being reconstructed. Furthermore, the ego is aware that even at this point, it is tripping harder than it ever has before, and while it doesn't feel the need to surrender to the energy, it may be profoundly confused about what it should do about it. The ego always wants to think that it is in control and that it knows what it should or should not do, so as it comes back online, it may attempt to control the situation and try to get everything back to "normal" as quickly as possible.

Emerging from their encounter with 5-MeO-DMT, it is common for individuals to seek to interact with others. While only moments ago their eyes may have been wide open, but they weren't looking at anyone or anything. Now, they can actually see and identify the other people present, and might try to engage with them. People often start talking, and may make requests of others for comfort, touch, or reassurance. People reach for water, or start trying to clean up the mess they just made, such as vomit or snot or whatever else just came out of them. Overall, it is very common for the ego to think that at this point *it should do something*, and it might try out various possibilities as it seeks to regain control over reality. Of course, the best advice is just to relax and do nothing. Just rest. We'll return to this and other issues on how to maximize the effectiveness of the medicine session.

During the transition back to baseline, it is common for egos to vacillate between

moments of holding and contracting, and relaxing and expanding. Casually stated, people flip-flop. One moment, they're struggling with their ego, and the next, they're relaxing and letting go, then they become aware that they're drifting away, so the ego rebounds again. In general, individuals have clear awareness that they were undergoing such an experience and can describe it to others. It is also easily observable by witnesses. For example, one minute a person is sitting up and looking around, breathing rapidly or pulling and pushing at the breath, and the next, flopping back down to the ground with relaxed breathing and an open body posture.

Eventually, the energy dies down and everything returns to baseline generally within 20-40 minutes. For those who have had a good experience, there is a profoundly positive sense that one has "died," expanded into the infinite fullness of God, and then been reborn and granted the gift of continued life in a body as an individual. In such instances, existential fear of death can be overcome with just one experience. Also, atheists can find their denial of the reality of God cured in a single experience. And, for those who experienced purging and deep energetic releases, there can be a profound sense of healing and the release of psychological, energetic, and physical issues that had perhaps plagued the individual for years, and at a level that has never before been experienced. Problems that were unconscious may have risen to the surface and been resolved. Chronic patterns are exposed and released. Feelings of love, trust, acceptance, openness, freedom, honesty, and truth arise.

It is also possible for the ego to rebound with a vengeance, wherein the ego may now be more inflated, more guarded, more rigid than it was before, largely as a protective response to the onslaught of energy it has just encountered.

Either way, positive or negative, the experience has a lasting impression on individuals and the ego will likely struggle to make sense of what it all means. Even when the individual has had a full nondual experience, as soon as the ego comes back into play it will start to wonder, "If I'm God, then who is this person I find myself in?" and that's not an easy question for the ego to answer. Some egos will take the realization and run with it, thinking that it is the divine being and savior of humanity. In other words, it is always possible that the ego will attempt to co-opt the truth of the nondual into its own narrative of the self.

**Visuals:**



Within my heart

There's an impossible jewel

Radiating waves

From a fathomless pool

Within my sight

There's an endless array

Opalescent lights

In graceful display

It seems so strange

I forget who I am



I forget my name

A luminous flame

The opals shine within my eyes

Articulating

My body opens wide

I will not turn from the light

I fix my gaze

Along the spine of the world

Boundaries dissolve

In the vortex's swirls

The opals shine within my eyes

Articulating

My body opens wide

I will not turn from the light  
If this is my time to die



I will not fight

My body opens wide

I will not turn from the light

“Opalescent Concrecence” by FLJ

Though psychedelics are often characterized by their visual quality, this is not, by any means, the most salient feature of 5-MeO-DMT. While 5-MeO-DMT *can* be intensely visual and outrageously beautiful, it can also be completely devoid of any specific visual content. The most important feature of this molecule is the *feeling of energy* it generates and makes accessible to the individual.

Probably the most intensely visual psychedelic is N,N DMT, and by comparison, 5-MeO-DMT often seems relatively tame. With N,N DMT, visuals are bold, bright, extremely colorful, high definition, and express intricate geometries, fractals, and often-otherworldly environments and scenery. They are richly detailed – akin to the visuals produced by psilocybin mushrooms or ayahuasca on super amped-up steroids. In contrast, 5-MeO-DMT has the visual quality of pure white or golden light filtered through infinitely complex fractal prisms, giving it an opalescent and translucent quality. Like other tryptamines, there is a very distinct fractal and geometric quality to the visual components. Many people report visual experiences of traveling through space with iridescent stars flying past them, like a sci-fi version of warp drive or a hyperspace jump. Also common are moving mandalas/kaleidoscopes of white, rainbow-refracted light. There is *always* movement to any visual phenomena, and the impression of continual transformation and change. The visuals have a very distinct flow to them and give the impression of an endless unfolding, of one moment flowing into another, with wave after wave emanating from the universal pool of being.

The visual appearance of white opalescent light can be so overwhelming that, even with eyes wide open, the exterior world can appear to dissolve and fade away, and users may not physically be able to see anything of their immediate surroundings.

In the absence of these visual phenomena, users often report the perception of infinite, empty space, sometimes also simply called “the void.” This void is both “seen” and felt as the complete dissolution of all sense of boundaries, edges, and limits. This is typical of the full nondual experience: there is no one to see and nothing to be seen, and reality is experienced directly in its immediate unitary totality.

When light is “seen” in the nondual experience, it is with the clear recognition

that one is looking at one's self in a mirror. The light is not in any way "other." It is simultaneously seen as God and self, for these are, in fact, identical. There is the clear recognition, "I am that." This can be best understood as looking into the clear mirror of the self. God, the universal self, is a being of infinite fractal energy and geometry. When you see such phenomena on psychedelics, you are simply looking at yourself and your formative structures. When the ego is involved and the clear mirror becomes distorted, specific images and thematic content arise that the ego identifies as "other" and "not self," and this is where belief in spirits and entities arise. Such appearances can also be "seen through" as expressions of the self and not given the label as "other" or even as "real," as they are just plays and projections of the individuated mind.

When the ego struggles and fights with the energy of 5-MeO-DMT, visually things are quite different. Because dualistic vision and perception is a major function of the ego as it divides experience into self and other, full-blown visionary content can arise where the individual perceives or experiences him or herself as interacting with "others" in the visionary state. During negative experiences, people might report encountering demons, aliens, otherworldly or menacing beings, and other threatening forces. As with any psychedelic compound, it is always possible for individuals to get completely lost in their own ego-generated projections (which is what visions fundamentally are at a very basic level). A general word of advice is to learn how to recognize yourself in all your visions.

Egos can also indulge in the energy of 5-MeO-DMT and get caught in mental projections that are not necessarily negative in character – they are just distractions from the real work of encountering the self. Such experiences are actually quite common for people who have experience working with psychedelics for spiritual or religious purposes, and who tend to project their metaphysical and cosmological beliefs into the visionary state, such as their beliefs in spirits, souls, divine beings, ascended masters, *etc.* These are all projections and are a failure to recognize all such appearances as a play of the self encountering itself in masked/disguised form. Always keep in mind that as long as the ego is present (as it is in *all experiences with the singular exception of a fully nondual experience*), it will persistently try to identify both itself and that which it perceives. No matter what you see, *you are that*. If you are actively *believing* in the *reality* of what you are seeing, you are caught in your ego.

Post nondual absorption, when the ego begins to reassert itself, is also a common period where the ego engages in visual projection. At this point, a person may become aware of the immediate environment, and other people who may be present, but because the medicine is still working so strongly, the geometric and

fractal architecture of the medicine's energy will be used by the ego to create projections while the ego attempts to parse out who and what everything in the environment is. For example, if the individual has just undergone a positive experience, he or she may perceive other people in the room as divine beings or even as embodiments of God. If the individual had a difficult and troubling experience, others might be seen as demons, aliens, or otherwise non-humans. As their egos cycle through numerous attempts to classify and identify others who may be in the room, it is common for individuals to report that others appear to shape-shift. In looking at the same person, someone may see God, Jesus, an alien, a human-animal hybrid, a lizard person, an insectoid, themselves, their mother, father, brother, sister, or anyone or anything else. These are all attempts by the ego to put a "face" and "mask" on the other as it seeks to reestablish a default sense of identity via its own mask and dualistically relational identity.

A common mistake that psychedelic users make is to attempt to make sense of their visions by relating the visionary phenomena to their own personal narrative as filtered through and created by their egos. Egos have an almost overwhelming desire to *know what everything means*, and use these constructed meanings to bolster their own personal narrative. For example, if someone sees a deceased relative in a vision, the person might then develop a story about how it is his or her job to "clear the ancestral line" or other such metaphysical speculation. Based on their visions, people create "missions" for themselves, and give themselves a sense of purpose, or create a narrative of their own victimhood and suffering. Either way, whether victim or spiritual hero, it's all a bolstering of the ego. Egos always want to think that they have a purpose and want to attribute meaning to what they experience and perceive. None of it is in any way fundamentally true. All such views are ego-generated illusions and attachments and are a form of storytelling. This is an issue that will be discussed in greater detail below.

### **Spontaneous Reactivations:**

Though not universal, a very common after-effect of having a full 5-MeO-DMT experience (either positive or negative) is to have spontaneous "reactivations." Given that the human body can internally produce 5-MeO-DMT, it is highly probable that such reactivations occur at times when the body is producing this molecule in excess of its normal trace amounts (as of yet, there has been no scientific study of this phenomenon, however, so get on it, neuroscientists!). In fact, many people who undergo such reactivations often claim that they can

smell and taste 5-MeO-DMT during these experiences, or that the reactivation was triggered by suddenly smelling or tasting 5-MeO-DMT. Those in proximity to such individuals also, at times, report smelling or tasting 5-MeO-DMT, though not necessarily undergoing a reactivation themselves.

A full-blown spontaneous reactivation can be phenomenologically indistinguishable from taking 5-MeO-DMT from an external source, especially when first encountered – in other words, it *seems* as though you've just taken a big hit of the medicine, despite the fact that you have not.

Quite commonly, such reactivations occur around 2:00 or 3:00 am in the morning when individuals are asleep. Such an event can be profoundly unsettling, because individuals suddenly wake up and a full 5-MeO-DMT event unfolds completely beyond their control. These events can also occur during meditation, dancing, having sex, or any other activity where you are engaging with your energy. One explanation as to why they most often occur in the early morning hours is that this may be a time when the ego is largely absent in deep sleep, and thus there are no energetic barriers in place preventing an energetic expansion.

In many cases, such reactivations are clear evidence that the individual has more energetic processing to do. In most instances, such reactivations might occur daily (or nightly) until the particular energetic process has worked itself through and grounded out. Commonly, when they first appear the experiences are extremely strong and overwhelming, then gradually taper off in strength over the course of a couple of weeks.

At least initially, it is not unusual for individuals to be greatly troubled and disturbed by these reactivations, but often, by the time they subside, individuals have come to enjoy and appreciate them and don't want to see them reach a conclusion. When the reactivations first appear, many people react with fear and a desire to make them stop and return to "normal." The ego fears that it is losing control, and that these experiences will render one unable to function in normal society. While this is a natural reaction, the best advice is to treat any such reactivation as being equivalent to an actual session with medicine. Do not attempt to manage or control it. Relax, surrender, and let the energy do its work. Attempting to fight with it or control it will only make it more difficult, and will prolong the process of the energy reaching a point of completion. As with any medicine experience, just submit, do nothing, and stay present with yourself and your experience. Trust that there is nothing you need to do, and nothing you need to control. Taking the attitude that this is something you need to get control of (which isn't possible) is a futile task, and one that will, more likely than anything else, spin you out and create deeply disturbed mental, emotional, and

energetic dysfunction.

Always remember: when in doubt, do *nothing*.

Also, when the reactivations cease, let them go. They've served their purpose. When they stop, it means that you're done with that phase of the process. Trying to hold onto them or chase after them is an addiction and attachment of the ego, still trying to control things, still trying to make things be the way that it wants them to be. Living in reality means living with how things are in clarity and authenticity, not chasing after ideal types of experiences.

### **Deeper Medicine Experiences:**

Somewhat related to this issue of spontaneous reactivations is the common experience, post-5-MeO-DMT session, that any other psychedelic or meditative experience suddenly becomes far deeper and richer than pre-5-MeO-DMT experience. Because 5-MeO-DMT goes *all the way* in a manner that most psychedelics and most meditations don't, it tends to make these deeper levels of experience more easily accessible in other states and other contexts. 5-MeO-DMT quickly takes most individuals far beyond any level of profound trust and relaxation (coupled with supreme presence) than they've ever previously experienced. Once this deep connection with the self has been made, it becomes more easily accessible.

Suddenly, meditation becomes far more profound, with individuals easily following their breath into fully absorptive states of being. Similarly, psychedelics that formerly only opened up to dualistic levels of awareness suddenly transcend into the nondual in ways they never previously did. It's as if once locked and secret doors are now kicked wide open, and you have full access to yourself in ways that were previously unimaginable. After a session with 5-MeO-DMT, always keep this in mind if you intend to work with any other psychedelic medicines. It doesn't always happen, but this amplification effect is so common that it is important to consider, especially if you are intending to work with a longer-acting medicine such as psilocybin mushrooms or ayahuasca. The new experience can be profoundly deeper and bigger, with many individuals claiming that after 5-MeO-DMT their next mushroom trip was like 5-6 hours of full-on 5-MeO-DMT, for example. So be prepared. If it doesn't happen, that's okay, too. As always, accept things as they are and don't judge them based on how you think you want them to be.

It is also important to note that working with 5-MeO-DMT is like opening Pandora's box. Not only are deeper levels of self-realization and experience possible in other contexts, but it also means that unconscious patterns and

behaviors and all the parts of yourself that you've rejected and judged will now be more present and accessible. *It is not possible to put the lid back on Pandora's box. Once you've opened it, it remains open. The only way "out" is "through."* So fair warning: working with 5-MeO-DMT is going to open you up in ways you cannot currently understand or appreciate. To really work with it means dedicating yourself to sorting through your issues. If you don't want to initiate this process for yourself, then *stay away!*

Working with 5-MeO-DMT is the ultimate "nuclear option," and there's no going back. Attempting to go back to "how things were" is a sure path to misery, frustration, and even insanity.

### **Failure to Reassemble:**

Related to the above warning is the reality that in some rare instances, egos fail to reassemble in a functional manner post-5-MeO-DMT experience. The ego is *not capable of understanding the true nature of the self as God*. To put it simply, God is *mind-blowing*. The radically awesome and infinite nature of God cannot be contained by thought. Egos that fight with this reality and engage in struggle to try and contain and understand God intellectually or energetically are doomed to catastrophic failure. Egos can either accept reality, or not. Those that don't are in for a very difficult time.

The result is that, occasionally, individuals find themselves deeply traumatized by their 5-MeO-DMT experiences and are unable to return to a state of functionality in the lived world. Such effects might last for only a day or two, or even stretch out over a period of years. In most cases the situation is probably made infinitely worse by uninformed choices on the part of the person undergoing the experience. As has been stated many times, egos don't like not being in control, and they can tend to overreact when they don't fully reassemble in a way that the individual perceives as being functional. If this occurs, egos then start desperately reaching out for a solution to their problem, chasing after ineffective practices and healing modalities in a desperate attempt to bring their situation under control and bring things "back to normal."

Here, as in a medicine session, the best advice is to simply relax and surrender. Fighting with reality is *always* a losing tactic. Surrender, though counter-intuitive to the ego, is *always* the better option. Via surrender, the energy that needs to sort itself out is given permission to do what it needs to do. Anything else is *always* the ego getting in the way, prolonging any difficulty or challenge. Furthermore, if possible, and if done under the supervision of a skilled practitioner, it is often most beneficial for the individual having difficulty

reassembling and relaxing to *get back on the horse* and have another session with the medicine. In general, the recommendation is to have three back-to-back rounds of 5-MeO-DMT in a single session, as this allows for progress to be made and a natural arc of energetic experience and progression to unfold.

For example, in the first round a person might be terrified and fighting with the experience all the way through. If the client were to stop here, it would not be beneficial and integration would be difficult and problematic. So, go for another round. In the second round, the ego will perhaps relax a little more and the individual can purge and release vast amounts of blocked energy. Then, in the third round, the client can experience profound levels of trust, gratitude, love, and energetic bliss. If the individual stops the work or backs away before resolution is achieved, it's a recipe for prolonged difficulty and suffering.

When confronted with difficulty, rather than backing away, lean in and get the work done. It might be deeply challenging and terrifying, but you'll feel better and clearer via this approach than running away and trying to "fix" things on your own, or via other methodologies.

## **Breath:**

For a variety of reasons, the simple act of breathing is often an issue for people under the influence of 5-MeO-DMT, and it is a feature of the experience where the ego commonly holds on and interferes with the full expansion into the experience. Breathing is often an issue because it is an autonomic function of the body, is subject to conscious control, and is responsive to our emotional and mental states.

Every night when we go to sleep, we let go of any conscious control of our breath and relax into the unconsciousness of sleep, trusting that our bodies will breathe just fine without our needing to influence it in any way. And throughout most of our waking time, we give no particular thought to our breath – it just happens all on its own.

Notice, however, how quickly the breath changes if we suddenly find ourselves mentally, emotionally, or physically challenged. Our breath will suddenly alter as we experience a shift in our energy. We might gasp for air, or push and pull at our breath as we attempt to gain control over a situation. Or when we're extremely nervous, we might start to hyperventilate. The quiescence or agitation of our egos can easily be read through our breath. Someone who claims to be calm, yet is busy huffing and puffing, is clearly either lying, or unaware of his or her actual emotional and mental state.

As a general rule of thumb, *if you can hear people's breath while they are*



*experiencing 5-MeO-DMT, you can hear their ego.* When someone is fully surrendered to the 5-MeO-DMT experience, breathing is much like it is during peaceful sleep where there is no conscious or direct attempt to control or manage the breath in any way. Breathing tends to be slow and perfectly quiet – so much so that observers may come to the conclusion that the individual is no longer breathing. Holding the breath for unusually long periods of time when fully absorbed in the experience is also very common and not something that should be of concern. Unless someone is starting to change colors, indicating that he or she is indeed not receiving oxygen (which is rare, but can occur if someone has received an excessively large dose), observers can trust that the individual is breathing just fine.

In fact, the transition from nondual absorption into ego awareness and reconstruction is most often noticeable when the individual suddenly gasps for air, blurts out, “I can’t breath!” or “I need air!” or shifts to making subtle or dramatic sounds via the breath. The individual has suddenly passed from peaceful absorption to suddenly being “aware” of the enormous magnitude of the experience unfolding, and the ego steps in and tries to manage the energy of the experience via the breath. Perfectly peaceful breath can shift into sucking and blowing or hyperventilating. These are clear signs that the ego is back in play – or, if peaceful breathing was never achieved, that the ego never released and was present throughout the expansion and absorption phase of the medicine experience.

There may also be instances where individuals who have training in yogic breathing or holotropic breath work may attempt to use these techniques during the 5-MeO-DMT experience. While not necessarily a reactive phenomenon, this is also a clear indication that the individual’s ego is still present and is attempting to control or influence the experience. There is no value in attempting to direct the breath in this way during a 5-MeO-DMT experience. It is another clear indication that ego is holding on and is busy trying to do *something*, rather than simply relaxing, letting go, and trusting the experience to unfold naturally and without interference.

Trusting your breath in the 5-MeO-DMT experience is like trusting your breath when you go to sleep, and in fact, going to sleep is a good model for taking 5-MeO-DMT. When you sleep, you set aside all your thoughts, all your plans, all your agendas, all the worries about what you need to accomplish or what you’ve experienced during the day, and you give yourself over to the energy of sleep, trusting that you’ll make it through just fine without any effort or control on your part. Your body will be fine and will continue to breathe, whether “you” are there to experience and control it, or not. When you return to yourself upon

waking, you find yourself well rested and rejuvenated by your sleep, and it was all accomplished with no effort on your part, and any attempt you might have made to exert effort, such as trying to make yourself go to sleep, or trying to make your breath relax, only interfered with the natural process. The 5-MeO-DMT experience is largely identical. The more you get out of the way, and the less control you try to exert over it, the more easily your ego will get out of the way and the more you'll gain from the experience by allowing the energy that arises to flow and transform naturally.

Because relaxing into the experience is so important, yet can be difficult to achieve, due to the unfathomably massive energies involved, some individuals hold onto their breath not by pushing and pulling or gasping, but by repeatedly sighing and attempting to "let go" via the breath. At times, individuals may naturally sigh as they are exhaling their hit of 5-MeO-DMT, and this is not an indication of interference, but any sighs more than this initial release is a clear indication that the ego is not trusting and letting go. Often, when this occurs, there is a feedback loop being created and the individual sighs with every breath (which can eventually lead to hyperventilating).

Working with a coach or guide will be discussed in greater detail below, but for now, we can note that breathing issues are a place where coaching can be very effective. When individuals under the influence of 5-MeO-DMT start yelling that they can't breathe and need air, the coach can reassure them that they are breathing just fine. Or if someone is blowing and sucking or repeatedly sighing, they can be encouraged to relax into their breath. Comments such as "trust your breath," "let go of your breath," "relax your breath," or "let your body breathe" can help shift these energetic reactions into ones of acceptance, trust, and relaxation.

If breathing issues arise, and if more than one round of medicine is being utilized in a session, a brief consultation about breathing can be effective before the next round is consumed. Reminding the individual to trust and relax the breath, pointing out the features that were just present, such as excessive sighing or blowing and sucking, can help remind the individual to be more relaxed and open in the next round.

Because the energies involved in the experience are so big, it is natural for individuals to experience issues with their breathing, especially during initial encounters with the medicine. These issues should be addressed immediately after the experience, and if someone continues to experience breathing issues across multiple sessions, this is a clear indication that feedback is being ignored or not being taken in adequately. Again, as a rule of thumb: if you can hear someone breathing, you can hear his or her ego. Anyone who fails to take this to

heart is not maximizing the potential of the experience and is not achieving full ego transcendence and breakthrough, and it is a clear indication that the ego is attempting to control or manage the experience.

### **Vocalizing:**

Related to breathing is the issue of vocalizing. Vocalizing is both a function of the ego via intentional communication, and a vehicle for the expression and movement of energy independently of the ego. As a result, vocal expressions during the 5-MeO-DMT experience can be a manifestation of the ego, or the embodied expression of authentic energy without influence by the ego.

First, consider that some people are seemingly incapable of not talking all the way through their 5-MeO-DMT experience, and when this occurs, it is an obvious indication that they are operating through their egos. This often takes the form of ongoing commentary, as though the individual were narrating a sporting event, and such commentary may be directed towards others in the vicinity, or simply uttered aloud to one's self. Sometimes, this vocalizing is purely exclamatory: "Oh my God! I had no idea! It's infinite!" Other times, it may be directly addressed to others present. And it can also be self-critical or demanding, "Just relax!" "Let go!" And in difficult situations, it can be pleading or desperate, "Make it stop!" "Help me!" "I'm afraid!" And in some situations, individuals seem compelled to describe everything they are going through, as if they need to make a thorough report of everything as it happens: "Now I'm moving through light," "I remember the time I was abused," "I can see my dead mother," *etc.*

Here, reassuring coaching can be effective, reminding the individual that relaxation and trust are possible and that there is no need to talk or narrate.

Not all talking is ego-generated, and here, another easy rule of thumb applies: *if an individual is speaking from a non-egoic state, the vocal register will be deeper and richer in tone than normal speech, and will also appear more formal, often without the use of contractions, slang, or informal terminology.*

This is a rare phenomenon, but it manifests similarly in both men and women. When it occurs, the individual will not be using his or her "normal" (read, "egoic") speaking voice, and thus will sound and appear profoundly different. Their normal character is not present, so the speech will not conform to their usual speaking patterns or characteristics.

It is important to note that people who approach psychedelics religiously and spiritually often interpret such cases in terms of spirit possession, and might react by performing some kind of exorcism or other such protective and

expelling spiritual procedure. This too, is the ego at play, and should be avoided. “Spirits” are not real. There is no such thing as “possession.” There are ego characters and there is genuine, authentic energy – that’s it. You’re either operating from one or the other. People speaking in a big booming voice with surprising authority and charisma are not possessed – they are merely speaking from a place of energetic authenticity where the ego is not present to filter and shape the expression of energy. Such speech may or may not be recalled by the individual after the event.

Along the borderline between egoic vocalizing and authentically energetic speech is the phenomenon of glossolalia, or “speaking in tongues.” This, too, is a relatively common phenomenon in high-intensity entheogenic experiences, and can be a regular feature of both N,N DMT and 5-MeO-DMT experiences. Spiritually and religiously minded folks tend to put a metaphysical or spiritual interpretation on such events, but here, again, it is merely the ego at play and no such interpretation is needed, nor is it valid in any way. Glossolalia is merely an expression of energy. For some, it is a means of expressing authentically what they are feeling and experiencing in that moment. For others, they may actually be attempting to communicate in their native language, but are unable to do so at that moment, so it comes out as incoherent babble. Those who want to give this phenomenon a spiritual or religious interpretation risk becoming attached to the phenomenon and may seek to hold onto it and *make* it manifest in subsequent medicine sessions. In cases where individuals have no particular attachment to the phenomenon and continue to relax and expand in subsequent sessions, they always reach a point where the phenomenon shifts into clearly verbalized language and it no longer manifests as incoherent babble. In other words, as long as one doesn’t become attached to it, glossolalia is merely a common phase that many pass through on their way to being more energetically authentic within themselves.

Sometimes, especially during initial experiences, egos have a lot that they need to get off their chests, and here, vocalizing is expressive of the state of the ego. As with other such reactive phenomena, if the action persists for more than a few rounds of medicine, there is a deeper attachment and pattern manifesting that will need to be addressed. If the display is only a temporary and initial phenomena, it will tend to sort itself out on its own and no longer show up after a few rounds or sessions with the medicine.

For example, some people, some egos, are deeply angry at God (it’s not easy being human, after all, and suffering and struggle are par for the course). Someone might need to honestly express this anger before allowing him or herself to move into deeper states of experience and self-realization. Sometimes

yelling, “Fuck you, God!” at the top of one’s lungs is what someone needs to do before moving into a state of love and acceptance. This can also occur with more positive assessments, such as “Everything is made out of love!” and “I’m free! I’m finally free!” or “There’s nothing I need to do!” Such expressions are fine if they appear during initial experiences, but if they keep showing up repeatedly or every time someone returns to the medicine, there’s a holding pattern at play that requires deeper energetic attention and resolution.

The reality is that *everyone* is carrying pent up and unreleased energy due to the editing and censoring functions of the ego that prevent us from experiencing and expressing ourselves genuinely and authentically. This means that everyone will have energy to release as they work through their nondual energetic therapy. This is a normal and beneficial aspect to the work. Especially when first encountered, people will need to release and “blow off steam” via their 5-MeO-DMT experiences. If the expressions continue, however, then the work is not being effective. Always keep in mind that even as powerful as 5-MeO-DMT is, it is always possible for people to develop ego-influenced patterns and behaviors where the ego is co-opting the energy of the experience.

Screaming, crying, and wailing are also common forms of vocal expression, especially during early experiences with 5-MeO-DMT, and these, too, can be either authentic and valid, or ego indulgent. Though it is difficult to describe precisely what the difference is, authentic expression versus indulgence can be both heard and seen. One moment, someone might be authentically screaming, but the very next, there’s a subtle difference that occurs indicating an internal shift in the individual as the scream turns from pure expression to “I’m screaming because I just became aware that I was screaming, so I’m going to keep on screaming because if I were to stop, that would be admitting that I don’t know why I was screaming, and thus I’m doing this to maintain appearances.” Such is an example of the ego coming back into play. Similar changes can be observed when someone shifts from a pouring-open heart-centered cry to weeping in self-pity. The cry shifts from the real thing to a self-indulgent event. In such instances, if a coach is present, questions such as “Why are you screaming?” or “What are you crying about?” can help shift the individual out of their egoic indulgence.

In some instances, though there may be no verbalization present, individuals can be observed having conversations with themselves in their minds, which manifests through body postures, gestures, and facial expressions and movements. In such cases, the coach can reassure the individual to trust what they feel and relax into the energy. Sometimes people need to be reassured that “there’s nothing you need to figure out.” Internal commentary can be just as

distracting and detrimental to the process as external verbalization.

Another common verbal distraction is unnecessary sharing. After the peak of the absorption stage, when the ego begins to reappear, many people feel the overwhelming urge to share the content of their experience with others who might be present and desire to describe everything they just went through. This is a waste of the medicine and a distraction created by the ego as it attempts to bring everything back to “normal.” It’s natural for the ego to want to talk about it, but there is no good reason for engaging in conversation *right then and there*. All such descriptions and personal narratives should be left until after the session is fully completed and the effects of the medicine have worn off. In the case of sessions that include multiple rounds of medicine, all such discussion should wait until the very end, and conversations should ideally not be struck up between rounds, or, at the very least, kept to an absolute minimum. Energetic therapy is *not* talk therapy. All verbal communication should be kept as minimal as possible while working with the medicine.

The advantage of not talking after the ego makes its reappearance is that the individual will have a unique opportunity to observe the habitual patterns of the ego as they attempt to re-engage without acting on them. This allows for careful self-observation and learning, and when practiced, helps individuals become more aware of unconscious habits and patterns, and therefore creates opportunity for greater self-responsibility and self-awareness. Directly jumping back into egoic patterns as soon as they begin to manifest and reassert results in the individual bypassing one of the most significant phases of energetic therapy.

If individuals continue to focus on the energy of the experience and what they are continuing to feel and undergo, there is the opportunity for the ego to relax again, in a more conscious way, and individuals can slip back into a nondual state, despite the fact that the overwhelming energy of the medicine is on the wane. This is vital for self-awareness, for even though the medicine is a powerful vehicle for entering into nondual states of awareness, it is not necessary. Nondual awareness can, in principle, be relaxed into at anytime, anywhere, as it is the fundamental ground of being and reality itself. It is during this intermediary time, before the medicine has completely worn off and the ego is not yet fully reformed, that individuals can directly experience energetically how to relax, trust, and rediscover this within themselves. If, on the other hand, they are busy jabbering away talking about the amazing event they just experienced, they will miss this opportunity.

Part of the difficulty is that as soon as the ego is back online, it will try and convince you that there is *something* that it should do. Egos are very bad at relaxing and doing nothing, and they are perpetual busy-bodies, always trying to

do or accomplish something: to be in control of any situation. Talking is a direct manifestation of this. The ego comes back and says, “I should tell everyone about what I just went through.” Trust that this is just the ego trying to keep itself busy and make itself purposeful. There is no need to indulge it. You can remain silent and continue to relax into your self-awareness.

Correlating with this issue of not talking too soon is the condition that those who have just experienced 5-MeO-DMT be allowed the space and time necessary to relax fully through the duration of the experience until the medicine has completely worn off, and this is something that should be understood and respected by both the client and facilitator. For example, if a client starts trying to verbalize his or her experience before the effects have fully subsided, the facilitator can offer encouragement to continue to relax, feel oneself, and delay talking about it. Similarly, the facilitator should exhibit restraint and not attempt to engage the client verbally until there is clear indication that the individual is ready for such. In cases where multiple individuals are being given the opportunity to experience 5-MeO-DMT in some kind of “circle” or group setting, each individual must be allowed however long he or she needs to move through the full experience. Moving on to the next person too quickly is detrimental and disrespectful.

Furthermore, there should be an understanding that there is no requirement to share or verbalize one’s experience. Some people are eager to share and narrate their experience to others. But this is not true for everyone. For many, the experience is so ineffable that they would prefer not to attempt to verbalize. Any demand or expectation that someone share is disrespectful.

This can be particularly difficult in group situations. Sharing can create a context where individuals critique their own experiences in comparison to others. Or there may be some group expectation that everyone *should* share his or her experience. This work is so intensely personal that individual concerns take precedence over group desires and expectations. Putting pressure on someone to share is not helpful or useful.

The flip side of this situation is that attempting to talk about your 5-MeO-DMT with anyone who has not had the experience themselves will be extremely frustrating, as they will be entirely without context, and will not be able to relate to what you’re trying to tell them. They will have no frame of reference, even if they have ample experience with deep meditation or other psychedelic medicines. The full 5-MeO-DMT is just too exceptional and of an order of magnitude that anyone who hasn’t had it cannot fathom what the full experience is. This can be extremely isolating for those who want to share, and now that more people are being exposed to the 5-MeO-DMT experience, discussion

groups are appearing on social media for people to share and discuss their experiences, challenges, reactions, and rewards.

As a side note, and one that will be returned to later in greater detail, it is *extremely challenging* when one member of a romantic relationship has a 5-MeO-DMT experience and the other doesn't, as an insurmountable and inexpressible gulf can form between them.

During the medicine experience, there are other forms of vocalizing that might take place that are normal and commonplace. These forms of vocalizing are spontaneous manifestations of the expression of energy and are, generally speaking, not connected to or filtered through the ego. These may be toning, growling, purring, whistling, clicking, gurgling, throat and overtone singing, and other such phenomena. When expressed authentically, they tend to vary greatly and change from one moment to the next, with no particular pattern. In some instances, these sounds show up with individuals who have been trained in working with energy, often through exposure to ayahuasca spiritual and religious traditions, and these can be a form of ego expression. As a general rule of thumb, if someone is making sounds that are similar to sounds they might make in another context, such as an ayahuasca ceremony, then it is probably a manifestation of the ego. If the sounds are unique and new for the individual, they are most likely pure energetic expressions. One way to differentiate the two is if the sounds are accompanied by symmetrical body postures and gestures, or not. If the body is symmetrical, there's an excellent chance that the sounds are authentic energy expressions. If there is *any asymmetry present*, there is almost a 100% certainty that the ego is involved, and the sounds are not entirely authentic, as asymmetries indicate that the ego is attempting to *do* something. Symmetry versus asymmetry will be dealt with in more detail below.

Lastly, we can address prayer and talking to God. Always keep in mind that prayer is strictly an egoic form of activity and expression, and has zero role to play in nondual energetic therapy with entheogens. It's pretty basic when one thinks about it: since everyone and everything *is* God, the infinite and unitary nature of all being and existence, *only egos* think that prayer is directed at *someone* or *something*. In truth, when you are praying, you are merely talking to yourself. After all, it's *you* on the other end of the line. And there isn't even another end of the line, realistically, because it is just you. It is *only* your ego that thinks it's separate from God or reality or whatever, and therefore indulges in prayer to "open up the communication." It's *all you*, so other than for psychological or emotional reasons, there is no effective point to praying. It might make you feel better, or that you've expressed yourself, something that can be beneficial if you don't normally express yourself authentically, but as a



means of communication and connection with “the sacred,” it’s entirely illusory. However, when trapped in the illusion of the ego, conversing with God or communicating with the sacred can appear very real, especially when powerful psychedelic medicines are involved. Because of this, when individuals are still in their egos but experience the full energetic onslaught of 5-MeO-DMT, they may *feel themselves as being in the presence of God*. This is not entirely accurate, for the reality is that *they are God without any actual separate identity*, but if the ego is still there, it doesn’t feel that way. Thus, some people may attempt to speak to God or offer up prayers during the experience, and this is, for some, at least, a natural expression of the ego. As with other forms of vocal expression, this is acceptable in early encounters with 5-MeO-DMT, but if someone fails to move past this phase of needing to pray or talk to God, then it is a clear indication that the individual is stuck and has some form of egoic attachment and block that is yet to be resolved.

Opening and closing 5-MeO-DMT sessions, or any other form of medicine session, with prayer is unnecessary, and serves no real purpose other than to indulge and assuage egos. Prayers are fine if people want to engage entheogens spiritually or religiously, but this has nothing whatsoever to do with nondual awakening and liberation, and are, in truth, forms of ego indulgence and reaffirmation. Regarding prayer from a nondual perspective begs the question: to whom do you think you’re talking, and for what purpose?

*Prayer reinforces the illusion of the prison of the self and is counter-productive to nondual liberation and enlightenment.*

## **Purging:**

No one likes to vomit. Yet this is an integral part of nondual therapy with entheogens. As with other issues being discussed here, vomiting and purging has no particular metaphysical, spiritual, or other purpose, other than releasing, expressing, and transforming energy. As such, it is a practical result of working with energy and clearing out the energetic system that is the human body and being. It is *not* about removing nebulous and ill-defined “toxins” from the body, which is a popular trope in spiritually-minded and psychedelic circles. It is also *not* about cleansing the astral body, or *chakras*, or any other such metaphysical esoterica. If it helps, think of it this way: your body, as an energetic vehicle, gets clogged and backed up due to choices made via the ego that censor and edit your natural expression of energy. Failure to be authentic – a defining feature of living in the prison of the ego – results in incompletely processed energy. Entheogens can help clean out and reset the system. It’s just that simple. There is

no need to introduce speculative metaphysics or spiritual interpretations of such events. Purges are a natural and necessary part of working with high-level energy experience afforded by entheogenic intake.

While some entheogens, such as ayahuasca and peyote, have a clear reputation for purging and vomiting, any psychedelic holds the potential for such, given that they all work on the human system at a direct energetic level. With 5-MeO-DMT, while not everyone vomits or purges every time, anyone who seriously engages with 5-MeO-DMT for the purpose of overcoming the confines of the ego will eventually vomit. *Everyone has stuck and incompletely processed energy that they carry with them in their bodies.* It's part of being human. Getting it grounded out is a fundamental aspect of the process of moving toward liberation and authentic being. Before you can live authentically, you've got to clear the crap out, and there's no way around it.

And you'll feel better – tremendously better – the moment you let it all go and it comes pouring out of you.

With 5-MeO-DMT, there are a few distinct times that purging is most likely, and there are also several distinct forms of purging. Because purging is likely (though not universally present), sessions with 5-MeO-DMT should always be accompanied with supplies for clean up and containment. If a mat is being used for clients to lie down on for their session, waterproof covers are *highly* recommended. There should also be a bucket or large bowl available, as well as towels and tissues. In some instances, clients who are prone to purging are encouraged to bring an extra set of clothes to their session, as a complete change of wardrobe may be necessary. Ideally, showers should also be available. It's not often that someone gets so messy that they need a post-session change of clothes and a shower, but it does happen, so best to be prepared.

The first kind of vomiting to take note of is what we can affectionately call the “champagne cork.” This tends to be the messiest and most explosive form of purging that takes place with 5-MeO-DMT, and occurs almost immediately after a client has taken a hit of medicine. What's happening is that the client is energetically ready to go very deep into the experience, perhaps even fully into nondual absorption, but before this can happen, there is an energetic blockage that needs to be expressed. In the full nondual state, there is nothing that is rejected. But due to the ego, humans carry around all kinds of ideas and beliefs about good and bad, right and wrong, worthy and unworthy, and things that are acceptable vs. things that are unacceptable. Before moving into a state of full acceptance and universal, unconditional love, some individuals need to encounter, accept, and release their judgments about themselves and reality in general.

This is what is taking place during the “champagne cork” purge. As the individual is releasing from the confines of the ego and “dying” into God, awareness of an aspect of themselves that they’ve tried to deny or reject may suddenly arise, but in passing into a state of universal love, there is no longer a need to hide the shame or judgment away and there’s also no need to hold onto it. Thus, it comes right out of the body in the form of a massively explosive purge.

Yet, because the client is moving into a state of unconditional love, the most common reaction is for individuals to scoop up the vomit in their hands and smear it over themselves, or even roll around in it. It’s messy, but profoundly beautiful, in its own way. You can literally see someone find love and acceptance for something they previously held as disgusting, shameful, unworthy, sinful, etc., and embrace and accept it in a state of absolute love. Such events tend to be deeply and profoundly healing for people, and moves them into deep acceptance of themselves and the world in a way that nothing else can. In some rare instances, clients might need to go through a similar process with other bodily excretions, such as feces. It’s uncommon, but it does happen.

Because such vomiting happens so rapidly, it is often wise to have a towel placed immediately in front of the client as there isn’t enough time to grab a bowl. Also, a towel can be located at the head of the client’s mat as they may take a hit, lie back, and then immediately vomit. In such cases, most people receive benefit from wallowing in their vomit for a while, so no attempt should be made to clean it, or them, up right away. They should, however, be carefully watched to make sure that they don’t choke on their own vomit. Only when the client is ready to get clean should they be offered towels, tissues, and assistance.

Another form of releasing that involves material coming out of the mouth is “the faucet.” This also tends to show up immediately after someone takes a hit, and may or may not eventually become a full purge of vomit, or might also just wane as the medicine subsides. Here, individuals open their mouths and saliva pours out at a rate that is similar to a lightly turned on water faucet. In such instances, the salivary glands are working overtime, and the experience is often accompanied by sensations of extreme nausea. Usually putting a bucket under the person’s mouth is sufficient for managing the flow, and then, if they do eventually throw up, the bucket is there for them and helps keep things neat.

Foaming at the mouth and spitting up thick, bubbly mucous is also common. This often occurs when people are lying down, and the mucous tends to drip down their faces, necks, and might get into their ears. At times, this phenomenon can be accompanied by rapid body vibrations and tremors. It might look like they’re having a seizure. They aren’t. They’re just processing energy, and

nothing needs to be done to or for them. Eventually, it will pass, and they'll probably want to clean themselves up before proceeding with the session. This tends to show up when people are deep in the absorption phase of the experience, and might even be experienced as a full-body orgasm, and despite appearances, can be quite pleasurable.

After the absorption phase, when the ego starts to reassert itself, is a time where it is very common for people to feel deeply uncomfortable and nauseous, and this is one of the most common times for people to vomit and release. This is a basic reflection of the fact that most people's egos make them profoundly uncomfortable. They might have just had a beautiful and profoundly loving and open experience during the absorption phase, but now that the ego is coming back, the individual is feeling all the personal distortions, illusions, and attachments of the ego character, and it doesn't feel good. The patterns of the ego are attempting to reconfigure into standard patterns, and now the individual feels these as incompatible with the unconditional love with which they were just identified, so a need to release the patterns and the holdings they cause arises. Usually, but not always, at this point individuals have enough normal self-awareness to sit up and vomit into a receptacle.

During this later phase of the experience, many people find themselves feeling the urge to purge and vomit but are not able to do so. Sometimes people then try to induce vomiting. Such attempts are not proper technique and are an example of the ego attempting to do something to control the situation. The task of the one undergoing this therapy is always to relax, allow, and do nothing. Trying to make yourself vomit is just allowing the ego to get in the way and interfere with the natural process.

There are two ways that such a situation can be addressed. The first is to open up to the sensation of nausea, breathing into it, and literally opening up the mouth and throat and sticking out the tongue as though offering an invitation for the purge to proceed of its own accord. Often breathing deeply into the sensation and holding the breath until the vomit releases is effective, and then it comes right out. These can be difficult purges, however, because unlike the champagne cork, where the individual is passing into a state of universal love, during these later purges, the individual is struggling with encountering the distortions of the ego and regaining a sense of self. It can feel like the universe is turning inside out through the matrix of one's being, and there is a sense of being forcefully cleaned out with such intensity that it can be difficult to breathe. As always, relaxing fully into the experience and just allowing it to take place is the best advice.

Also, contrary to many people's expectations and assumptions, if the purge is

not releasing, this is a key time to take more medicine. The ego thinks, “I just want to get this sensation under control before taking more,” but the exact opposite approach is more effective. By taking more medicine, rather than trying to struggle with and suppress the nausea, you invite the possibility of a champagne cork release, or the possibility that a fresh hit of medicine will make the nausea dissipate without a release. In either case, taking more medicine immediately shifts the energy of the situation and allows it to transform into something else.

### **Spontaneous, Fluid, Symmetrical Movements:**

As symmetry vs. asymmetry will be discussed in much greater detail in a later section of this book, for now, it should just be noted that spontaneous, fluid, symmetrical movements are a common phenomenon that shows up when working with 5-MeO-DMT. It can also show up with other psychedelic medicines as well, but is far more likely to show up with 5-MeO-DMT than anything else, for the same reason that full nondual experience is more likely with 5-MeO-DMT than other psychedelics: it’s just that energetically powerful.

There are basically two ways for the body to react to a full nondual experience: passive, and active. In the passive stage, bodies are completely inactive and in a state of rest. The ego is not at play, so the individual isn’t busy “doing” anything, and is just resting in the full expansion of the experience. However, this tends to be a lesser-order phenomenon when compared with the active embodiment of the energy of nonduality. When this takes place, bodies move in spontaneous, fluid movements, that *always and universally exhibit perfect bilateral symmetry between the left and right sides of the body, and nothing crosses the centerline of the body* (such as hands and arms and legs and feet).

The movements themselves are extraordinarily fluid and often quite graceful, and are the direct embodiment of waves of energy that are emanating from the heart, undulating up and down the central column of the body and spine, and articulated through the limbs. In most cases, individuals who demonstrate these movements will have no conscious idea that they are moving about, and when asked about it later, may even insist that they were perfectly still and immobile. This is because these movements, unlike all other movements and use of the body, are not being determined or directed by the ego. These movements only show up authentically when the ego is completely absent and not exerting any control over the body or mind. As such, they are entirely spontaneous and not under any form of direct control on the part of the individual exhibiting them. Such movements are most likely to manifest during the absorption stage of the

5-MeO-DMT experience. They have no particular objective or purpose to their manifestation and are a pure and unfiltered embodiment and expression of the energy of being, unedited or constructed by the ego. They are often accompanied by feelings of unbridled freedom, sexual ecstasy, and boundless being. In sum, this is what it looks like when the pure being of God is allowed to manifest in a human vehicle without any thought or resistance. It is natural, spontaneous, and completely uncontrived.

It's also an excellent sign that you're making good progress in your work of freeing yourself from the persistent structures of the ego and learning how to be yourself authentically, because you *are* God in a body, after all. This is how you embody and express yourself when you are unconstrained by your artificial identity.

### **"Mudras" & Hand Gestures/Positions:**

A form of energetic expression and embodiment that often makes an appearance when working with high-energy psychedelics, such as 5-MeO-DMT, is particular formations of hand gestures and movements that are incorrectly identified as *mudras*. Mudras are hand positions and gestures that are used in Buddhist and Hindu tantra, both in ritual procedures and in iconography and art. In the Buddhist and Hindu traditions, these hand positions are associated with particular aspects of Buddhist and Hindu doctrine, mythology, and philosophy. Because these religions have attached specific meanings to these hand positions, it is often a temptation of entheogenic practitioners to want to decode or decipher the spontaneous appearance of similar gestures during their experiences with the medicine by comparing them to Buddhist and Hindu systems of meaning.

This is an example of the ego's desire to try and identify the *meaning* of everything, and thereby create the illusion of *knowing* and *understanding*. Mapping one thing you don't understand onto something else that you also don't understand is a clever ploy by the ego to produce the illusion of knowledge, control, and mastery.

In highly energized entheogenic states, these hand positions spontaneously show up because the arms and hands are primarily conduits of the energy that is passing through the central column of the body. In nondual energetic states, these hand positions appear independently, with no conscious thought or intention on the part of the one exhibiting the phenomenon, and there is a direct mirroring between the left and right hands. (In contrast, Buddhist and Hindu mudras are almost universally presented asymmetrically in religious

iconography and in ritual practice, where there are different mudras for the left and right hands – a clear indication that *something different* is going on at an energetic level – and the fact that they are *intentional*, rather than *spontaneous*.) This phenomenon has no more *meaning* to it than someone making a contorted grimace with their face or sticking their tongue out and growling – it's just how the energy is moving and being embodied and expressed by the individual. It is also common for such hand gestures, positions, and movements to manifest spontaneously in medicine practitioners, as well as clients, and here too, the phenomenon has no particular meaning and there is no reading or interpretation to be given. It is just the embodiment and expression of energy – nothing more, nothing less.

Always keep an eye out for the meaning-making tendency of the ego. *The ego always wants to know what everything means*. Most things just are what they are, and don't mean anything. And in particular, nondual energetic therapy with entheogens is not Hinduism or Buddhism, so trying to import meanings from a foreign belief system is illusory and a distraction from what's really taking place.

### **Vibrating:**

Another common energetic response to working with entheogenic medicines, and 5-MeO-DMT especially, is experiencing rapid vibrations in the body. These tend to show up *before* fluid symmetrical movements make their appearance, but not always. Some people go directly into symmetrical movements and then might experience body vibrations after the event as the ego reforms and subsequently impedes the free flow of energy. Others need to pass through periods of vibrating and opening up all the energy channels and pathways before fluid, symmetrical movement occurs. The vibrating phase can last for several months, and once it shows up, may make an appearance with the application of entheogenic medicines or even break through into everyday experience as energy ebbs and flows. It isn't something to be concerned about, and is generally a good sign that you're making progress in opening up your energy. But be forewarned – if you start vibrating with 5-MeO-DMT and then subsequently go to a longer lasting medicine, such as psilocybin mushrooms or ayahuasca, you might be in for several hours of uncontrollable vibrating. It can be a little exhausting, but does not tend to be uncomfortable in any way – it's just demanding, and if in a group setting, might be considered distracting or even worrisome to others who don't understand the nature of the process and think that there's something wrong with you. At times, ceremonial leaders with dualistic metaphysical beliefs might even suggest that you need an exorcism to

remove a damaging and malevolent spirit. You're perfectly free to ignore such advice and concern as it is ontologically inaccurate.

Furthermore, trying to stop or clamp down energetically on either vibrating or spontaneous symmetrical movements can result in immediate and intense nausea, or vomiting, and such is a clear indication that the ego is attempting to get in the way of the energy and its natural process of movement and grounding out.

Some people experience these vibrations as full-body orgasms, and at times, they can be quite pleasurable and ecstatic. In other moments, they're just vibrations doing their thing. Your only job is to stay relaxed, neither trying to augment nor diminish the vibrations, and, to the best of your ability, let the energy sort itself out naturally and unimpeded. There may be waves of energy rapidly flowing up and down your spine and quivers in your abdomen. Or, the energy may be more localized in your hands, which can very rapidly wave back and forth or front and back, and similar effects can be experienced in the feet. Also, the vibrations can move around and change places – first in the hands, then one foot, then another. They can also go to very localized places, particularly on the face, where we carry the energetic structures of our ego mask via facial expressions. Eyes might twitch, or the corners of your mouth snarl and vibrate. As in all other situations, just relax and let the energy flow. There's nothing that needs to be done.

At times, these vibrations and sensations might come with profound feelings of cold. A natural reaction for many people when they experience this level of cold is to immediately attempt to get warm, huddle up, and brace against it. If you can find the courage, go fully into the cold and the shivers. If you go deep enough, the cold will suddenly shatter as ultra-fine vibrations pass through your body, followed by a flood of warmth and comfort. It's quite an amazing experience, and one for which it is worth suffering through the cold.

A common mistake that is made when vibrations and energy seem to be too difficult to manage is for people to attempt to “shake off” the energy via side-to-side movement, or engaging in gestures and movements that clearly indicate the individual is trying to get the energy to ground out, such as slapping the hands on the floor and shaking them like there's something on them that needs to be flung away. These are cases where the ego is attempting to manage and control the energy by engaging in intentional action. It's a reaction on the part of the ego and doesn't accomplish anything other than to pull you out of the full experience and distract you from fully feeling, trusting, and relaxing into yourself.

**Afterglow:**



Given that most people, most of the time, have deeply and profoundly rewarding and positive experiences with 5-MeO-DMT, it is also the case that most people experience a prolonged afterglow effect, post-session. This is primarily due to two reasons: one, the experience is the most amazing thing possible for a human being to encounter, and to achieve full nondual experience is fundamentally rewarding and satisfying in a way that nothing else can possibly match. Whether you were aware of it or not, *this experience is exactly what you've been searching for and desiring your entire life*. Finally, after all this time, and all the searching and trying and seeking, you've experienced the full nature of God, absolute freedom, total, unconditional love, boundless reality, pure energy, genuine being, and a full and swelling heart, overflowing with love, love, love, love. What could be more deeply healing, transformative, and life-affirming than that? It's just incomparable. If you're not experiencing an afterglow from this, then you must be dead!

Secondly, the reality is that *the vast majority of the suffering and struggle you experience in your life is directly caused by your own ego*. It can be hard to take in, but you have created your struggles, difficulties, hardships, disappointments, destructive behaviors and attitudes, and all the rest. You are fully responsible for yourself, and you, via your ego, have created the majority of suffering you've ever experienced. Because so much suffering is self-created, having an opportunity to escape the confines of the ego and energetically reset and clear out the system and disrupt the patterns that cause you to suffer lets you be reborn into the world with your experience refreshed, renewed, and re-energized. As a metaphor, it is kind of like when a computer gets bogged down through normal use and the hard drive becomes fragmented. Programs don't work as well, they crash, bugs show up, *etc.* Once you've defragged the hard drive, the computer works better, faster, cleaner. This is similar to the full nondual reset that is provided by 5-MeO-DMT. After you've flooded the entire system with the raging energy of pure love, the vehicle functions and feels better, post-experience. You've affected a temporary suspension of the struggle and suffering, and disrupted the ongoing and persistent patterns of the ego, and post-session, you get a bit of a reprieve from their habitual personal torments and struggles.

In most cases, the afterglow won't last. It may last a few days, a few weeks, or even a few months, but eventually, unless you've fully succeeded in liberating yourself from the machinations of the ego, which is, of course, the ideal goal of this work, the ego will find a way to mess with you, the afterglow will recede and fade, and you'll find yourself back in the thick of the struggle. It's very

likely that you'll feel that you "had it," and then you "lost it." There's no need to judge this, or become self-critical. It is a normal and expected feature of going through the process of learning how to be yourself and be free. Always remember that the ego is tenacious and persistent, and it isn't going to just go away and leave you alone. In fact, it will never stop until you're dead, but at that point, you won't have anything to worry about anyway. In the meantime, being and staying free of the grip of the ego is your personal responsibility and challenge. It will still be there, even after your liberation, should you fully achieve it – it just won't have the same influence and hold over you as it did before, and you won't fall for its manipulations and judgments.

So when you lose your afterglow, it's okay, and it just means that there's more work to be done, more energy to process, more patterns to encounter and resolve, and more self-loving and self-trusting to do. It's a process, after all, and as has been stated, just one, or even many, full nondual experiences won't automatically get you through the process. It's about learning how to take responsibility for yourself so you don't get your hard drive all fragmented and bogged down again. The medicine can reset you, but it's up to you to keep yourself open, clear, present, and loving. Only you can do that for yourself – no one and nothing else, even a powerful psychedelic medicine like 5-MeO-DMT, can take the place of self-work, self-healing, self-liberating, and self-responsibility.

### **Ongoing Emotional Releases:**

Another after-effect of a powerful 5-MeO-DMT experience is increased sensitivity to emotional states and expression. Because of the guarded nature of the ego-bound heart, most people spend a great deal of energy protecting their hearts and guarding their emotions. Once that guard has been relaxed and transcended via the 5-MeO-DMT experience, many people find that not only can they feel their hearts better than ever, but they also experience an enhanced emotional sensitivity and need for emotional expression. For example, people who previously never cried might find themselves crying all the time – not out of sorrow, but just because they are overcome with emotion. It might be brought on by seeing people act compassionately toward each other, or reading a passage in a book, or encountering a powerful piece of art – really, anything might trigger the response. Suddenly, everything just seems so overwhelmingly beautiful, and tears are a natural response.

In other cases, people who have a serious backlog of unexpressed emotions or energetic sensitivity might need to go through a time period or phase where they

just let it all out. This is especially true for individuals who have experienced deep trauma in their lives. In many cases, people have never fully expressed the depth of their emotions surrounding their trauma, and now that the floodgates are open, they're raging. For some, this can result in days, or even weeks, or more, of uncontrolled crying. It may seem debilitating at the time, but if such occurs, it is important to let yourself go through it, while also not giving in to temptations to create new narratives of self-pity or critical judgment. Feel what you feel, and allow yourself to move through it. If you do it authentically, even though it may seem like the well of sorrow and sadness will never exhaust itself, if you let it move through authentically and without judgment or interference, it will eventually reach a point of completion and conclusion. Trying to stop it prematurely will only interfere with the process. Similarly, indulging in it and wallowing in it will only allow for new egoic structures to build up around it. So just let the tears flow. Cry as much as you need to. And when you no longer need to cry and let it all out, gather yourself up, take a deep, cleansing breath, and then go about your day without attachment or judgment of the process of releasing all that's been pent up inside you.

Once there was a time

I was lost within my mind, lost within my mind

Once I used to think

I deserved to be on the brink  
But now that I have found  
Love overflowing, flowing all around

I know I can be

A force for love and reality  
It's up to each one of us

To trust in the process

Of shedding our skins

Open up to the light within  
Embrace our lives, let it begin



Leave all our fears behind

Trust in the fact that this is the time

To claim our birthright as

Children of reality, fractals of infinity

“Unbelievable” by FLJ

### **Swinging the Other Way, Post-Session:**

Somewhat similar to the issue of post-session ongoing emotional releases is the phenomenon of individuals experiencing energetic states and actions that are the opposite of what they consider their “normal” self. Of course, that “normal” self was just an egoic construct and illusion, so it wasn’t normal in any meaningful sense of the word – it was just your default setting based on the structures and patterns of your ego. But once you’ve gone through a process of transcending your ego and clearing out some of the garbage, for a time, at least, there may be a phase where you experience yourself quite differently from your previous format.

For example, it is not at all uncommon for individuals who were perpetually active busy-bodies to, post-session, find that they don’t have much energy and desire rest and relaxation more than anything else. Or, people who previously talked all the time and could never shut up suddenly don’t have anything to say. Or people who were night owls and rarely slept are now sleeping more than ever.

What’s going on here is your energetic system is trying to find a new equilibrium, and to establish that, it sometimes needs to go deep into the other end of the spectrum of your previous behaviors and energetic patterns in order to effectively find the center. So, if post-session you find yourself going through a swinging-the-other-way phase, just recognize it for what it is. It is highly unlikely that it will be a new default setting for you, and is most often a temporary phase. It will come to a resolution without you needing to do anything about it, or trying to address it or counter it.

This can be challenging. If your ego has spent years constructing you as a perpetual busy-body, and if you’ve defined your sense of personal worth based on your continual output and accomplishment, going through a phase of no output and reduced activity can be quite a challenge to move through. You’ll feel out of control. That’s good, however, because you never really were in control – you just propped up effective illusions that made you think you were. It’s important that you give yourself the time and space to go through this without

interference. Think of it as a gift. It's part of the energetic reformatting process, and for many people, these phases are necessary and ultimately beneficial.

The whole process is about learning how to authentically be how you actually are, not how you think you should be, and allowing yourself to feel what you feel, regardless of what you *think* about it. It is learning how to honor and be responsible for yourself and your immediate energetic experience. You may miss your old "normal" self, but if it isn't showing up, then you probably weren't being served authentically by that old self and those previous patterns of behavior and thought. So give yourself time to explore and experience the opposite end of the spectrum. Eventually, you'll find a new and more authentic level of balance, poise, and centeredness. And when you finally succeed in liberating yourself, you'll have found your immovable center and you'll never be thrown off balance again. How wonderful would that be?

It's all about letting go of what you think *should* be the case, and how you *think* you should be, and just relaxing into *how you actually are, and how reality truly is*.

It's about learning how to allow yourself to be a master of the real, not the imagined ideal.

### **Whiteouts:**

The 5-MeO-DMT experience is so transcendently powerful and overwhelming that it is extremely common for individuals to experience a "whiteout." The term derives from the phenomenon of experiencing everything turning into pure white light and then expanding into infinity and boundless being (as opposed to everything going dark and turning to blackness, such as in losing consciousness or falling asleep).

Since most people have no experience with full nondual experience, the ego has no reference or context for such an experience when it suddenly happens with the onrush of 5-MeO-DMT. It's like the ego is there, then there's this expansion, and then sometime later the ego comes back and now the person who just went through the experience is incapable of remembering anything in particular of what just happened or what the experience was like. There's this sense that everything turned to white light and then . . . . ???, and next, somehow, mysteriously, the ego is back and the person is once more aware.

This effect is most common with those who are experiencing 5-MeO-DMT for the first time, or even the first few times. As individuals learn how to be aware and present outside of the context of the ego, transitioning into and out of nondual absorptive states becomes smoother and less radically disjunctive. Thus

whiteouts are most common with new initiates into the experience, and tend to diminish over time. It could also be a sign that the dose was larger than needed, and next time, a smaller dose may be warranted. The ideal is to have a full nondual experience, but be able to maintain awareness all the way in, through the duration of the absorption stage, and the transition back into egoic awareness and identity.

These whiteouts can lead egos to conclude that somehow they've "missed" the experience, and some individuals become self-critical or experience disappointment when a whiteout occurs. While it can be frustrating, nothing was necessarily done "wrong" in such a situation, and with practice and focus these occurrences can be overcome. It is also the case that for many individuals, memory of the whiteout period filters back into awareness over time as memories can be triggered by events or situations that have some similarity to the nondual state encountered with the medicine. It's similar to how you may have no recall of a recent dream, but a month down the road, something happens that triggers a memory of it, and then it comes flooding back into awareness. You can trust that the real you is present and aware of everything you've ever experienced, even if your ego isn't. This is the exact reason why psychedelic medicines seem to "know" you better than you know yourself, or be aware of things of which you that you had no consciousness – it's because psychedelic medicines just enhance access to your real self that exists beyond the identifying confines of the ego-self. This is also why, when approached truthfully and honestly, you can't hide from yourself in psychedelic states of awareness: you actually do know everything about yourself – even the things of which you are not consciously aware or have forgotten.

Therefore, having a whiteout is not, in any way, a bad sign or an indication that anything was done incorrectly, or even that you "overdosed." With greater experience, these incidents should diminish. If they don't, try using a smaller dosage. The greater your self-awareness and familiarity with the fullness of yourself becomes, and the less releasing and unwinding you have to do via your ego, the smoother and easier will be the transition into and out of the ego.



## **Challenging Reactions**

Before directly addressing challenging reactions to the 5-MeO-DMT experience, some of which have already been periodically touched on in this book, it should be acknowledged that a positive experience with 5-MeO-DMT is like nothing else available to human beings. There is simply nothing that can compare to encountering yourself as God, directly, immediately, and so profoundly. Despite the difficulties and risks involved, most people who encounter 5-MeO-DMT appreciate it as the most important experience of their life, and are deeply grateful for it, regardless of whatever challenges may have arisen.

Yet, for any honest assessment, we must also recognize the dangers and challenges involved, and any discussion of 5-MeO-DMT would be incomplete without explicit mention of possible negative outcomes for individuals who dare to venture into this radical territory. As has already been stated many times, and as should be perfectly obvious by this point, 5-MeO-DMT is not a casual experience, or something for the merely curious and thrill-seeking. Furthermore, as is particularly emphasized in this book, beyond the immediate 5-MeO-DMT experience is nondual realization and liberation, which is difficult for egos to achieve – not because it is inherently difficult – in fact, it's the simplicity of it all that trips egos up the most (egos tend to complicate things). So let's just recognize that none of this is necessarily simple and easy, and though 5-MeO-DMT is a “magical” experience, it is not, in any way, a “magic bullet,” and it won't just make your problems and illusions disappear all on their own. The work outlined in this book is for dedicated individuals, and it requires real commitment to see the process through to completion and genuine liberation. To be honest, the vast majority of users will never make it all the way to full completion. A few might, however, and that's why this information is being made available. Additionally, short of full liberation, you can still make tremendous progress toward being a happier, healthier, more centered, present, and responsible being.

### **Attachment to the Experience:**

One of the dangers of working with 5-MeO-DMT, or possibly any entheogen or psychedelic compound, is that people can become attached to the experience to a

degree that they neglect their embodiment in everyday reality and choose to chase after more and more psychedelic experience. The same could be said for religious, spiritual, and transformative experiences in general, so there's nothing necessarily unique about psychedelics, in this regard – people can become attached to *anything*. In extreme cases, in comparison to default reality, the nondual experience may seem so inviting and so blissful that mentally imbalanced individuals might contemplate suicide as a means to permanently enter into the nondual state. In less extreme cases, individuals might seek out repeated and non-progressive use of 5-MeO-DMT or other psychedelics, consuming them on a regular basis without using the experience to do any of the necessary work for achieving liberation, or taking responsibility for themselves. 5-MeO-DMT can be difficult to obtain, especially in countries where it is currently illegal, and thus for many, their exposure to 5-MeO-DMT is limited to working with an underground facilitator or a visit to a psychedelic treatment center, such as in Mexico (where 5-MeO-DMT is increasingly being made available in the form of the secretions of the Sonoran Desert toad). This relative inaccessibility means that most people will only have a few exposures to 5-MeO-DMT, and while they may become attached to the experience and desire to have it more often, realistically, this isn't an option, so in essence the experience is self-regulating.

However, when individuals do manage to get a hold of a personal supply of 5-MeO-DMT outside the context of a provider or treatment facility, problems can ensue and reasonable use can be exceeded due to their attraction to the experience.

Every person is different so there are no hard and fast rules for what would be considered too much use of 5-MeO-DMT. Whereas one person might have only one experience and feel that this is sufficient for the remainder of his or her life, others will desire to repeatedly enter into the experience. For some, having a session once a week for a period of months is fruitful. For others, having three sessions over the course of a week, and then working through the effects over the following year, is equally beneficial. The main point here is that as long as the experience is progressive, and is being actively integrated into normal, daily life, then the use is reasonable. It's when people get stuck, and then get attached to their stuck state, that things become a problem, or when the medicine is used to escape, rather than ground into, reality.

Someone who uses 5-MeO-DMT to “get out” of reality and avoid human responsibilities and interactions is abusing the medicine. Responsible use should be progressive (the experiences that unfold should change over time, assist in becoming ever-more self-aware, increase personal responsibility, and lead to

clearer presence and energetic grounding). If the experiences are *not* progressive, or leading to more centered presence, then the real work is being avoided, and the experience is being used as an escape.

Always remember that the 5-MeO-DMT experience, as is true for any psychedelic experience, is an experience of *yourself*. The work is there to help you make peace with all aspects of yourself – your normal everyday life experience included. In rejecting normal life for the exalted 5-MeO-DMT state, you're just replacing one set of attachments and illusions for another, and this is not to your benefit. The ultimate goal of this work is to help you live in reality, not merge with the infinite and float away into rarified states of being – that's just disassociation and attachment.

The key in this, as in all things, is to be honest with yourself. If you suspect that you're abusing the medicine or the experience, you probably are. Use it, but respect it. Honor the truth and honor yourself.

### **Self-Aggrandizement:**

It isn't easy for the ego to process the reality that you are God. This is something that takes time, conscious effort, and continual work to really ground into your everyday sense of reality and being. Always keep in mind that to be human is to be God in a body and to have a normal, lived experience of being in the world. All the special skills and abilities that come with being God in human form are already actualized in your life, whether you know you're God or not. In other words, waking up to this reality does not come with any special skills, abilities, or even roles for you to play. While you are infinitely special, so is everyone and everything else.

This is an important reminder, for the direct encounter with the self as God can have a rebounding effect for some egos. To put it simply, some people come out of the experience with a messiah complex, thinking that *they are THE ONE*. While this is fundamentally true, what the ego is overlooking here is the truth that *so is everyone else*. Every ego wants to be special. Every ego wants to have an exceptional purpose and role to play. Every ego wants to be the most important and significant. When taken to extremes, this desire becomes narcissistic megalomania.

So let's just get it out of the way: you are not the savior of humanity. You are not the chosen one. You are not the messiah. You are not Maitreya or the Mahdi or the Christ – at least, not exclusively. *Everyone* is. Every person on this planet is fully God, and fully human. You are just one of billions and billions of embodied versions of the universal self, and all versions of the self are fundamentally equal, because all ultimate identity is identical.



Yes, you are beautiful. You are powerful. You are infinite. You are everything. But get over yourself. You still need to wipe your ass and brush your teeth and pay your bills, just like everyone else. Accepting your divinity does not translate into miracle-working, psychic powers, or walking on water and transforming water into wine. That's just mythological thinking. Life, reality, and being already are all the miracles you will ever need.

### **No, God/The Universe/the Medicine isn't "Calling" You:**

A very normal reaction to experiencing 5-MeO-DMT is the desire to spread the experience around and have as many other people experience it as possible. Almost everyone wants to share the love.

It is very common for people who have had profound and positive experiences with 5-MeO-DMT to go through something of an evangelical stage where all they want to talk about is 5-MeO-DMT and give the experience to everyone. Sometimes this can result in pressuring others to try it. Don't do it! Every person should be afforded the space and time to decide for themselves if this is something they want to experience or not. Putting pressure on others, or even suggesting that they should do it, is to attempt to influence others. Let other people make up their own minds. Share the information, but check your enthusiasm. Be ebullient and forthcoming, but not excessive.

Connected to this issue is the often-corresponding desire to become a "carrier" of the medicine and become someone who provides the experience for others. It's common for people to use decidedly dualistic language when discussing this, clearly indicating that the ego is heavily involved. When people say things like, "I was called to carry this medicine," we can easily see that they are using dualistic displacement to justify their personal choices. This should be a red flag for anyone who is looking to achieve nondual realization and liberation. It's fine for people who *want* to fashion an ego identity for themselves as a "shaman" or "medicine carrier" or "priest or priestess," however they may term it, but this is *not* nondual liberation. This is a form of ego construction. Always remember, and take responsibility for the fact, that whatever your ego thinks is on the other side of the veil of being that is "calling" you is simply *you*. No one and no thing is actually calling anyone because there is no actual duality. Thinking you are "called" by someone or something is just as egoic and delusional as thinking that prayer is actually addressed to anyone or anything other than yourself. There's no one there on the other end of the line – all of "it" is *just you*.

This kind of spiritual displacement is rampant and endemic among people who identify as being "spiritual seekers" or as following a "spiritual path." Ego. Ego.

Ego.

If you want to share the experience and the medicine with others, then do it. Don't make up bullshit stories justifying your desires and choices. YOU are FULLY responsible for yourself. Putting your desires and choices off on God or the universe or the spirits or the ancestors or whatever else your ego can project out and latch onto is a game of the ego and has zero place in genuine nondual realization and liberation. As a rule of thumb, if you're inventing stories to justify your choices, you're playing an ego game. If you're displacing justification for your choices onto something or someone else, you're playing a game. If you're doing something to create an image of yourself – even one you think is altruistic and “serving” others or the greater good – you're playing an ego game.

Liberation is about learning how to *stop playing the game and just be as you are in any given moment*. “Callings” are for egos, not liberated beings.

### **Attachment to Providers:**

A *yin* to the *yang* described above is the possibility of attachment to a medicine provider or facilitator. Because 5-MeO-DMT is the grandest, most amazing, most thoroughly profound psychedelic medicine available, people who are introduced to the medicine by a facilitator might become attached to their projections of the facilitator/provider. Here there is a real risk of developing cults of personality and of putting providers on pedestals, especially if the provider suffers from a case of being “called” as discussed in the section above.

Remember: just because someone facilitates 5-MeO-DMT sessions doesn't, in any way, mean that this person is more enlightened or liberated than anyone else. This person does not necessarily have all the answers. This person has *not* been chosen by God for a special mission to save and enlighten humanity. This person does not necessarily have any particular skills or abilities that make them qualified to do this work. They are not saints, and they are not angels. If you view them this way, then check yourself and check your uncritical enthusiasm. Facilitators of 5-MeO-DMT are people, just like everyone else.

Beware of people who claim to be shamans, or to have some special privilege or authority to facilitate 5-MeO-DMT sessions. Beware of people who claim to have some special relationship to the medicine, or to the purported “spirit” of the medicine. Beware of people who promote excessive ritual or ceremonialism, or who create special, unique roles for themselves in the context of working with groups. These are all signs that the individual is *not* personally clear, grounded, and liberated.

If you are treating your facilitator as a guru, and seeking their advice and guidance on all things related to your progress and work, then most likely you are the problem, and are excessively relying on someone else to provide you with guidance and answers. The hard truth, and also wonderful gift, of nondual realization and liberation is that no one, and nothing, can do it for you. You and only you are responsible for your liberation, and only you can do it. Getting questions answered by an “expert” won’t help you. Doing a session with the “right person” won’t do it either. Taking more medicine won’t do it. Having bigger experiences won’t do it. Attending the “right” ceremony won’t do it.

You, and only you, can do it for yourself . . . or not. Leaning heavily on gurus, sacred texts, spiritual traditions, shamans, or anyone or anything else is a sure way to insure that you will not accomplish the task of liberating yourself. If you aren’t doing the work by yourself and for yourself, it simply won’t get done.

So don’t get all gushy and woo-woo about your 5-MeO-DMT provider/facilitator. You’re just displacing responsibility and puffing up their egos while simultaneously bolstering yours as someone who is dependent on others for answers and liberation. It’s a game, and one that creates you as a loser.

### **Traumatic Experience:**

If it isn’t already abundantly clear, let’s restate again, for the record, that the 5-MeO-DMT experience is phenomenally huge and overwhelming. It is because of this that it affords a unique opportunity to experience your fundamental nature as God. However, not all egos are prepared to face this reality. It is not necessarily an easy experience, and if the prospect doesn’t in some way terrify you, then you don’t understand the magnitude of what is being discussed here.

This is not a joke or a hyperbolic overstatement and aggrandizement. Unless you’ve encountered yourself as God, *you have no idea what this statement entails or the profound and potentially challenging repercussions that might result from it.* Keep in mind that most people are very fearful before they first experience 5-MeO-DMT, and in *most cases*, even though drawn to repeat the experience, fear tends to be greater upon a return visit than it was initially, as you now know the overwhelming magnitude of what you’re getting yourself into.

Not everyone who wants to let go into the experience and submit fully to the process is able to do so. In some cases, this results in disappointment. Though it might not seem like it, letting go is a choice that must be made by the individual, and even though the medicine is profoundly powerful, it cannot ever force this choice upon you. Some people desperately want to let go, but there’s a part of

them that is deeper than this desire which tells them they're not ready, or not worthy, or incapable, for whatever reason, and the result is that their ego stays present in some form, and they come out of the experience feeling like they've missed all the grandeur they've heard so much about.

While this can be disappointing, it isn't the end of the world, and if the individual persists and has additional opportunities to work with the medicine, there's an excellent chance that they will be able to move beyond their block and open fully to the experience.

Of far greater concern is the case where an ego not only fails to let go, but makes the decision to fight with the energy of the experience out of a base survival instinct, and tries to control the experience, get away from it, or hide. These choices can result in a horrifically traumatizing experience for the individual. For those who have had the misfortune of having such an experience, they often describe it as literally experiencing hell, and are filled with the most profound fear and anxiety imaginable. The experience is pure torture and absolutely horrendous. Such experiences can have a lasting traumatic effect on individuals, which, in severe cases, might last for months, or even years after the event, and can easily qualify as post-traumatic stress disorder, or PTSD.

Short of going back into the medicine experience with the assistance of a skilled and sensitive practitioner who can actively assist with processing the energy of the experience (as will be discussed in detail below), there is no real cure for such an event, other than time and conventional therapy. The instinctive tendency when such an event occurs is to swear off the medicine and avoid entering into highly energetic experience. However, the *best option* in such a case is to jump back into the medicine, provided you have a good guide who can help you through the experience. Further traumatizing yourself on your own is never a good option. Yet, this is a clear example of "getting back on the horse" as a viable route to overcoming any initial trauma. If done correctly, the trauma can be re-encountered, processed through in a healthy way, transformed via purging and energetic releases, and grounded out. This takes willingness, trust, and difficult work, however, and most people who have been traumatized are too fearful to do the necessary work and move through the challenges it brings up.

Always remember: *the only way out is through*. There are no shortcuts, and avoiding reality only prolongs the difficulty and struggle.

People who are traumatized often make desperate attempts to heal themselves of the trauma, turning to diet, counseling, ceremony, religion, metaphysics, *etc.* This is all an attempt on the part of the ego to regain control and reassert its mastery over its experience. In most cases, the ego is overreacting and thereby making the problem worse than it might have been. Trying to "fix" something is

a sure sign that you're most likely pursuing the wrong thing and distracting yourself from the real issue or the real work.

### **Humpty Dumpty Syndrome:**

Related to the above is what we might call "Humpty Dumpty syndrome," but it is important to note that while this is often an outcome from a traumatic experience with 5-MeO-DMT, it is also a possible outcome from an intensely positive experience as well. Like the fairytale character of Humpty Dumpty, after experiencing 5-MeO-DMT, some people feel that they've been broken apart and can't get themselves back together again. Of course, from a nondual perspective, this is *precisely* the point of working with 5-MeO-DMT, in that working toward your liberation means the full deconstruction of your ego.

But not everyone who seeks out 5-MeO-DMT desires nondual liberation. Even the majority of people who say they want it, because they don't actually understand what it means, will find themselves unable to embrace and accept it when it begins to happen to them.

Nondual liberation is not an easy process to move through. It means accepting that you are not who or what you've imagined yourself to be, and spent your entire life propping up with your stories, illusions, projections, and attachments. When all this starts to break apart, your ego can overreact and desperately attempt to reassemble itself and put back on the mask of self-created illusion and delusion. Faced with such a truth, your ego will most likely fight you tooth and nail throughout the process, and will attempt to use every trick and hook available to it within your personal ego tool kit. And when it fails to reassemble in a way that it thinks it should, it will most likely freak out and get desperate.

The reality of the ego means that most people endure large amounts of self-generated bullshit in their lives, and they must expend excessive amounts of energy to prop that bullshit up and make it seem real and valid and true. Exposing the bullshit of the ego means that going back to "how things were" becomes increasingly difficult and problematic. Maybe you've been lying to yourself (actually, it's a guarantee that you have, because that's how the ego works). But now you can't take comfort in those lies in the same way you used to. The old patterns and identity no longer work for you. Relationships and behaviors that you used to find fulfilling no longer do it for you. Maybe you just don't know who you are anymore. You've lost your sense of purpose. Things

that had meaning are now worthless to you. It feels like the proverbial rug of reality has been pulled out from underneath you, and now you're just wildly free falling.

These are all actually good things, and an indication that you're getting closer to the truth of the self and universal being, but it isn't necessarily fun or easy for the ego to pass through. The ego doesn't always appreciate having all its treasured illusions ripped away from it and then reassembled in unfamiliar and unexpected ways. The ego may feel broken, or desperate, and then cling to any lifeline it can imagine to "get back together again" and "make things go back to normal."

So be warned: there is no going back.

Fortunately, sometimes all that people need to hear when suffering from a case of the Humpty Dumpties is that they are doing just fine, that this is perfectly normal, and all they need to do is trust, relax, and pay attention to how things are in any given moment, rather than putting one's energy and attention into how one thinks things should be, or how one wants things to be. Rather than attempting to help people "fix" or undo the situation, they just need reassurance that it's okay to have your previous identity broken into fragments that can't reassemble the way they once were. This is just part of the process, and a beneficial one, at that. Rather than holding onto or grasping after idealized states, just be present with reality as it is in this very moment. Focus on what you feel and experience right here, right now. That's where you'll find true freedom. Trying to fix the situation only plays into the egoic narrative that there's something wrong and there's something that *needs* to be done about it, when there isn't.

## **Mental Health Issues:**

Individuals with severe mental health issues can have their difficulties amplified by any form of psychedelic therapy, let alone nondual therapy with 5-MeO-DMT. People who already have a difficult time making distinctions between what they think or imagine and reality as it is can find that things become even more difficult after a powerful psychedelic experience. Such conditions would include manic-depression, schizophrenia, and dementia, but there are less-obvious cases as well. People who tend to displace responsibility from themselves and blame others or situations for their own victimhood show a lack of ability to take personal responsibility and a tendency to project onto others. People with complex spiritual or religious narratives about themselves and their lives and identities tend to be problematic as well. These types of egos tend to

struggle with self-realization and project outward with attachment to narrative and storytelling that displays a difficulty in telling the difference between what is imagined or desired to be true versus what is actually true. Though this may sound harsh, dealing with highly spiritual or religious people can be just as difficult as dealing with someone with mental health issues, and some people unquestionably qualify as being pathologically religious/spiritual. Both have difficulty distinguishing fact from fiction, projection from reality, and illusion from truth.

While working with psychedelics holds a real potential for overcoming such egoic tendencies and their mental fabrications and projections, it can also make the situation worse. First and foremost, psychedelics are energetic amplifiers. This is what makes them such powerful tools for identifying unconscious patterns and projections and can lead to greater personal responsibility and freedom from illusions. But, when used incorrectly or carelessly, psychedelics can also work to augment and bolster such patterns and confusions of the ego. While psychedelics can help you encounter and make peace with truth and reality, they do not demand this. They can just as easily amplify confusion and illusion.

In some cases, individuals might need to go through a period of post-psychedelic session “insanity” which can eventually resolve into personal clarity and self-responsibility. This is a very difficult passage to move through, but for some, appears to be necessary. Eventually, individuals can reach a point where suddenly all their confusion, projection, and attachment to self-generated bullshit becomes obvious. At this point, almost magically, people seem to be able to pull themselves out and can cease their delusional and obsessive behavior. But until this resolution occurs, it can be a real “dark night of the soul,” and not everyone makes it through.

### **Displacement, Projection, and Attachment:**

Something that might seem surprising is that it is always possible for people to miss the most fundamental aspect of the 5-MeO-DMT experience – the direct experience of the universal and unconditional love of God – and direct it toward specific people, objects, or ideas. This results from the inability of the ego to dissolve, and instead of experiencing the nondual nature of reality directly, it must filter the experience through polarities of self and other. While there is nothing inherently wrong with experiencing specific and directed love, it is a far cry from universal and unconditional love, and is not the full experience.

For example, consider a situation where an individual is having a 5-MeO-DMT

session and this person's lover is in the room as witness to the event. As feelings of supreme love start to well up within the individual, rather than moving into a state of pure, unconditional love with no specific object, the individual turns to his lover and starts expressing how deeply and profoundly he loves *this particular person*. This might seem benign, but it is anything but. It is purely a means through which the ego of the individual has found a way to maintain itself in the face of the nondual. By focusing on a particular individual, the ego redirects the energy of the experience from one that is potentially transcendent to one that is purely personal in nature. What's worse is that in this state the individual is not even addressing his lover – he's actually just interacting with his projection of his lover – who he thinks that person is to *him*. This is ego, through and through.

Often, such displacements are accompanied by egoic grasping and neediness. Here, the individual might grab after his lover or attempt to be near her. There might be proclamations of how much he *needs* this other person, and how his lover fulfills him. This is dependent, conditional love.

The same type of egoic involvement is present when individuals exhibit behaviors of rejection. The ego wants to distance itself from anything that it deems unpleasant, dangerous, ugly, etc., and this behavior may manifest in a psychedelic session. For example, one might feel something in the experience that is perceived negatively, and the ego tries to expel or reject the negative element. Again, this is the ego creating a sense of separation and otherness, and is not an example of resting in the nondual nature of being where nothing is either grasped at or rejected.

When an experience gets difficult for an ego, it may seek to involve others in the room in its drama. It isn't uncommon for people to start screaming, "Help me! Help me!" Or "Make it stop!", sometimes even rising up off the matt and grabbing at people nearby, almost like someone who is drowning and desperately tries to grab hold of someone or something to keep from sinking into the abyss.

One of the primary dangers of having witnesses (or inexperienced facilitators) present is that, unless they have been properly instructed, they may try and respond to the person having a session in a way that plays directly into their ego-generated projections and attachments, thereby reinforcing them, rather than passively witnessing and allowing the difficulty to dissolve on its own, or under the clear guidance and instruction from the facilitator. Playing into people's ego projections is never a valid method for helping them get beyond them and only serves to reinforce the illusory game the ego is playing.

Try imagining it this way: you're having a very difficult experience with the



medicine and become increasingly distraught. You can see other people in the room, and they all have very worried looks on their faces, and they are frantically trying to help you feel better, but nothing feels right, and you're lost. The other people there are very sincere, yet they aren't able to help you. Maybe you're even starting to see them as demons, and now you're convinced that they're only pretending to help you but are actually doing something far more nefarious. In fact, *they* must be responsible for why you feel so much fear and terror. You thought these people were your friends, but now you can see them for who they really are. The only thing left for you to do is to either destroy them, or escape, if you can. You start concocting plans for how you're going to deal with this, and you imagine the horrors and terrors that await you if you can't get away. You descend deeper and deeper into your illusions and can no longer tell the difference between what you're thinking and projecting and what really is.

Now try it this way: you're having a difficult time with the medicine and become distraught, but this time, as you look about and become aware of other people who might be present, you see that they are all calm, dispassionate, and not reacting to your freak out. They aren't trying to help you, but they're also not playing into your panic. They're just watching. They aren't doing anything to contribute to your sense of panic and terror. You might still project onto them, but they aren't doing anything to either confirm or deny your projections. Since they aren't reacting, you'll probably shift to other projections as your ego tries different self/other polarities until it finds something that seems to fit with the situation. Eventually, you come to your senses and realize that all of it was just activity within your own mind. Now you're more aware of the power of projection to distort reality than you were before, and you now have a sense of what it will take to become responsible for yourself.

Another area where one might project is when individuals mistake their internal experience for something or someone that is present at the exterior level. One of the jobs of the ego is to attempt to identify the causes of things. If someone is having a difficult time, he or she may project outward and identify the facilitator as being responsible. Though rare, when encountering difficulties clients have been known to physically attack their facilitators. Similarly, some individuals experience profound sexual feelings under the influence of 5-MeO-DMT and might attempt to have sexual interaction with the facilitator, or others present.

In all such situations, the best response by others is simply to reassure the individual that there is nothing that needs to be done, it is okay for them to feel whatever they are feeling, and that they should just observe themselves without giving into the egoic compulsion to act on the projections. Just be with things as

they are, and feel.

Sometimes, all this takes place at an internal, rather than external, level. People might "see" someone they know in the visionary state and conclude that this person is the cause of all their problems, or is the answer to all their problems. The ego is projecting and creating attachments to particular illusions. The nondual trick is to learn to see all of it as yourself.

I'll tell you a secret  
Life is a mirror and all that we see

Comes from the same source

The illusion of you - the illusion of me

The world is a playground

Filled with wonders and tragedies

It's The One Song that sings all into being

“Embracing the Endless Sky” by FLJ



# **The Human Energetic System**

From the smallest atom

To the largest galaxy

It's all one dance



Spinning to infinity

An endless fractal

Of beauty and divinity

A universal well

## Of love and pure energy

### “Pure Energy” by FLJ

Understanding the human energetic system is important for making sense of the various energetic phenomena that show up when working with 5-MeO-DMT and other psychedelic compounds, and is vitally important when engaging with psychedelics for nondual awakening and liberation.

As a human being, as an embodiment of the universal energy of reality, you are a being of energy. At the most basic level, the only thing you’ve ever experienced is energy. Thoughts, emotions, sensations, perceptions, states of consciousness – these are all forms of energy. The human body itself is an energetic construct that perceives energies of the surrounding environment, produces energy internally, and processes energy via self-expression, and through interaction with elements of the surrounding environment.

All living beings are energetic processors and expressers. In the human vehicle, the bilateral symmetry of the body is organized in such a way that the human energetic system is structured in a column format. This is the basic blueprint for animals with bilaterally symmetry, but there are others, such as radial symmetry, fractal branch symmetry, *etc.* From top to bottom, the human energetic system is organized as follows:

**Head:** This is the central processor and, via the brain, the primary seat of consciousness and thought. Connected to the brain are the primary sense organs of eyes, ears, nose, and mouth, and via the fractal nerve network, the entire body. All sense organs detect and process energetic data from the environment that is then reconstructed into a virtual reality construct in the mind, which is what we actually experience, not the outside world directly. All of this is mediated by electrical signals in the brain, which are affected by the neuro-chemical mix of molecular transmitters, which directly affect what and how we experience both our internal and external realities. Because of the sophistication of the human brain we are not only capable of complex and abstract thought, along with the creation of visions, dreams, and projections within the mind, but we also create the energetic construct of the ego, which is processed in the mind and enacted through the body via energetic patterns of thought, behavior, and expression. This is the seat of our self-awareness.

**Mouth and Throat:** At a basic level, the mouth is an energetic input-output mechanism. Via the mouth, we can consume energies that exist outside the immediate body in the form of food and drink (or psychedelic compounds), and we can also use the mouth and vocal cords for communication: the rich expression of our internal thoughts, desires, and feelings. Eating is energy intake. Expressing, vocalizing, and the use of language is energy output in the form of audible vibrations, translating internal energies into external output that can be perceived, taken in, and understood by others.

**Heart and Lungs:** The heart, in conjunction with the lungs and respiratory and circulatory systems with their fractal branch architecture, is the seat of our most basic life force and energy via the electrical firing of the heart muscle, which serves to animate the rest of the energetic vehicle. Without this basic energy generation, the vehicle cannot function. Energetically, the heart is also the seat of the emotions, which influences the production of hormones that flood the system during different emotional states. This is also where we experience love, the most basic and fundamental of all energies. Notice, also, how our emotional state is always directly expressed through our breathing and heart rate – there’s a direct energetic connection between our subjective emotional experience and the energy of the heart and lungs. When feeling love, the sensation is that the heart swells and opens. When confronted by fear, the heart races and energetically contracts.

**Abdomen and Digestive Tract:** Not only do these process physical nourishment and transform it into energy for the body, but the abdomen and digestive track also “digest” our experience of reality, which has an immediate and direct impact on how we process foods and substances in the body. When people feel fear and anxiety, they feel it in their gut, and it might lead to constipation, poor digestion, cramping, or diarrhea. It is through this system that we process energy, and in connection with the mouth, the anus and genitals, is how substances and energy gets into and out of the body. It should thus be no surprise that when working energetically with psychedelic compounds, vomiting, diarrhea and urination (or even both male and female ejaculation) are common effects of moving and releasing stuck energy in the embodied vehicle. Stuck energies need to express and ground somehow, and this is how it happens.

**Genitals:** At the base of the energetic column that is the human body and energetic vehicle is the energy of sexuality and procreation. As we all know, these parts have a “mind of their own” and have their own actions and responses,

regardless of what we think. Sexual excitement just happens, and we don't have much control over it, though we can influence it. The sexual organs generate and express sexual energy, pleasure, and desire. And, when in the throes of intense orgasm, the energy from this center completely overwhelms all the others and overtakes the entire system from top to bottom.

This is the basic format of the human energetic system. There is no need to introduce any metaphysics or esoteric symbology or ideology (such as "chakras") into this. This is structural energetics, and is not related to a "subtle" energy system, astral body, or anything of the kind. It is the basic physical and energetic architecture of the human body, and can be easily accounted for by the physicality of the system.

Unfortunately, many who are interested in psychedelics and energy have been overly-influenced by the myth of the reality of *chakras*, and these beliefs have been widely (and uncritically) adopted by people who have a distorted and culturally-appropriated view that is completely inconsistent with the original Buddhist and Hindu context in which these ideas were originally conceived and articulated. Western beliefs about chakras are rather gross distortions of the original Buddhist and Hindu concepts, and are not, in any way, useful for understanding the basic human energetic blueprint, or how energy is processed and moved in psychedelic states of being. For most, chakras are just another belief system and metaphysical ideology that needs to be overcome and transcended for any real nondual work and transformation to take place. The concepts may work fine for pseudo-philosophical and spiritual discourse taking place in your average yoga studio or in New Age shamanic and spiritual circles, but they have no relevance for genuine reality and personal awakening and transformation. They're just one more myth and illusory system among many – especially as they are conceived in the West via cultural distortion and appropriation.

For our current considerations, the important thing is that, as a collection of energetic patterns, the ego has the ability to influence, shape, structure, edit, and censor all the other functions of the human energetic system, and is why humans are so much more complicated and problematic than other forms of living beings that don't have sophisticated egos to get in there and mess with the system. The ego, the self-created character of the illusory self, can interfere with the basic functioning of all the energy centers of the human body. *This* is what is addressed in energetic therapy with psychedelics – again, not spirituality, metaphysics, or anything else. It is an energetic issue that requires an energetic response and a therapeutic approach.

At a general level, it all works like this: via the ego, people who think too much, are overly intellectual, project too much, are too attached to their ideas and concepts, who endlessly want to know why or what if or how come, or who disassociate mentally from immediate reality, are stuck in their heads. People who lie, who edit what they say, who don't express themselves honestly and directly, are stuck in their mouths/throats. People who are protective of their hearts, express love only conditionally and selectively, who fear having their hearts hurt or broken, or who don't feel love and affection, are stuck in their hearts. People who don't trust and brace with their breath are stuck in their lungs. People who are afraid, nervous, and anxious are stuck in their guts and digestive tract. People who are ashamed or unsure of their sexuality are stuck in their genitals.

All cultures, ideologies, belief systems, and individual and collective forms of identity seek to exert influence over all these energy centers, as they are all products of the ego and the illusion of the self. None of them, with perhaps the exception of Philosophical Taoism, state, "Just be yourself, naturally." All forms of identity get in the way with natural energetic functions of the human vehicle, as each one, via duality, will categorize some forms of energetic experience and expression as good, and others as bad, some as right, some as wrong, some as blessed, some as sinful. All these concepts come with forms of dualistic judgment, so that rather than experiencing things as they genuinely are the ego is always evaluating things and trying to make things appear acceptable and "right" for any given context and social grouping. Whereas other animals behave instinctively, humans are always trying to do things in ways that are acceptable and valued by others so that we may fit into our social and cultural context. But all cultures and social groupings have different values, ethics, judgments, expectations, and avenues for expression and experience. The only thing universal about the various human cultures is that they're all products of the ego, and, while there are various similarities and crossovers between them, there are also widespread differences and incompatible views, beliefs, and practices.

### **Energetic Structures of the Ego:**

At a fundamental level, the ego is a duality-creator. Using energetic patterns, it divides experience into self and other, and in doing so, makes use of dualistic distinctions both internally and externally. Via the ego, we learn to distinguish between our immediate body and the surrounding environment and objects in such a way that we can categorize and label everything into concepts. This is quite different from how other animals interact with their environment. While



animals are just responding to the energies present in their environment, we *think* things about the energies we encounter and experience, and we have associations, projections, attachments, and rejections of what we experience, and shape our thoughts and behaviors accordingly. Via our egos, our awareness of our experience makes us anything but neutral. This is because our ego divides everything dualistically into good or bad, desirable or undesirable, right and wrong, and all such judgments are made in reference to who it is we think we are. We are aware that we are experiencing, and our ego colors everything we think, perceive, and experience.

Though the ego is generated by the mind, and is a product of self-awareness, it is embodied and influences all the energetic systems and functions of the body. Via its energetic structures, it influences how we think, what we believe, what and how we speak, how we perceive and contemplate the world around us, how we interact with our own thoughts and emotions, how we express ourselves, how we act sexually, how we experience love, and how we engage the world and others. It is all-pervasive, and there is no part of our being or experience that is not influenced by the ego, with the singular exception of full nondual absorption, where the ego is not present and active. Otherwise, the ego colors and influences every aspect of our experience all the time. It is our constant and persistent companion, and it is mistaken for the self, though it is not.

All aspects of the ego are the product of individual choices. Though the development of the ego is a natural and inevitable part of being human, *how* the ego develops and what patterns are employed by it are the result of choices that individuals make for themselves throughout the process of creating a self-image and effective character for the self to play through the vehicle of the body. As we grow into self-awareness, we make choices about how to think of ourselves, how to act, how to be, how to express ourselves, what to think, etc., and in making these choices we're responding to the dualistic commitments of our immediate context of family, culture, society, religion, political beliefs, *etc.* Using others as models, we strive to create a self that will be accepted and fit into the larger communities we find ourselves in, with our immediate adult models of parents being the most influential. To put it simply, all the adults around us are playing imaginary games of self and other via their fully developed egos, and as children, we make choices for how we can play along with everyone else, and build our egos accordingly. It's a form of game playing, but it is so convincing that we are largely unaware that it's all a game, and even if we are aware of it, we can't see how to stop playing or change the game since we're too immersed in it.

## Symmetry vs. Asymmetry:

Happily, because the energetic structures of the ego are embodied, they can be easily observed in body language and personal expression. People live through these structures and they have a direct and immediate impact on how people inhabit their bodies and engage the world around them. They can also be accessed and transformed through the body as well. This is why working with psychedelics is such an effective means for dealing with the distortions and blocks generated by the ego. By changing our energetic state and experience, the facades of the ego can be exposed, released, and transformed.

Except in rare cases where individuals have trained themselves to not reveal their internal states via body language, posture, and gestures, such as high level poker players who have mastered the art of “poker face,” most people are persistently and largely unconsciously communicating the state of their ego via body language, posture, and movement. If someone is worried, happy, or angry, you can see it. If they like something, you can see it. If they don’t like something, you can see that, too. And, you can hear it in their tone of voice and choice of words. If you’re in physical contact, you can feel it in the muscle tensions in their body. Sometimes you can smell it, too. Mental and emotional events are always embodied.

The vast majority of ego-generated energy patterns tend to manifest via asymmetries in the human body. This is a natural outgrowth of the fact that the ego, while mediating our relationship between subject and object, often must use asymmetries to engage with the objects of experience, both internally and externally. It is also a result of the egoic tendency to divide thinking into dualistic categories of right and wrong, good, and bad, etc., where one side of the equation is given preference over the other.

Almost all human behavior and activity is dominated by asymmetries. There are very few activities or behaviors that humans engage in that use bilateral symmetry in the body. Because of this disproportionate activity, ego patterns are more likely to exhibit asymmetry rather than symmetry.

In contrast, when individuals open up fully to the energy of nonduality, such as during a 5-MeO-DMT experience, their bodies *always* exhibit perfect bilateral symmetry. There is *always* a mirroring between the left and right sides of the body, and there is *never* a crossing of limbs over the centerline of the body. If there is movement, as there often is, the left and right arms and hands mirror each other, as do the legs. They might meet along the centerline of the body, but they won’t cross it.

This is as clear indication that individuals who are seeking a nondual experience

via a sitting meditation posture while crossing their legs are *not* entering into full energetic embodiment of the nondual state of being, and are instead engaged in a *mental* event that is ultimately disconnected from embodied energy. While such activity may be mentally rewarding, it falls short of the full experience of being and energy, and is unlikely to result in full liberation. It is perhaps because of this limited and limiting technique of cross-legged meditation that many purportedly nondual mystical traditions tend to emphasize that liberation and enlightenment results in escape from embodied reality via *Moksha* (liberation) and/or *Nirvana* (to be extinguished), rather than recognizing that full liberation is actually about the relatively simple task of being fully present without contrivance. Practitioners of such traditions have idealized liberation as being “elsewhere” because they’re stuck in their minds and disconnected from embodied reality. It’s no wonder that practitioners of many mystical traditions are also afraid of sex, food, relationships and family, and other enjoyments of being embodied, and instead promote a disconnected “mind only” philosophy and attitude. Jainism is perhaps the clearest case in point of this form of attachment to nonattachment and disregard for physicality and embodiment. (The founder of Jainism, Mahavira, starved himself to death to reach final liberation after wandering India naked for many years, never staying in one place long to avoid family and making personal relationships and friendships.) As a general rule of thumb, asymmetrical uses of the body indicate individuals who are engaged in some form of egoic *doing* and subject-object relationship, and bilateral symmetry in the body indicates non-egoic *being*. This is not 100% always the case, but is a good guideline for working with psychedelics for the purpose of energetic therapy and nondual liberation. While asymmetry is *always* egoic, bilateral symmetry is only mostly nondual and non-egoic. In other words, exhibiting bilateral symmetry in the body is not equivalent to having a nondual energetic experience. For example, an individual might be physically resting in bilateral symmetry, but still busy and active with the ego in the mind that is not reflected in body movement or asymmetry (though it almost always is). It’s also possible for egos to attempt to “fake” nondual energetic states by mimicking bilateral symmetry. However, for the trained eye, such attempts are *always* obvious.

Nondual energetic therapy therefore places special emphasis on these energetic differences between egoic and nondual energetic states of being and acting. If you, the reader, were to take away *only one* piece of advice from this entire book, it would be this: Bilateral symmetry is *the key*. *It is the most important feature of nondual energetic therapy with psychedelics, 5-MeO-DMT or otherwise*. If you are not working with bilateral symmetry, then you are not

doing the actual work. It is just that simple. Anything other than bilateral symmetry is ego. This is a universal and consistent truth – no matter how big, how powerful, or how meaningful you take your experience to be – if you're not in symmetry, you're doing something other than the real work of nondual activation, and you are guaranteed that your ego is involved and running the show.

It's simple, but also quite amazing how difficult it is for most people. The difficulty arises because the ego is persistent, tenacious, and a perpetual busy body, always trying to understand, always trying to control, always trying to make things and experiences be what it thinks they should be, rather than simply and easily resting in the presence of how things are.

It works like this: as you prepare to take your hit of 5-MeO-DMT, start by having your body in a symmetrical position. Standing is okay, but not necessarily recommend. It's better to be seated. However, no crossed legs! You can sit on your knees (not necessarily recommended as it is more difficult to lie down from this position without having to pass through asymmetries of swinging your legs out from underneath you), or have your legs out in front, either straight or bent at the knee so that the soles of your feet are facing each other.

After you take your hit, lie back, if desired, or just sit up. If you're working on a mat or on the floor, try lying down *before* you take a hit. This is done so that after you take your hit you can trust that you can just fall back onto the mat and not worry about hitting your head or other objects that might be nearby. A natural tendency for most people is to look behind themselves as they ease themselves down onto the mat. Don't do this. This is just the ego trying to make sure everything is okay. Just let yourself fall back and trust in letting go. If you look over your shoulder and twist on your way down, you run the risk of the ego becoming totally lost and disoriented before you get to the mat, given the extremely rapid onset of 5-MeO-DMT.

Standing, sitting, or lying down, the most important thing at this point is to have a body posture and body language that says *I'm balanced, open, centered, and embracing my experience*. Generally this means having the front of the body exposed and vulnerable, arms open, hands relaxed and open, and no crossed limbs. These considerations also apply to eyesight. Always keep in mind that it is the ego that looks around, or looks away, or avoids "eye contact" with the infinite. It is very important that eyesight be fixed on the centerline of your experience. Eyes can be open or closed, can cross, can roll up or down, but they should not be moved from side to side or look away from the center. There is no need to look *at* anything; it is merely important to stay focused on the centerline.

In very deep and intense experiences, even with eyes open, you most likely will not be able to see your surroundings, or even what is directly in front of you as all “things” will dissolve into white, rainbow-refracted scintillating and moving fractal/geometric light.

When the ego is fully dissolved and no longer censoring, editing, or shaping the direct energy of being, bodies *always* move in fluid, symmetrical movements. This is another universal feature of the experience and is indicative of individuals fully embodying their energy. It is not, in any way, purely passive or static, as is taught in meditation traditions that emphasize sitting perfectly still. This is just mental, and not a fully embodied event. The energetic embodiment of the energy of nonduality is active and flowing. But it is not the embodiment of any particular form of doing. It is the embodiment of pure and expressive being, and as such, has no real purpose, object, or aim. It is not, in any way, directed by the individual experiencing it. It is just something that happens spontaneously and without any conscious thought or effort on the part of the one experiencing it. And, in fact, in most instances there is no one there to experience it, as it is a fully absorptive state of being. Upon return of the ego, individuals may have some recollection of having engaged in movements, but will not have a clear idea of what these movements were, or what they looked like. In many cases, the transition back into the ego is obvious when these movements are taking place as they are highly likely to either suddenly shift into asymmetrical movements that clearly communicate the sense that the person is *doing* something, namely, moving, or alternatively, the person suddenly stops the movement and looks puzzlingly at their hands with a look of wonder and confusion on their face that communicates, “What’s going on here? What was I just doing?”

Even if not moving and engaging in these spontaneous symmetrical movements, individuals who are resting in symmetry and not active can still be easily observed when they transition back into egoic awareness. They’re lying there, not doing anything, perfectly still, hardly breathing, but then their ego comes back and they look around, or their head tilts to the side, or they move one arm, hand, foot, or leg, and often let out a sigh, take a deep breath, or clear their throat. Hello ego! You’re back! And now you’ve gone from being to doing!

The ego can’t help itself. It *always has to do something*.

Many people, at least initially, are so wound up by their egos that even resting in bilateral symmetry for more than a few seconds is virtually impossible. With work, as the ego continues to relax and unwind, this inability can be overcome. For some people it can resolve with just one or two sessions with the medicine. For others, it might take many sessions and continual reminders to relax, rest, trust, and do nothing before they can allow themselves to rest in symmetry and

feel their experience without the egoic need to do and be active. If progress is not being made toward this resting in bilateral symmetry, then whatever it is one is doing, it is not working toward nondual realization and liberation. Something else entirely is going on.

Asymmetrical, reactive egoic states vary tremendously in their appearance and manifestation. Some people try desperately to rest in symmetry, but can't stop squirming or adjusting themselves. Other people rest relatively well, but exhibit minor asymmetries, such as a sideways glance, or tilt of the head. Some stay symmetrical but clench up their hands, bracing into the experience rather than relaxing and opening up. Others curl up into a protective fetal position. Some flop around like a fish out of water. Other people continually roll from one side to the other, repeatedly back and forth.

Other people, rather than rest and let go into the energy, try to co-opt it for their own egoic purposes. Some people get up and dance around, or waive their limbs about wildly and asymmetrically. Some people who think they know how to work the energy put their hands in asymmetrical positions and mudras as they attempt to channel it into some private purpose or goal, thinking that they're accomplishing something other than appeasing the need of their ego to feel like it's in control and knows what its doing.

And still others flip flop back and forth between nondual absorption and being and egoic activity and doing. One moment, they're in symmetry and relaxed in the flow, and the next they're in asymmetry doing something, and then back in symmetry, and then back in asymmetry. It's always possible for the ego to come and go, come and go.

As a general rule of thumb (which applies to any situation, not just working with psychedelic medicines): when in doubt, do nothing. If you find yourself in an asymmetrical position and suddenly become aware that you're doing something, go back into symmetry and rest and do nothing. Consider a relaxed and open symmetrical body posture to be a neutral position. When challenged or distracted, bring yourself back to neutral. Open up and relax your body and your breath. Stop whatever you're doing, and relax and feel. Stop trying to do or accomplish anything. Give yourself permission to rest in simply being. "Doing" is not required for this work.

Not only is bilateral symmetry important for entering into the 5-MeO-DMT experience, but also for exiting, as well. The tendency of most people, once the peak has passed and the ego is beginning to reform, is to immediately start engaging with reality through the structures of the ego. Rather than just resting in the energy, they start talking, they start doing, they adjust their position, they wipe their noses, they clean up their vomit, they put their clothes back on, they

adjust the blankets covering them, they reach for a glass of water, they do just about anything other than continue to feel themselves and relax. To get the most out of the session, use bilaterally symmetry all the way through, from beginning to end.

The more you rest in symmetry, the easier it will be for you to observe and become aware of all the many and varied ways your ego manipulates your energy into asymmetry and egoic activity. There is a deep opportunity for self-observation here, and you'll miss it if you just jump back into reasserting egoic structures and patterns of behavior and embodiment.

All of the above behaviors are now easily observable via videos posted to YouTube and other online video outlets that feature individuals experiencing 5-MeO-DMT. Now that you know the difference between nondual symmetry and egoic asymmetry, take a look. The differences should be *obvious*.

Because the ego regularly interferes with unimpeded energy flow in the body, it creates blocks and knots within the human energetic system. The easiest way for these blocks to release and for the overall system to rest is by keeping the body symmetrical and open. These knots and blocks can reside anywhere along the central line of the body, from genitals to the top of the head. Resting in symmetry allows the blocks to work themselves out on their own, and also makes them more easily accessible to energetic practitioners facilitating the medicine session, as will be discussed in greater detail.

Engaging in asymmetry is one of the ways we learn to “work around” our energetic blocks and makes it possible for us to avoid or ignore them. Resting in symmetry tends to aggravate these blocks, which is why it is so difficult for so many people to rest in symmetry when highly energetically charged. Energy is attempting to move through the body in a way that is balanced and centered, but the tendencies of the ego keep pulling the energy flow into imbalance. Encountering the blocks and knots can be physically painful, emotionally turbulent, and mentally challenging. In most cases, the ego does not want to face these difficulties and will desperately attempt to draw your attention elsewhere or otherwise distract you through convincing you to engage in some other activity. However, when you relax into the process, and accept the presence of challenging and uncomfortable energies, you make it possible for them to sort out and release. You'll feel profoundly better in the end, but the process is not necessarily easy or pleasant to pass through.

Furthermore, the more you relax into yourself and learn to trust your natural and authentic energy and to process it honestly, the more present, honest, loving, and trusting you'll find yourself to be in everyday life and interaction, and the more likely you'll be to allow your full energy to manifest outside of the context of

working with entheogenic medicines. In other words, spontaneous symmetrical movements and deep levels of energetic experience and awareness can break into ordinary states of consciousness and being. It can be a bit uncanny, and the ego is likely to react, but you might be sitting in a hot tub, just relaxing, and suddenly your arms and legs start moving in fluid bilaterally symmetrical gestures, seemingly completely beyond your control. If this occurs, just stay relaxed, feel yourself, and see what happens. You'll probably also experience a deep shift in consciousness.

One of the good things about energy is that no energy is ever permanent. Energy is always shifting, transforming, flowing. Energy works in waves, so there's a come on, peak, and then a washing out, whether it be a thought pattern, emotion, or psychedelic experience. Fighting with it always prolongs and complicates it. Your ultimate task is just to stay relaxed, present, open, and flowing, just like energy (you are energy, if you haven't figured that out yet).

Ultimately, liberation is here equated with the ability to go with the energetic flow of reality as experienced through the matrix of your personal being in a capacity that is unimpeded by the ego. Working with 5-MeO-DMT or any other entheogen is a form of energetic clearing and retraining of your experience of being. Becoming aware of the energetic distortions and holdings of the ego is the first step to being able to consciously choose reality rather than the imaginings and patterns of the confused ego. *This is all a process of learning how to simply be yourself without any egoic tendencies getting in your own way and keeping you in a self-imposed prison of being.*

There are things that can be done outside of the context of a psychedelic session to help get you more attuned to authentic vs. egoic energy. One is to always practice honesty, both internally with yourself, and externally with others. Both have their own unique challenges. Internally, there's an excellent chance that you've committed yourself to believing a wide variety of things that you do not actually know to be true. If you're religious or spiritual, this is almost a guarantee. By definition, having "faith" means to believe something to be true for which there is no direct evidence. Also consider that virtually everything you think about yourself, let alone God, the cosmos, and reality, is based on an illusion. There are all kinds of untrue narratives running around in your mind, but you proceed as though they're all true. If you're honest with yourself, you'll admit this. It takes practice, but you can begin to be more honest with yourself and stop being so devoted to the stories and illusions you create within your mind and your belief system.

Similarly, be honest with other people. Say what you really think and feel. Socially, most of the time we're all conditioned to do the exact opposite. We're



taught to be polite and nice, to not make waves, to take the easier route of white lies and half-truths to ease the process of social interaction and maintain the carefully manicured illusions of culture, religion, politics, and society. It's a radical act, but you can just start to be direct, honest, and open. Say what you mean and mean what you say. If you're committed to being true to yourself, you'll be willing to endure the social repercussions of being honest. In the long run, it will make you healthier and happier, and make any form of energetic therapy easier as you will be more in alignment with the true energy of reality rather than illusory egoic constructs.

Furthermore, you can practice being symmetrical in your body as both a form of exercise as well as a technique for facing and managing difficult or challenging situations. For exercise, you can practice sitting, lying down, or standing, and in fact, variety is good. Just spend a little bit of time each day letting your limbs and body move in fluid, mirrored symmetry. Imagine that you're in water and you're trying to move your limbs with the least amount of resistance, generating the least turbulence. Even better, you can go to a swimming pool and practice these movements in the water with the same goal in mind – find the path of least resistance and “cut” through the water with your limbs.

As for challenging situations, the natural tendency is for the body to react and become asymmetrical. When challenged mentally or emotionally, try going into a neutral position, observe your breath and body posture, and stay calm, relaxed, and symmetrically open. This will most likely be interpreted by others as you being confident and authoritative. Always remember that everything that's going on inside you is always communicated by your body language, posture, and movements.

Really, you can treat all of reality as one ongoing psychedelic experience, because it is. It's just one that's running on the tryptamine serotonin rather than the more traditionally psychedelic tryptamines of DMT and 5-MeO-DMT (which are also naturally produced in the body). Everything that's been written here about working with psychedelics can also be applied to everyday “normal” activity and experience. The only real difference is that the psychedelic state is one of amplified energetic experience, but otherwise, it's all part of the same continuum of embodied being.

Some say it's a mystery; the human being  
Your energetic system runs on tryptamines

## **5-MeO and DMT**

Molecules of insight and reality

When you let go and embrace the One

Your fears fall away

A new life has begun

“Down the Wormhole” by FLJ



## Thinking Clearly

In this chapter, we will address some issues related to thinking clearly, and loosening some of the potential attachments that you might have in your mind. Remember that full nondual liberation includes liberation from all forms of attachment, including thoughts, belief systems, self-concepts, and various forms of conditionality. Finding your inner clarity is a challenging process, for the ego throws so many obstacles in your way. Being liberated means knowing how to balance your personal embodied experience with the reality of universal being and taking responsibility for yourself, your actions, and reactions. What is presented here is a short inventory of places where people get tripped up by their thoughts and beliefs while undergoing this process.

### **Liberation Through Unknowing:**

Though psychedelics are great for thinking about things and exploring issues intellectually, such uses are not a necessary ingredient for nondual energy work with psychedelics. This is because the nondual state cannot be understood rationally or conceptually, so all such attempts to “make sense” of the experience, especially as it is unfolding, are doomed to failure. Trying to understand the full 5-MeO-DMT experience *as it is happening* is a fool’s errand. And even post-session, spending too much time trying to understand or conceptualize it is often a waste of time, and can be a distraction from the true value of the work, which is direct energetic experience and processing.

You do not need to understand something to receive benefit from it. The ego likes to think it understands things so it can feel like it is in control and is its own master. That’s just the ego being the ego. When under the influence of 5-MeO-DMT, the ego will be confounded because the full experience reveals the fundamental paradox of being: you are both God, the unitary being that is all of reality, and *also* a particular human embodiment of this being, right here, in this life, in this body, and of this particular perspective. Trying to wrap your mind around this is not possible. It’s confounding, and that’s okay.

Always remember that it is strictly your ego that *wants to know*. The ego wants to identify and classify everything and put reality and experience into neat conceptual boxes, thereby providing the illusion of understanding and control.

Some people respond to their nondual experience by turning to religion and esoteric metaphysics and symbolism in an attempt to find relevant boxes and categories for their experience. This is a form of grasping on the part of the ego. It can be amusing, but you can actually see people getting stuck in their heads when confronted by the full energy of nonduality. For some, this manifests as the body being still and inert while the head wildly thrashes about. For others, they twist around a point located in their forehead as their mind struggles to understand what it is going through. These are very clear cases of the energetic results of over-thinking and holding on too tightly to the mind and its conceptual apparatuses.

Many people approach psychedelic experience as some kind of metaphysical retrieval process and place a great deal of emphasis and value on the concept of “bringing something back” from the session in terms of insights, revelations, and new understandings. Some even disparage the use of DMT and 5-MeO-DMT as being too powerful and too brief to effectively accomplish this valued task. Needless to say, such a view completely and thoroughly misses the point of nondual energy therapy. There is nothing to “bring back” because there isn’t anywhere to go, and there’s nothing to be understood. The only relevant revelation is that you are God, and this isn’t something that can be understood, though it can be experienced, and the experience itself has infinite value as it helps you learn how to relax into your genuine nature and be yourself without attachment and illusion. This is a practice in *being, not doing*. Attempting to retrieve some kind of esoteric information is just a ploy and technique of the ego.

Via religious, spiritual, and metaphysical approaches to entheogens, many people are seduced by rampant and persistent ego-generated storytelling. Many people think that when they take psychedelics that they’re doing something shamanic, or healing the world, or guiding lost spirits into the light, or helping the collective consciousness to evolve, or healing ancestral wounds, or finding resolution between the archetypal masculine and feminine, or manifesting future events via prayer and ceremony and energetic manipulation. The variety of stories and imaginings are endless, because the creative imagination of God is endless and infinite. It is all just a play of the self, however, and is a manifestation of the ego, which needs to think that it is not only doing something, but doing something special, something important, something vital to life and humanity and the world or whatever. And it can all be very convincing! That doesn’t make it “real,” however, and when you learn how to recognize yourself in the vast and deep play of the divine mind, then you can learn how to let go of the need to create story and make meaning of your experience. It is all

just the active and dynamic play of the mind and ego, separating experience into self and other, and overlaying a narrative that is satisfying and gratifying to the ego.

Somewhat unfortunately, this advice goes against the grain of contemporary spirituality as practiced and experienced in the modern West where ego-based storytelling and meaning-making is ubiquitous, and often equated with “waking up” and “becoming conscious.” People who believe in spirits and the astral are depicted as being more enlightened and more authentically aware than those who don’t. Workshops abound that promote exploring your story and getting to know your spirit guides, power animals, ancestor spirits, past lives, karma, dharma, ascended masters, astrology, personality types, family constellations, prophecies, cosmic alignments, *etc.* So many of us desperately want everything to mean *something*, and provide insight into who we are and how we should be. It’s ego on overdrive, and it isn’t, in any way, helpful for reaching nondual liberation and enlightenment.

Let go of your need to understand and make meaning and you’ll go deeper, have a richer and more meaningful experience, and emerge from the session with a greater sense of presence and clarity.

### **Beyond the Body:**

It is quite common, especially where very powerful psychedelic experiences are concerned, for people to use the language of having an “out-of-body” experience, and this is a common descriptor that people use when discussing their 5-MeO-DMT experiences in particular. In shamanic discourse, the concept of the shaman's spirit or soul leaving the body and traveling to the “spirit” world is a common theme, and is understood by many to be literal, at least in some sense.

The trouble with such use of language is that it inherently implies that there is some form of “you” that can leave your body and travel elsewhere and experience different realities. This “you” is taken to be one's spirit, or soul, or astral body. Notice that such language employs a form of naive duality - it assumes that “you” are different from both your body and the things you experience and the environments you find yourself within. In other words, this is a statement that might be made by an ego-self, but not the nondual-self. It confuses a perspective with identity.

Using a nondual framework, it would be more accurate to state that such experiences are “beyond the body,” but not “out-of-body.” For example, when consumed by the energetic rush of 5-MeO-DMT, you will feel that the

boundaries of your physical body are dissolving and you no longer identify with these relative limits. It is not the case that "you" are going anywhere, or leaving your body – you're just no longer limiting your identification to the confines of the body and instead are perceiving and experiencing yourself on a more direct energetic level. And of course, all of this experience is being directly mediated through the body, so any concept that "you" are "out" of the body is fully illusory. Your experience is still taking place within your body, but your attention and awareness have shifted so you may no longer be immediately aware of your body. Everything that you're feeling and experiencing is still taking place in the body, however – if it weren't, you'd be dead, and then there'd be no “you” there anyway. *All experience is embodied experience. No one has ever had a non-embodied experience. Period.*

The energetic nature of the mind means that it is possible to experience fully articulated virtual realities and environments in visionary/mental space. We do this every night when we dream. Our perspectives may *seem* to be elsewhere, but these are not objective spaces. They are mental constructs, and though convincing, are merely sophisticated illusions.

The same holds true for psychedelic states of consciousness and experience. "You" are always right here, right now, whether you are able to perceive yourself as such or not. There is no part of "you" that leaves your body in the 5-MeO-DMT experience – you just expand your sense of identity to infinite levels in the full nondual experience. The seeming movement through energetically projected realities is not the same as moving through physical or metaphysical space. And in all cases, the experience itself is always reflected in body postures, movements, gestures, and reactions, even if it subjectively experienced as happening "elsewhere." For example, individuals might be hallucinating that they are in hell and subject to the tortures and torments of demons, with earthly reality left far behind, but this experience will be observable in their body language, facial expressions, movements, *etc.* It is still very much a physically embodied experience.

So there really isn't any such thing as an “out-of-body” experience. This is just a perspective-dependent description, but not any kind of actual reality or metaphysical truth. Without the physical substrate of a body to house and hold together an individual perspective, there is no sense of individual identity or perspective.

### **Loving Yourself – *All of Yourself*:**

I've held myself down for far too long



Afraid of what I'd say if I sang my own song  
Doubting I could be true to the words in my heart  
Finding the courage at last to simply start  
Learning to love myself is the challenge of my life  
Healing all of the wounds I've tried to hide  
Letting go of the critic in my mind  
Releasing all of the energies I've tried to bind

The time has come to open my wings  
Leap from the edge and forget everything  
Soar high above the earth far below

Embracing the endless sky My feathers are light and my wings are strong With  
the breath of love I am carried along To find my true place and to sing my song

“Embracing the Endless Sky” by FLJ

In the beginning, middle, and end, this work is really all about learning to love and trust yourself. It may sound simple, but for most people, it isn't. This is because the ego places conditions on everything and sorts experience and identity into good and bad, right and wrong, acceptable and unacceptable. While this serves a useful social function, and creates situations of shared values, meanings, and expectations for behavior, it also establishes an inner critic and judge that are most likely continually on your case. The long and the short of it is that you've learned to love yourself, as well as everyone and everything else (which, ultimately, is also you), conditionally.

The reality is that God is everyone and everything and there is nothing that exists that is not God, and since that includes you, that means that you are everything. *Only* by unconditionally loving everything can you truly love yourself. And only by truly loving yourself can you be free to be yourself, however you are, and no matter what the circumstances may be.

No one, and nothing, owes you love, and your love for yourself is not dependent on anyone or anything other than yourself. Only you are responsible for loving yourself, and loving yourself is not dependent on anything other than your willingness to do so.

Your ability, or lack of ability, to love yourself fully and unconditionally is the very root of your ego. It is the basic question to which the ego is the answer. Way back when you were a small child, as your budding ego started to produce self-consciousness and awareness within you, you started to make decisions about who and how you should be in order to receive and experience the love and acceptance you desire as an embodied being. All other aspects of your ego were built around this core issue, for how you approached the question determined how you went about creating the character of yourself. Your means and methods of interacting with the world and others continually reaffirm this basic judgment about yourself and your worth in regards to receiving and experiencing unconditional love.

What all children learn, and quite quickly, is that love is not given out by egos unconditionally. All the other egos in their environment, even if proclaiming and preaching unconditional love, are in fact engaged in practicing conditional love. *These people* are worthy of loving, but *these other people* deserve hate and

condemnation. *These activities and ways of being* are acceptable, but *these other ones* are not. Because of this reality, the budding ego tries to build defenses and “proper” patterns of thought and behavior, which may or may not coincide with natural energies and tendencies within the young person. For example, someone who is naturally drawn to homosexuality might be born in a conservative religious family where it is taught that “God hates fags,” or your society tells you that you’re a deviant and mentally deranged. Or maybe you’ve got hippie parents and they raise you to think that everything “natural” and “organic” is good, and that corporations are evil and money is bad. Really, the possibilities are endless. The practical result is that no one is brought up to look at everything as a direct expression of God that is united in infinite, unconditional love.

Here, reality itself seems to be working against us. How can anyone with a good conscience proclaim to “love” disease, warfare, environmental destruction, political manipulation, genocide, slavery, racism, xenophobia, and all the rest of the ills afflicting modern society and human beings, let alone all the other life forms with whom we share this world? It seems that righteous indignation and rejection is morally required and demanded of us to be decent human beings. How could anyone with a heart and compassion *not* be outraged at the state of the world? If you’re not part of the solution, you’re part of the problem, after all. If you’re not a vegan, you’re a heartless murderer. If you’re not recycling, you’re destroying the earth. If you’re not feeding your children farm-fresh organic gluten-free foods, you’re poisoning them.

There are just soooooo many ways we can mess with ourselves and attach our identity to ideas of right and wrong, good and bad. Everything seems to conspire to inspire us to put conditions on ourselves and where we should or should not direct love and acceptance. It happens at both the internal and external levels and is all-pervasive. We spend great amounts of energy trying to “do the right thing” and “be the right way” and align ourselves with what we believe is right and good and true and required of us by our family, culture, religion, politics, *etc.*

The *only* way out of this egoic mess is to learn to love *everything*, starting and ending with yourself – both your immediate individuated self, and your universal and infinite self. Everything that exists within reality, everything you think is good, everything you think is awful, everything you think is beautiful, everything you think is ugly and disgusting, everything you think you need to draw toward you, everything you think you need to reject, everything you think you need to accept, and everything you think you need to fix, is just yourself. All of it, without exception, is just God doing its reality thing. Nothing is more sacred than anything else. Nothing is more valuable than anything else. Nothing is more God or holy than anything else. Everything is profoundly equal, for

everything is God.

Even murder.

Even genocide.

Even complete environmental destruction or total war and nuclear fallout and radiation.

The only realistic way to love yourself and love God is to love everything.

There are no exceptions.

The difficulty is that, via the ego, we have all become attached to conditions and desires, and when we, or others, violate those attachments and desires, we have personal difficulty loving, and might even think it is required of us – it is our duty and responsibility – to embody and act out our displeasure. This creates internal struggle, dissociation, and rejection, and goes against the natural energy of our hearts.

Your personal heart is God's heart, and God's heart does not love conditionally. God's heart does not reject anything, no matter how it looks to a human being, or how much personal suffering and discomfort it may give rise to. Every winner is God. Every loser is God. Every victim is God. Every triumph is God. Every disaster is God. There is only *one* actor playing all the parts simultaneously, and they are all equally deserving of experiencing and receiving unconditional love. God does not judge or hate or reject *any* part of itself.

*All things are good in God.*

This is the natural and genuine energy of your personal heart. You've learned how to hate and reject and put conditions on reality and yourself, but this is *all* a product of the ego. The deeper you go into your own heart, the more you realize that, in truth, you actually do love everyone and everything. You don't even have to try to do it – you just do! Via your ego, you've only been pretending not to love everything unconditionally. Through the illusion of separation, you've filled your experience with categories of things and experiences, and some of them you personally like, and others you don't, and you've let yourself love according to the conditions that you value. You've used hate to build your identity, your walls, your prison of the illusory self.

The result is that if you hate *anything* or *anyone*, you hate yourself. You hate God.

Only by loving freely, unconditionally, and universally can you live with an open and unprotected heart, and live in the full reality of yourself as both God and as an individual human being. There is no other way. Universal love and acceptance is the *only* path to full liberation.

You've held your love hostage, however, through the prison of your ego. Only you can give yourself permission to set it free and live in reality. You caged it,

you built the walls of protection, you set up the conditions, and only you can undo the hard work you've done.

Above all other things, *this* is what nondual psychedelic therapy is about: it is a therapy to help you learn how to love yourself without limits and conditions.

*This* is what the process of becoming energetically clear, present and free is all about.

Hate requires vast amounts of energy to maintain. It is something that needs to be fed by ongoing narratives of victimhood and identity. Love, on the other hand, requires no energy at all, because it is the very energy of reality itself. Love requires nothing. Hate requires continual feeding and fueling.

An open and unguarded heart is the natural result of relaxing into trust.

### **Personal Preferences vs. Universal Love:**

Living with an open, unguarded, unconditionally loving heart that celebrates the beauty, divinity, and wonder of all of reality does not mean that you cannot also live with personal preferences. It just means that you need to take responsibility for such, and not confuse them with any absolute state of being.

As an individual embodiment of the one universal being, you have every right to have personal preferences, likes, and dislikes. Though sometimes degraded as “attachments” by spiritual thinkers, having personal preferences is not, in any way, an inherent problem for living a nondual-awakened life. Loving everyone and everything is very different from personally liking everyone and everything. Unconditional love is a state of the heart. Personal likes and dislikes are products of your personal experiences and values. As an embodied being, some things will give you enjoyment, and others won't. Some people will be more pleasant to be around than others. Some events will inspire ecstasy, others horror. It's all part of the package of embodied being. Some of it is great. Other parts, no so great.

Problems arise when personal likes and dislikes are conflated into universal absolutes, or projected out as the laws and commandments of God (as in Judaism, Christianity, and Islam), or some form of impersonal universal law, such as *karma* and *dharma* (as in Hinduism and Buddhism). Religious doctrine and dogma try to shape personal likes and dislikes by convincing individuals that these choices and preferences *should be in conformity with some form of absolutism*. Most forms of spirituality are guilty of this conflation.

None of it is really helpful for learning how to find balance between unconditional love and personal preference, and in fact, is mostly highly damaging, given that it plays into the narratives and illusions of the ego.

If you don't like something, it doesn't mean anything more than that. Your

preferences are *not* supported by any kind of valid divine decree or metaphysical law. This kind of conflation and confusion *is* what produces ego-attachment, because it plays directly into identities of being *right, good, righteous, free from sin*, and even *enlightened*.

You may prefer heterosexual relationships, but that doesn't mean that there's anything wrong at a cosmic level with homosexual relationships. You may personally prefer veganism, but that doesn't mean that there's anything inherently wrong with eating meat, or that the practice is less spiritual or enlightened. You may like drinking coffee, but that doesn't mean there's anything wrong with tea drinkers.

These are all personal preferences and choices, and everyone is free to make these choices for him or herself.

The same holds true for *all* ethical and moral systems. They are *all* constructs, and none are absolute. None are sanctioned or dictated by God. Always remember that God is everyone and everything. There is nothing that exists that is not God actively doing its thing, including all the experiences of your life. The good, the bad, the beautiful, the ugly, the wonderful, the horrific – it's all God. How you navigate your personal preferences, likes, dislikes, and desires as you move through the experience of your life is completely up to you. These are your choices, and your responsibility.

*Getting clear on all this is liberating.* You let go of the need to render your choices as absolute or somehow validated by your religious and spiritual beliefs, and you live your life the way you want, understanding that there are social and personal consequences for some of your choices. You accept this because living true to yourself is your highest value, stemming from your own self-love and respect for your personal embodiment of the one universal being.

This is what genuine personal responsibility is: knowing that you, and you alone, are responsible for yourself and your choices. It is true freedom.

### **Letting Go of the Need for Control:**

A corollary to this is letting go of the need to control yourself, others, and events. The only thing that you have any real control over is your ability to live in clarity and presence, or live in confusion, illusion, and projection. Clarity and presence are achieved by relaxing, trusting, and letting go, not through any specific means or programs of behavior and attitude. When relaxed and present, you are free to go with the energy of reality as it presents itself and reasonably exert your personal preferences along the way. There is no attempt to control others, situations, or outcomes. By letting yourself be free, you let everyone and everything else be free as well, because in fact, it's all you and there is no other.

This is just as true in a medicine session as it is in any other experience of being. The more you are trying to control anything, your personal self included, the more you are operating from your ego and your personal illusions and attachments. The more you trust, let go, and just be, the more you are operating from genuine reality and authentic energy.

Effectively doing this through the structures of a confused ego is not realistically possible. Living in such a way, with a relaxed and open and trusting heart, is the product of having done the work described in this book. It cannot be faked. It cannot be practiced. It cannot be learned through any conventional methods. It is the result of undergoing the necessary energetic therapy to free yourself from the confusions of your ego and liberate yourself from the self-imposed prison of the illusory self. Then, and only then, can you simply be yourself, and be present with the ongoing unfolding of being that is reality, with no agenda, no attachments, no need to play favorites or confuse your personal desires with anything grander or more meaningful. You're free to love, desire, and do what you want.

You are God in a body.

It's time to start acting like it.

This is exactly where I want to be Surrounded by those I love and who love me

Nothing to prove, no one to please You be you, and I'll be me

Accepting things as they are Like the crescent moon or a shooting star Even if I  
could, I wouldn't change a thing It's perfect right here like the breath of Spring

To be right here beside you  
There's nothing else we need to do  
To feel your breath and your skin  
This is the life we're living in



Falling into your arms again Trusting that I'll be safe when I open my heart fully to you There's no holding back this time, it's true

“Beside You” by FLJ

### **Religion and Spirituality:**

As is hopefully clear by now, if you're still wondering which religion or spiritual practice you should follow to best assist yourself on your journey to freeing and loving yourself fully and without conditions, the answer is obvious: none.

While there are *some* religious and spiritual practices and concepts that *may* be relevant for genuine nondual liberation and being, there are no perfect fits. They *all* suffer from deficiencies due to ego projection and attachment. There is no such thing as a “right” religion or spiritual tradition. Overtly dualistic religions are obviously way off the mark of reality – religions that promote belief in some kind of fundamental divide between God and humans or God and reality (the majority of Judaism, Christianity, and Islam falls into this category), but even supposedly nondual traditions such as some forms of Hinduism and Buddhism are still lacking in clarity and are not free from ego-projection, mainly because of their beliefs in *individual reincarnation*, *karma*, and *dharma*.

“Shamanism” isn't any better, with its insistence on the reality of spirits, entities, and spiritual realms and other forms of dualistic *otherness*. Lots of ego going on there, especially as “neo-shamanism” is often played out in contemporary Western cultures where beliefs, symbols, practices, and identities are appropriated and adopted from other traditional cultures.

At best, different religions and spiritualities may contain select teachings and practices that are valid and genuine for nondual enlightenment and liberation, but they're all infected with ego confusion, beliefs, doctrines, and individual and collective forms of identity and ego. Meditation programs can be great, for example, as they can help you learn how to be present and less victimized by your thoughts and reactions, but if they're also indoctrinating you into beliefs about reincarnation and karma, they're deluding you and giving you more fuel for your ego illusions. Similarly, psychedelic shamanism may provide a good context for energetically working on yourself with powerful psychedelic medicines, but as soon as ritual and spirits and prayer get in there, you're being lead astray from genuine nonduality and instead engaging in high-level ego projection and identity confusion.

If it helps, think of it this way: imagine that God were a human being. What form of religion or spirituality would this God-human participate in or feel

drawn toward? None! What use would God have for religion or spirituality? Religion and spirituality are just for egos.

The thing is, *you are that God-human*. This is who you truly are. It's what you've always been, and what you'll always be, no matter how confused or lost you are. Because this is you, you have no real need for religion or spirituality. That's why the process, techniques, and experiences outlined in this book are described as a form of therapy, and not as a religion or spiritual practice. If you ever do successfully liberate yourself from your self-created prison, you'll find that this is an obvious truth and there will be no need or desire to associate or identify with any religion or spirituality. It will be obvious that these are just things for egos to do, and don't have any real role to play for liberated individuals. Freedom from the ego means freedom from all forms of religious and spiritual identity and practice.

*Simply being requires no religious belief and no spiritual practice whatsoever.*

### **“Natural” vs. Synthetic:**

An illegitimate distinction that is often made in contemporary psychedelic spirituality and practice is the idea that there is some kind of fundamental, and significant, difference between psychedelic medicines that are deemed to be “natural” vs. those that are synthetic, or lab-made (sometimes even referred to as being “un-natural”). This is purely an ego-generated distinction and has no place whatsoever in genuine nondual therapy and liberation (and is an example of the conflation of personal preference with some kind of universal or metaphysical absolute).

The argument generally goes something like this: “natural” psychedelics have some kind of “spirit” or “consciousness” that resides within them because they come from a living source, and that's what is missing from a molecule that was made in a lab.

This is total nonsense. *Everything* that exists is equally God, since God is all of reality, lab-made molecules included, and since God is everything, *nothing* has an individual “spirit” or “consciousness.” See how simple it is? This is what nonduality means. *There is no real separation and all distinctions are just relative constructs and mental/egoic attachments.*

People become attached to the natural/synthetic divide because this division feeds their egos – and it's almost always on the side of “natural” that people want to construct their identities as it makes them feel superior or more authentic. This viewpoint is demonstrated in online discussion forums where individuals make claims that 5-MeO-DMT originating from the secretions of the Sonoran Desert toad is somehow superior to working with lab-made 5-MeO-

DMT. There are clear expressions of superiority, self-righteousness, and debasement and degrading of the experiences and practices of others who use “synthetic” 5-MeO-DMT. This is a clear case of ego-projection, attachment, and conflating personal preference with universal principals and ideals. It’s all ego run-amok.

At times, these attitudes come with egoic reverence for the Sonoran Desert toad and its imagined “spirit” that is believed to be working through the medicine. This is religion, not reality.

*Both synthetic and “natural” forms of 5-MeO-DMT produce largely identical results and responses in individuals. There is no fundamental difference.* In fact, when working with pure molecule (as opposed to toad secretions, which is only 10-15% 5-MeO-MDT and the rest is other material that produces a distinct flavor and scent), *there is no way for anyone to tell the difference.*

So why would “natural” be better than “synthetic”? The only reason is that *people build their egos and their identities around this illusory distinction.* Egos always want to feel like they’re good and doing things the “right” way. Since there is an illusory value placed on “nature,” egos gravitate toward this distinction and want to place themselves on the “right” side of the imaginary divide. They then feel superior and more authentic, but it’s all an illusion, and one that has no valid role to play in genuine nondual liberation.

Another distinction that is often made when comparing “natural” vs. “synthetic” is the equally ego-generated belief that the “energy” of how something was produced, in some magical way, affects how it works. Here, naturally-sourced molecules are deemed to be more *pure* energetically because they come from “nature” and perhaps were harvested with “good intentions” or even “prayers.” Lab-produced molecules are categorized as being energetically impure and “contaminated” by their source, which might negatively impact the experience of the user.

Let’s say it again: *everyone and everything is equally God.* There is nothing that exists that is more God or more pure or more sacred or more holy than anything else. The *only thing* that makes such distinctions is the human ego. Period. Anyone who holds any beliefs regarding some kind of valid spiritual or metaphysical difference is confused by the ego and is not liberated into the reality of the nondual. There are no exceptions.

In doing nondual energy therapy with 5-MeO-DMT or any other psychedelic medicine (as opposed to self-identified shamanic or religious use where beliefs and values come into play), there is no significant difference between working with a molecule that has been sourced from nature or a laboratory in terms of effectiveness, experiential depth, or transformative potential. While individuals

may have personal preferences, making them out to be anything more than personal preference is ego busy at work.

Any thought that “natural” 5-MeO-DMT is in any way *better* than synthetic 5-MeO-DMT, or that anyone’s experience with synthetic 5-MeO-DMT is less valid or effective than anyone’s experience with “natural” 5-MeO-DMT is delusional and is 100% egoic in nature.



## Being a Nondual Energetic Practitioner

The chances that anyone reading this is qualified to be considered a full nondual psychedelic therapy practitioner are slim. In order to be such, you *must* have gone through all the work detailed in this book, and personally reached a point of liberation from your ego. You must both know yourself and have given yourself permission to be yourself at all times and in all situations. That's a high standard. So, this section of the book is more an example of imaginative illustration, included here to inform readers of what such a practice looks like and what it entails, but with very little expectation that anyone will be able to directly implement it. However, this book is also written with the hope that a few brave and determined individuals may, in fact, reach the point where they could qualify as a genuine practitioner, and not simply a provider.

To restate, providers are people who present the opportunity to work with and experience medicine for others. Primarily, they are there to provide a safe and conducive environment for their clients. In addition to making the medicine experience available, they are largely concerned with “holding space” during the experience, and may also provide some coaching during the experience, encouraging people to relax, trust, let go, *etc.* This can all be done neutrally, without any use of ritual, ceremony, chant, prayer, or other forms of imaginary “sacred” activity. However, many providers choose to implement such techniques, seeing it as a legitimate route to augmenting their own role in the proceedings, or perhaps as a method of appeasing the expectations of their clients. Such activities are not needed, however, and can be an area for ego attachment and projection. Any provider who makes a big deal about putting on an elaborate show of ritual and ceremony has ego attachments at play and is performing a self-created role rather than simply being present in authenticity.

As a practitioner, your primary role is to help clients directly through the energy of the experience, work with them every step along the way, and insure that they reach a point of completion within their session so that they emerge grounded in reality. While there is some coaching involved, this is minor compared to the direct energy work and processing that is required, which is the bulk of what you are there to do. Every client, in every session, will have some big form of energy processing that needs to take place, and it will vary for different clients, and even for the same client on different days. You are there to help them move through

the process of releasing stuck and distorted energy, become self-aware of ongoing ego patterns, illusions, projections, distortions, and attachments, and to assist them in making direct progress toward their own liberation and embodied presence. You are not there to “hold space.” You are there to work, and your assistance is vital and deeply intimate to your clients’ experiences.

Before starting to work with anyone, make it clear to your potential clients that you are not a medicine provider. If they are simply looking for an opportunity to experience the medicine themselves, you can inform them that this is not your role, and that they will need to find someone else. If they want to work directly on their liberation you are a good choice, but if not, they should look elsewhere for a provider. It’s as if you were a massage therapist, but someone just wanted to come over and use your mat or massage table and oils, but not have you work on them or apply your skills and instead insisted on doing everything themselves. It would be a waste of everyone’s time, and quite odd, as well.

In fact, getting a massage is a good metaphor for the medicine work, and you might note the similarity of such to your potential clients. When you go to get a massage, your job is to relax, surrender, and let the massage therapist do his or her work. It is not your job to massage yourself, or the massage therapist. The more you relax, the more you’ll get out of the massage. And, while you may have an idea of areas on which you think you need work, you can trust the massage therapist to find such places based on how you feel energetically, how you react to their touch, and what kinds of movements of energy take place during the session. And, as when getting a massage, if you encounter stuck or blocked energy, the process of breaking it up and moving it out can be painful and challenging, but your job as the one receiving the message is to relax and breathe into the pain and difficulty, and let the work proceed without reacting or interfering. The more you can do this, the more you’ll get out of the session. And, similarly, when it is all over, you’ll most likely feel worked over, and might be sore and sensitive for a few days afterwards.

You can also explain to your potential clients that there is no ritual or ceremony involved in nondual energetic therapy. You’ll probably find that some potential clients will be disturbed by this, and might want to insist on performing some kind of ritual or prayer prior to starting this work. While you should not attempt to control them or dictate their behavior, you can strongly discourage this, and remind them that such desires are just expressions of their ego and are best not to indulge. The work, after all, is about getting beyond the ego and resolving its habitual patterns of unconscious action. When this is the goal, placating the ego is not helpful.

Most people are scared, excited, and nervous before taking 5-MeO-DMT. People

who have experienced it before tend to be even more nervous, as now they know what they're getting into! Remind them that there's nothing for them to be afraid of. Let them know that they can trust the medicine, trust themselves, trust their experience, trust you, and trust that this is a time and place for them to go through whatever it is that they need to go through, and that you are there to support and assist them throughout. They don't need to hold back, and they don't need to hold on. There's no need for them to censor or edit themselves, and they don't need to be self-conscious in front of you, as you are just another version of them. You are a mirror, there to reflect truth back to them without attachment or projection.

Remind them that regardless of whether they believe it or not, or want it to be true or not, there is, in reality, only one being, and here are two versions of this one being interacting with itself. The work they are about to undergo is there to help them relax into this reality and learn how to take responsibility for themselves by developing greater self-awareness and to become aware of how they've constructed ongoing unconscious narratives and patterns by which they have defined themselves and their experience. The more they relax and do absolutely nothing during the session, the more they'll get out of it, and the more easily the energetic work will proceed.

Be prepared for the fact that many people will begin crying and releasing before the work with the medicine even begins. Most people are carrying around a large burden of unreleased and unprocessed energy. Just reassure them that everything is fine, and offer them some tissues.

Some people will want to share their story with you. Let them know that this is not necessary. Some will insist, and that's okay. It's not necessary, however, as you are there to energetically meet them in reality wherever they're at, and the story of what brought them here or what they're looking for is not really relevant. Because you are attuned to the energy of the medicine, and have no plan or no specific procedure, the direct experience will show you what needs to be done and where attention is required.

*The first round of medicine is always the diagnostic round.*

Because every person has constructed his or her ego through unique choices and experiences, every ego is different, and in a session different people need different kinds of energetic work and processing. If done properly, people's experiences with 5-MeO-DMT will progress through different stages and phases. At a general level, it often takes the form of resistance, processing, and being. Each session will have its own natural arc through the energetic process, and your job, as the practitioner, is to help see the client through to completion for the session. While there may be difficult and challenging energies present, it is

very important for the client to understand that it is to their benefit to see the process through. If big energies arise (as they surely will), and the client gets nervous and wants to end the session before the energy has fully processed and been grounded out, they risk serious energetic imbalance and confusion. Though the choice is always up to them, it's important that they trust you and take your advice to continue with the work, if that's your recommendation. Because you are attuned to the energy, you will know when the arc of the session has been achieved. If the session is brought to a conclusion before this occurs, the client will suffer the consequences and feel disoriented and "blown out."

Because this is a process, and not a singular event, consuming three rounds of medicine is most often beneficial in a session, as it gives the client an opportunity to move through the different stages of resistance, processing, and being. For example, they might fight with the energy via their ego on the first round, or indulge in egoic distractions and patterns. Then, in the second round, after a little coaching, they start to relax and stuck energy is able to process through. And in the third round, they've already released and processed all that they're going to do for that session, so they're able to have a relaxed and expansive experience of being.

At times, you may recommend that they are ready for more medicine, but they may also choose on their own when they are ready for more. It often helps clients develop their sense of personal responsibility by letting them choose when to take more. For some people, they're ready for more after five minutes. Others might not be ready until 30 minutes after the initial hit. As a general rule, inform them that the best time to take more is once the full transition back into the ego, post-peak, starts to reassert itself. This opens the energy back up before the ego fully reassembles, and helps them move even deeper into the experience and more easily process the energy. If the ego completely reforms, it can be like starting all over at the beginning again.

Since most clients will have never heard of the importance of symmetry vs. asymmetry and nondual energy vs. egoic energy and patterning, spend some time talking about and demonstrating body postures with bilateral symmetry. Always instruct them to use a neutral position to begin and end the session, and to bring themselves back into a symmetrical position whenever they become aware that they've moved out of such. One of your roles is to help bring them back into symmetry, but only as a suggestion, for the choice to be symmetrical or not is, of course, up to them. If you see them break symmetry, you might try verbal coaching, saying things like, "Come back to center," or "Remember your symmetry." If there is no response to verbal coaching, then you can gently try to reposition them. For example, if their head flops to the side, you can move their



head into a centered position. Or, if they curl up in a fetal ball in the corner, you can try and roll them out. If they clench their hands into fists and tense up their arms, you can unroll their fingers and open their arms for them.

However, you'll never force them. You will only provide guidance, and if there is any physical or energetic resistance, then you'll let them be. As a practitioner, you'll find that many people will welcome your assistance and will respond to gentle touch. Yet there will also be times when people do not respond and will remain asymmetrical. If this is the case, you can try a little verbal coaching and reminders before you move into the next round of medicine.

Reassure the client that there is nothing that they need to do. Remember, having a session is like getting a massage. They should just relax. They should be aware that the mind and ego are likely to react and create narratives around what they think is happening and what they need to do to respond. They are perfectly free to ignore all of this, as it is just the ego reacting. All they need to do is relax, surrender to the energy, and feel themselves. The more they can do this, the more effective the session will be.

Some clients will have a great deal of difficulty with their eyesight. Let them know that it's important for them to stay focused on the centerline of their experience and not give in to the urge to look around or look away. An effective means of dealing with such issues is, when beginning the next round of medicine, to tell clients to take a hit and then look you in the eye for as long as possible. This gives them something to focus on and provides a visual anchor. At times, you might want to also hold their face in your hands while verbally coaching them to "Stay focused," as they attempt to look away with their ego-influenced eyes.

Many clients will naturally choose to stare at you as they move through the medicine experience without any prompting on your part. This is fine. However, let them know that when playing the "stare game" they should resist the urge to make communicative faces at you. This is difficult for most people. Clients will slip in and out of egoic awareness, and such shifts are almost always accompanied by communicative facial expressions that are an attempt to make you feel more comfortable with the fact that they are staring at you. Also, in most cases, while engaged in the stare game, clients' egos will be cycling through various constructs of duality and identity and they will most likely see you as different people and even creatures or fantastical beings, and you can see them sorting through these dualities by the different expressions of wonder and recognition that pass across their faces. For your part, your face should remain neutral and non-expressive. You are a blank slate and a clear mirror. If they make smiley faces at you, you simply stare back. Your job is to not get drawn

into the dualistic egoic projections they are putting on you. Let them know that this is how you will act and that you're not there to engage them in expressive facial communication.

Furthermore, even if there are other people present, for the duration of the session you will be 100% focused on the client, and clients should not attempt to interact with anyone else who may be present, aside from you. This is one-on-one work, and anyone else present is merely a witness and not involved in the process. If clients need to look at or interact with someone, it should be you. If anyone else who is present becomes a distraction for clients, then the witnesses should be asked to remove themselves.

In working one-on-one with clients, you will be taking the medicine with them and will be arranging yourself so that you can energetically mirror them throughout the session. This means that you will be located directly in front of the client at the foot of the mat you've provided for them. Though some clients may want to stand, let them know that this is neither necessary, nor is it effective for the work. You are able to help them most when they are relaxed, lying down on their backs, and allowing their bodies to be open and vulnerable, and thereby accessible to the energetic work you will be performing. Standing up makes this work much more difficult, and at times, impossible. Additionally, you are only able to directly assist them energetically when they are symmetrical, relaxed, and open.

Having the proper energetic set-up and spatial relationship between clients and yourself is of the utmost importance. Your position is directly in front of the client as this is where the energy is centered and balanced. Positioning yourself off to the side of the client is an asymmetrical energetic pull that makes it more likely that clients will retain some form of egoic awareness and relationship, and is therefore extremely counter-productive for nondual work. At times, you may find that you need to go behind the client to work the energy properly, but being along the side of the client on either the left or right is *never* the proper position for this kind of energy work. The only energetically correct places are directly in front or in back of the client.

Having the proper positioning is vital to maintaining energetic balance, symmetry, and centeredness. This allows you to correctly align and entrain with their energetic system, which is the centerline of their body. This is what you'll be working throughout the session.

In order to work most effectively, you will be taking the medicine with them. In most cases, all that someone needs to get started is one hit of 5-MeO-DMT, though on some occasions, for various reasons, two might be necessary. Instruct clients that you will hold the pipe and lighter or vaporizer (this is important, as

letting clients hold the apparatus will most likely result in them dropping it as the medicine onrush occurs). You administer a dose, you take a hit, then set the pipe down and see what happens.

The first thing you will do is feel into their experience. In most situations, what occurs is an initial onrush of the medicine and expansion, but your experience does not “turn over” into infinite. This is because there is some part of the client’s ego that is holding on, and it will put a limit on your direct experience of the medicine. In some situations, however, the experience will immediately go to infinite levels, and any sense of dualistic separation and distinction will dissolve into unity. This is relatively rare, however, upon the first hit, as virtually everyone has something they’re holding onto, even in very big and very deep experiences with 5-MeO-DMT.

Next, you’re observing the client and offering verbal coaching, if necessary. Commonly, clients have immediate difficulty relaxing, maintaining symmetry, holding on via their breath, or otherwise distracting themselves through their egos. In some cases, people just need to unwind before you can really start working, and they may flop around, roll from side to side, look around, continually adjust themselves, *etc.* To limit this, first try verbal coaching. Some people will not be able to process the fact that language is being spoken to them and they won’t hear you. Others will hear you, but choose to ignore you. And still some will hear you and follow your coaching. In cases where clients are thrashing about, sitting on them and pressing them gently down into the mat can actually be comforting for them and will allow them to relax and let go. It is not your job to force them to do anything, and it must always be their choice. If you encounter energetic or physical resistance, back off and wait for the client to relax.

Some clients may need several rounds of medicine, or even several sessions, before they are able to relax and let the real work begin. Anyone who shows repeated and ongoing resistance to your coaching, advice, and instructions, or is clearly choosing not to listen to you, should be informed that the work is not being effective, and they either need to make adjustments or the session will be brought to a close. Clients who insist on doing things during their session, such as trying to work their own energy, indulging in projections and fantasies, attempting ritual or ceremonial work, *etc.*, are being counter-productive and are indulging their egos.

*Once clients have reached the point where they are relaxed, centered, and open, the real work can begin, and everything leading up to this point has been merely a precursor.* The basic idea is this: because you are energetically clear, centered, and present, you are able to allow your body to be a conduit for the genuine

energy of being and reality, and this lets you respond immediately and directly to the energy arising within clients' experiences in a way that is authentic and grounding. Because you know that clients are just other versions of yourself, and you know and love yourself without condition, you are able to respond to their needs in a way that is intimate and authentic. This is not accomplished through any plan or specific agenda. It is accomplished merely by being present and open to the energy of the immediate moment without resistance on the part of your ego. There are no plans, no doubts, no second-guessing, and no attempts to do things correctly or properly. It is purely responsive to the reality of the immediate moment, and that is all.

Another way of looking at it is that once clients are centered, balanced, open, and receptive, *they use your body* to process their energy in ways that are appropriate and necessary for them as an energetically entwined unity where there is no real distinction between clients and your immediate self and body. Here, there are two embodied versions of the universal self, moving and processing energy together as a coordinated unit.

Energetically, as a practitioner, you'll know that there's *something* that needs to happen for clients. An energetic insistence is present. You won't know specifically what it is, but you'll feel it. Something will just feel "off," and there will be a sense that something needs to be done to help the energy express itself and ground out. In some cases, you will feel this even before a client arrives, and in exceptional cases you might need to do some energetic processing and releasing before clients show up for their sessions. This is most commonly the case when clients are exceptionally nervous and anxious about their impending session, and is most likely to be experienced in the 30-60 minutes prior to a session.

When clients are ready to go big, you'll know it because you'll go big, too. In these moments, it's very common for clients to energetically draw you onto their bodies. At this point, there is no real distinction between the two of you and no clear demarcation between where your being ends and theirs begins. In reality, you are both one. However, as you are lying on top of them and helping them to ride through the enormity of the experience, you will feel slight fluctuations in their egos via energetic reactions taking place in their bodies, breath, movements, and heart rate. As the ego reasserts or flashes back into existence, they may suddenly grab onto you for dear life, or start squirming or gasping for breath. Your calm presence and relaxed heartbeat and breath will help them through these reactive movements, and allow them to stay present in the full energy longer and with greater clarity and presence. Unless they actively push you off, stay present with them and help them ride through. You'll both

know when the energy has completed, at which point, you may rise up and resume your position at the foot of the mat. Or, they may be ready to move and process more energy, and may need your assistance.

In most instances, clients don't go all the way at first, and as has been stated, many need some initial time to unwind and find their relaxation and trust. Once they reach this point, you can begin the work. Before starting the session, explain to clients how the ego creates energetic blocks and distortions in their genuine energy, which can reside anywhere along the centerline of their body. Your job, as an energetic practitioner, is to help them find and process these blocks through their system so that they may more effectively reset, and also become aware of how they are interfering with their natural energetic system via the distortions of the ego. To do this, you will be using your entire being to help find and process these energetic blocks. In doing so, your method is *not* to find where they are uncomfortable and then attempt to make them feel more comfortable. Instead, a somewhat opposite approach is necessary, where you will be looking to energetically get "inside" the blocks and break them up from the inside out. Give your clients fair warning that this process is often very challenging and potentially mentally, emotionally, and physically painful and difficult.

The way that this works is as follows: once clients have relaxed and are lying down, symmetrical and open, you often will begin by squatting down on the mat between their legs and putting your hands on their abdomen. All of your actions and movements will be articulated via bilateral symmetry, so you'll be placing your hands along the centerline of the body and then energetically feeling into them and their energy. This is a process of *feeling*, and though some clients may inquire about what you *see*, particularly if you have had any insightful psychedelic visions, let them know that such phenomena are irrelevant and unimportant for this work. This is about feeling, not seeing or creating narratives and stories in the mind about what is taking place or what caused the energetic blockage. Always remember that it's the ego that wants to *know* and *identify* everything that is taking place and that this desire is an unnecessary distraction from the real work.

The bodies of some clients will immediately respond when you put your hands on them, by doing such things as convulsing, vibrating, or pushing back. At other times, to locate the blockage, you may need to search around a little by moving your hands up and down the centerline while also pressing lightly into their body. In cases where there is not an immediate reaction, what you're feeling for is the pulse and subtle muscle reactions to the pressure you're asserting. The reactions of the pulse and muscles will direct you to the location

of the most relevant and pressing energetic block, and it is just your job to follow this to its source. Once you find it, both you and the client will immediately know, as that energy will start to process through and release, often experienced by the client as a sudden upsurge in physical and energetic sensation, emotional releasing and processing, or confused mental action. If clients brace against the experience, you can verbally coach them to remain relaxed and open and not to push against or try to escape what they feel.

At times, these energetic knots can move about the body and even try and hide. Clients may later describe the experience as something akin to the movie *Alien*, with a strange creature moving about inside their body. Your job, as the practitioner, is to stay with it, and ultimately, help it process out.

This is not an easy task, and it requires you to be not inhibited by your ego, or caught up with concerns over right and wrong, proper or improper. For one, because energetic knots and distortions can manifest anywhere along the centerline of the body, it might mean that you need to put your hands on them and work the energy anywhere along that line from genitals to head. Most often the knots are accessible through the abdomen, but not always. You may even be energetically required to put your fingers or thumbs into someone's mouth (warning – they may, at some point, bite you when their ego reacts). If you are attuned to the energy, however, and are not operating from the critical, egoic mind, you can trust that the clients' energy will always draw you to the necessary spot on their body.

Because you are using your entire being to accomplish the task of finding and processing stuck energy, you can expect that this process will involve your entire body (not just your hands), and may cause you to vibrate and convulse or undulate energetically up and down your spine. Also, moving energy via vocalizing is a standard part of the process, and these vocalizations can include toning, overtone, throat singing, glossolalia and language-like articulations, clicking, whistling, growling, purring, bird calls, insect sounds, *etc.* These are all just manifestations and expressions of energy. It is quite common for clients, post processing, to want to know what the different sounds meant, and if they're thinking shamanically (which is not a correct interpretation of the event), they may want to know with which "power animals" and/or "spirit guides" you were working. If questioned along such lines, just remind clients that there are no spirits, it's all just energy, and these manifestations are simply what energy looks and sounds like when embodied and expressed authentically. No shamanic interpretation is required (or relevant).

Though psychedelic medicine is not necessary for working with people's energy in this way, the presence of medicine makes the entire process easier,

more accessible, and more immediate for everyone involved, yourself included. At times, you may be working on a client's energy, but the effects of the medicine start to wear off before the process is complete. In such situations, it is often most efficacious for *you* to take another hit and then continue working by returning to the client and putting your hands back on them and reengaging the energy. Because the client is open and receptive, in most cases they will feel as though they, too, just took another hit, and there will be a direct transfer between the two of you. You can use this technique to move the process along. Similarly, in feeling into a client's energy, if you can tell that they would benefit from an increase in energy but perhaps are not able to take another hit at that time, you can take a hit for them, and they will feel the effects.

When the energy is ready to release, it may come out of either your or the client's body. In initial sessions, because you are more energetically clear, open, and grounded than clients, the energy will most likely release through your body, rather than theirs. This can take the form of dry heaving and gagging or full purging and vomiting. In rare cases, the energy may be so demanding that you are required to purge directly onto the client. Though this sounds perfectly awful, you can trust that if it occurs, it is what the client needs in that moment and will be appreciated. In other moments, you'll be able to reach for a purge bucket and keep things cleaner. Make sure the bucket is within easy reach. Leave one hand on the client at the point of the energy blockage and hold the bucket with the other hand as you vomit into it. The client will feel progressively better and clearer with each of your heaves. Depending on how much the client is allowing to release, such a purge can be more superficial phlegm and mucous, or a full and deep release of the complete contents of your stomach. Though the client may feel nauseous as all this is taking place, you are more likely to simply feel it as an energetic necessity rather than personally feeling nauseous.

At other times, the energy will release through the client's body and they might begin to purge and release directly, rather than through you. If they sit up, you can get the bucket for them. A natural tendency is for most people to reach for the bucket themselves, but if possible, this is best to avoid. Ideally, they should stay in symmetry as much as possible, and if they reach for the bucket, they will be engaged in asymmetrical and egoic subject/object relationships and might lose their centeredness. Inform them before the start of the session that they should let you help with the bucket so that they can maintain their symmetry.

It can also be common that once you have purged for a client, and done the initial hard work of freeing up that block, when the client takes another hit of medicine, it is now their turn to purge, as there will be less resistance present in

their body. In short, it can be a real purge fest. However, if the client continues to do sessions with you, there will come a point where your body will no longer purge for them, and any purging will be strictly their responsibility. This is not a choice on either participant's part – it is just an energetic reality. And in general, when repeated sessions follow relatively close together, there will come a point where there is no more purging, as the client is effectively cleaned out. However, if there are long stretches of time between sessions, it is always possible for the client to go back out into the world, continue operating from the same ego structures, and reestablish all the blocks and stuck energy. Since most people who submit to such work are actively seeking to be more aware and responsible for themselves, sessions are most often cumulative and progressive even if there are stretches of time between them. Ideally, clients should be becoming increasingly clear, present, and aware.

It is common for clients to want to identify precisely *what* was taken out of them, where it came from, how it got there, and what it's all about. Such concerns really are not that important, and here again, clients can be reminded that it's just energy, and that it is them. At times, clients may have some insights into what the blockage and release was about – a childhood trauma, unexpressed energy around a relationship or personal situation, distorted personal beliefs and attitudes, *etc.* – and if such insights occur, that's fine. If they don't, that's fine too. Worrying too much about identifying such energetic events is like having a clogged toilet and obsessing over who clogged it and what they ate that produced such a terrible clog. The goal here is to get the system working again, not obsessing over how it got dysfunctional in the first place.

Getting clarity on the habits and choices of the ego, and how it works to distort authentic energy and free expression, is something that develops over time and experience as people become more aware of the habits and beliefs that shape their behavior, attitude, and mental events. It is not necessary to immediately know everything about yourself all at once and identify everything. Once the system is cleared out and reset, clients are afforded the opportunity to observe the personal behaviors and actions that will seek to reestablish the prior blockage and distortion, and at those times, choose differently – with the goal being to choose truth and authenticity rather than compromise, victimhood, and self-deception.

At times, it will not only be possible, but also necessary, to work a client's energy without physically touching them. Throughout the session, you are maintaining bilateral symmetry in your body, and because of this, you can interact with their energy when you are spatially aligned with them, even if not physically touching. Much of this is mediated through the hands, which are



energetic membranes and sensitive interfaces. It is common for hands to spontaneously move into mudra-like positions and formations, either coming together along the centerline, or held outstretched with open arms. Hands may also vibrate and arms can move in fluid gestures. From the perspective of an outside observer, it can appear that you are working the client like a puppeteer with the client as a marionette, attached to your hands with subtle threads, that, when moved, cause the client to physically articulate. This is not so much a cause-and-effect relationship as it is a case where there is spontaneous coordination between different elements of the entwined energetic systems of both your and the client's bodies functioning together synergistically. Both bodies are just simultaneously riding the same energetic waves in a naturally coordinated event.

As long as you're working in bilateral symmetry and properly aligned with the client, you're likely to find that your body spontaneously moves into a wide variety of symmetrical positions that may include standing up, squatting, rolling up on your shoulders as your legs and feet go up the ceiling, and at times, freely moving in a fluid and symmetrical manner. This is all an expression of embodying and moving energy, and none of it has any particular meaning or purpose, other than authentically being in the moment and responding naturally to the energetic process the client is undergoing.

Another way that you will embody authentic energy in your sessions is via alterations in the sound, quality, and tone of your voice, and it's best to let clients know this before initiating the session. When individuals are not operating from their egoic energetic structures, the voice of their ego character is not present, and the voice is free to manifest in a way that is not confined by the ego. In general, this means that speech becomes deeper, more formal, less likely to use contractions, and otherwise more authoritative and imposing. This is a perfectly natural phenomenon, and might even occur with clients for brief periods of time if they are able to speak when in a non-egoic energetic state. As the practitioner, you might want to explain that for the duration of the session, you will not be "wearing" your ego, and therefore you will sound, and act, differently than "normal." Your ego, however, like the client's, will reassemble at the conclusion of the session, at which point you will resume speaking in your standard character voice. If you don't explain this, clients will likely think that you are intentionally speaking in a strange voice (you're not – it just happens on its own), or that you are channeling some spirit or possessed by a strange entity (neither of which are genuine possibilities).

Many egos will act out during a session, and your job is to remain neutral, present, centered, and true to the energy of what is actually taking place. Some

clients become very sexual, and others may become violent. In many cases, they will direct this energy toward you. Your role is neither to react nor engage in the energy the client is directing toward you. Their ego is working through some form of duality, and it is attempting to get you to meet it in that duality. By remaining neutral and passive, you will confuse the client's ego, giving the client an opportunity to see through the ego's projection and attempt to construct an interaction. In most instances, simply not engaging or reacting is enough. Always remember that the client's ego is looking for a matching or corresponding response in you that will justify and validate its reaction and projection. If you remain an impassive and clear mirror, the ego will have nothing to latch onto. It is not your role to play into the games and projections of clients' egos.

Sometimes, if they continue to indulge in their egos, it will be required of you to be a bit harsh with clients. Tough love definitely has a role to play when there is a great deal of resistance or indulgence. At times, individuals might be desperately crying out to be called on their delusional bullshit, and that can be your role. Egos are like little children, and sometimes their acting out is a request for structure and adult clarity and authority. When you feel the need, don't hold back – let them have it. They're asking for it, after all. Acting out is *always* a manifestation of ego avoidance. Underneath the acting out is an energetic process and transformation that is waiting to be given permission to take place, and *this* is what the client has come to you for – not appeasement, acquiescence, or indulgence.

If done properly, every session will reach a natural point of conclusion. The energetic demands that you experienced at the onset of the session, which informed you that *something* needed to be addressed and processed through, will be absent. There will be feelings of contentment and completion there in place of the demand that something be addressed and transformed. In some cases, this might come at the conclusion of the first round of medicine. In other cases, it might wait until the very end of the session and take place in the final round. Or, it could come in the middle, at which point you can inform the client that the “work” has been completed, but they can enjoy a “bonus” round, if desired. The primary goal of any session is to reach this point of conclusion where energy has been encountered, processed, released, and grounded out. Note that this is different than simply having a big and profound experience. It is giving attention to the process, not just explosive events, and seeing that process through to completion.

Once this point has been reached, there is no direct value to continuing the session. Energetically, people set their own pace. In general, there is one big

“thing” that needs to happen for any given client in any given session, and this event will shift and flow and progress across multiple sessions. Every hit of medicine, and every session, can be very different for clients (so much so that they might even think you’ve changed medicines on them as their experience is so radically different than it was previously, and opens up into new and unexpected phenomena). Your primary job is to properly and effectively see the client through the necessary arc of that particular session. Because the arc will be different at different times, there is no set goal to be achieved or task to accomplish, other than to be present and genuine with whatever energy arises and whatever process is taking place.

Clients who aren’t learning how to be aware of themselves and become more responsible might be a total mess in their first session, and remain a total mess after their final session, and it is always possible for no meaningful progress to be made. This is entirely up to the client and their willingness to be self-aware and take responsibility for themselves. However, those who are actively engaged in their process, developing ever-increasing self-awareness and exercising greater degrees of honesty, authenticity, and personal responsibility, will demonstrate dramatic changes and improvements over the course of their sessions and experiences with the medicine. At a general level, when individuals start this work medicine events are big, dramatic, and full of releases and expressions of energy. The clearer the client becomes, and the freer and more authentic they are with their energy, the less dramatic the subsequent sessions become, and the focus shifts to fine-tuning self-awareness and expression. Ironically, this can be the most challenging part of doing this work. It’s easy to get big, dramatic, and explosive results. Relaxing fully into yourself and learning how to just be present and not reactive is much subtler and a far greater challenge. Puking your guts out and finally experiencing some relief from years of suffering due to childhood trauma is one thing, but mastering unconscious recurring habits that arise every time you think a self-critical thought (for example) is a far more subtle and illusive matter.

The end goal for the client is to do the necessary energetic work and processing so that they can take a large dose of medicine and simply be present and true to themselves without any push, pull, or indulgence on the part of the ego. Though ultimately simple, it takes a great deal of work and dedication to get to this point. Human hearts are complex, and the ego that grows up and forms around the wounded heart is a subtle and tenacious beast, built to try and protect the individual from pain, suffering, and hurt. Your job is to help and guide clients through all of this, and it isn’t easy. It is extremely energetically demanding, and clients will backslide and get lost along the way due to the tenacity of the ego

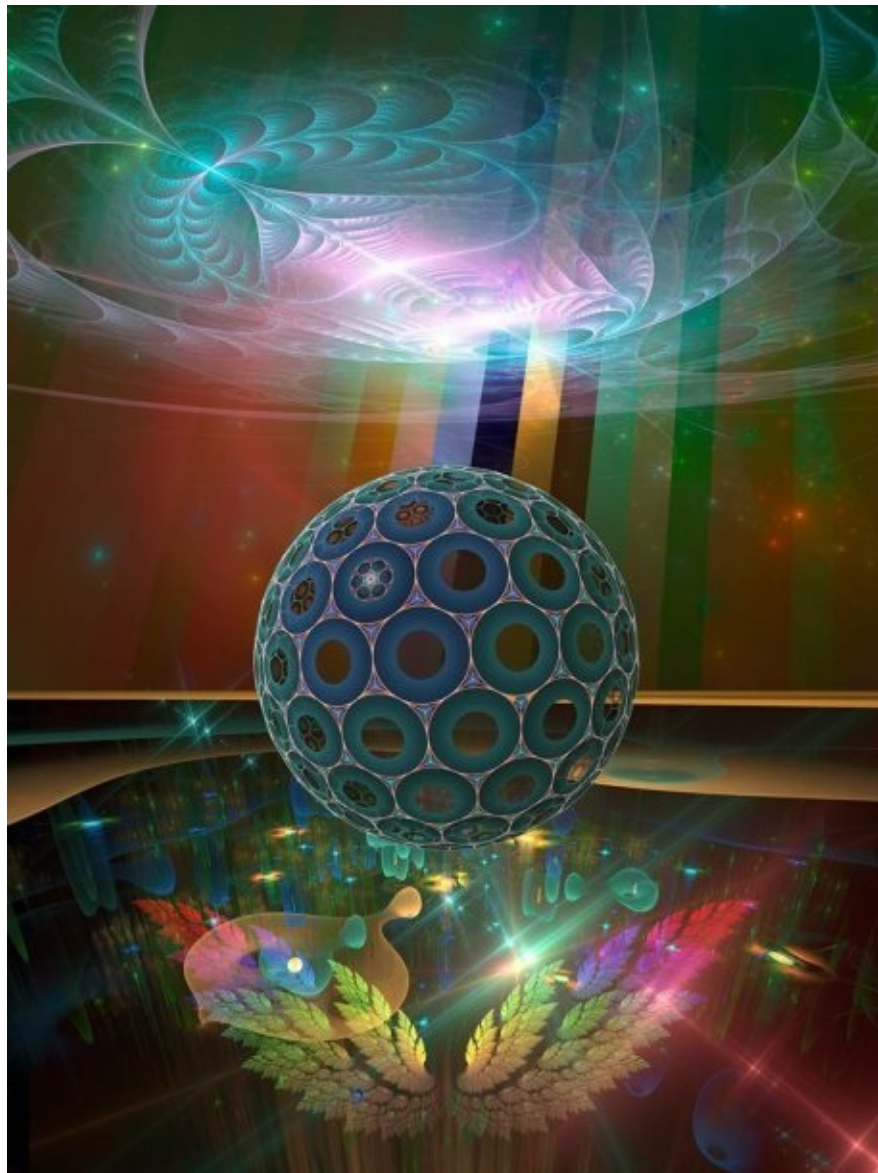
and difficulty of disrupting long-held beliefs, habits, and modes of operation and expression through the body and mind. Achieving such desired results is, however, entirely possible, and that is what makes the work worthwhile. Even short of full liberation, which is exceptional and not a guaranteed outcome by any means, the work helps people to feel better, live better, express and experience themselves more authentically and genuinely, and in general, can greatly contribute to making a better world for everyone. *Everyone* benefits from less ego bullshit, even if full liberation and enlightenment isn't achieved.

Overall, the work of being a nondual energetic practitioner is far more demanding than being a medicine provider or ritual facilitator. If you are not liberated within yourself, then you will not be able to do this work. If you do not love your clients as other versions of yourself, you won't be able to do this work. If you do not trust yourself and reality 100%, you won't be able to do this work. If you are not able to stay present, focused, and aware, no matter what occurs, you won't be able to do this work. If you have any doubts or fears, you won't be able to do this work.

This form of work takes a toll. It is hard, physically, mentally, and energetically demanding work. Much of it will require you to process clients' energy through your body and being. It will mean a great deal of purging on your part, let alone for clients. Clients will project all kinds of egoic dualities onto you – some of them overwhelmingly positive, others dark and fearful. You must remain clear, present, and focused throughout it all. There is no room for attempting to follow a program here, or second-guessing the energetic demands that you encounter as you move through this work. It takes being fully present and free from all resistance, and it is profoundly intense. You will encounter peoples' wounded hearts, their fears, their projections, their attachments, and you'll process it all through the very core of your being while entwined with them energetically, emotionally, mentally, and physically. You're likely to lose weight, suffer from an aching back and sore muscles, and have to endure the energetic struggles of each and every one of your clients.

Despite these difficulties and challenges, however, when done correctly and with authenticity and presence, being a clear energetic mirror and nondual practitioner is of invaluable assistance to others who are seeking their own liberation and true self. Your role, besides effectively and efficiently processing and grounding out energy, is to be a reality check for your clients, and to help them to keep it real, authentic, and genuine. The ego is a tricky beast, and individuals going through this form of therapy are likely to have a wide variety of ego reactions, confusions, and attachments. Offering up a clear mirror there to reflect genuine reality free from the distortions and illusions of the ego helps

individuals find their own center, trust themselves, let go of the need for meaning and identity, and relax into the fullness of reality just as it is, right here, right now, with no contrivance, no attachments, and no projections. Though in theory anyone can do this work on his or her own, having a clear mirror present can help individuals move more quickly into reality and find the courage and determination to truly be themselves.



## **Couples Work, Relationships, & Sexuality**

Direct, one-on-one nondual energetic therapy with a practitioner is the most fruitful and productive form of nondual therapy. However, given that many people are in partnerships and relationships, it is useful to address what role entheogenic therapy might play for couples. It is also important to acknowledge that sex and sexuality plays a huge, and often understated or even overlooked, role in learning how to be yourself and free yourself from the illusions and restrictions of the ego. Part of the difficulty is that many religions and spiritual traditions that emphasize nonduality and liberation have also promoted asexual and celibate ideals, such as with Buddhist monasticism and Hindu renunciates. Many religious and spiritual traditions have supported the idea that sex and sexuality is too trapped in desire and attachment to materialism to have any place in proper spiritual development and liberation. Priests, monks, nuns, and spiritual practitioners are directed not only to avoid sex, but also intimate relationships, enforcing the idea that sex is somehow antithetical to spiritual awakening or a liberated life. There are, of course, exceptions, such as in Taoist sexual alchemy and Hindu and Buddhist tantra, but these are more exceptions to the general rule, and in Buddhist tantra, monks and nuns are largely trained to visualize sexual activity rather than actually engage in it with a real person. The result is that many religious and spiritual traditions promote a disembodied view of liberation and also primarily categorize it as a mental event or mental breakthrough while dissociating from the body, embodiment of energy, and physicality, or characterizing full liberation as an event that takes place at death and destruction of the body.

While there are small numbers of people who are largely asexual, for most people sex, sexuality, and intimate relationships are a big part of being human and living on planet Earth. To simply dismiss this, or to spiritually degrade sex as base and unworthy of attention, is to create greater internal fragmentation of the self and erect even greater barriers to be overcome in the process of learning to be oneself. Sexual energy is perfectly natural, is a fundamental part of being

alive and in a body, is often affected by the ego, and is one of the ways the ego maintains itself in the human body. Not addressing sexuality, or simply denying and denigrating it, is a failure to fully explore the energetic and nondual nature of being.

Living with an open heart and unconditional and universal love does not mean that personal relationships are obsolete. While polyamory and open relationships may be desired by some, such is not a necessary outcome of loving unconditionally and without attachment. Relationships, like so many other things, are open to choice, and here personal likes and dislikes come into play. Choosing to be with someone exclusively is not in any way compromising unconditional love – it just means you're exerting a personal preference. Thinking that anyone who loves unconditionally should be polyamorous or in an open relationship is just as confused as thinking that only asexual people can be enlightened or liberated. Both are the conflation of personal choice and preference with some kind of universal or metaphysical absolute, and both are incorrect. If you chose, you can be in a committed monogamous relationship and also love universally and unconditionally. Doing so just means you're exerting your choice and preference over with whom you want to spend your time and share sexual energies.

The highest priority in any relationship should not be committing to the relationship or to the other person, but to the truth. It's pretty simple: as long as the energy between partners is present and active, they can engage with it. When it's not, it's time to follow where the energy leads. This is not about being attached to another person, or an ideal of life-long partnership. It may lead to a life-long partnership, but that's just how keeping it real looks for some when they genuinely follow the energy.

The most important thing in any relationship is honesty and clear communication. Only through these components can trust be maintained and doubts overcome. To be true to yourself means being true with those you're in relationship with while not compromising due to abstract ideals or blind attachment to the relationship.

My love

Let us share words of truth



And speak of the Real

You may have thought

That my heart belongs to you

But this is not true

For my heart belongs to me  
Just as yours belongs to you  
I never asked for your heart  
And have not given you mine

Rather

I have opened my heart to the Real

And in doing so

Have come to love you

And since you have done the same  
We find ourselves here, together, in Love  
Know that I am not here to make you happy

Or to fulfill you

Those tasks belong to you

I am here to love you



Encourage you

And assist you, as I can

This I freely choose

For I love you

And my desire is for you  
To be all that you are

My love is ruthless

Universal

And uncompromising

This is precisely how I wish

To be loved by another

For in truth



We are one

And I would be loved by another  
In the same way that I love myself

Know that I will share

In your happiness

Your joys

Your sorrows

And I will share mine with you as well  
But do not come to me with gifts

And ploys

To make me think kindly of you

Or earn my favoritism

Or pity

Come to me only with Truth



And I will meet you

Just where you are

For my ultimate commitment

Is to the Real

And not the games of illusion  
If you hide within your mind  
You will not find me there  
For I live in my heart  
And it is there that I will wait for you  
To return from the maybes and what ifs

To that which is

It is from my open heart

That I will mirror you

And reflect back to you

All that you are



As a being of love

Of energy

Of passion

And truth

So let us be with each other

In the field of Love

That knows no bounds

And no possessions

And there I will love you

As myself

For that is what we truly are  
... I love you

The real difficulty of living in relationship is that virtually everyone enters into relationship from a wounded heart and confused ego, and thus drama, dissatisfaction, and dishonesty are highly likely to arise. Things work for a while, but as time goes on, the cracks in the facade start to show and the weakness of the foundation is exposed. Egos start playing games of manipulation, accusation, and blame, and there are victims and perpetrators. The lack of clarity only produces more suffering, as both sides of the partnership lack the skills and self-knowledge needed to take personal responsibility and be honest with themselves and their partner. Given the complications, it isn't really a wonder that so many religious and spiritual traditions promote avoiding sexuality and relationships.

But most people want to be in relationship and enjoy the pleasure that intimacy and sexuality brings, and given that there isn't anything inherently wrong with either, why not include this in the process of awakening and liberation?

Participating in a relationship where one half of the partnership desires liberation and energetic clarity but the other does not is probably doomed to failure, at least in many instances. It creates insurmountable distance and difference between the two, as one half becomes less and less dependent on the ego and drifts away from the person they once were, or were assumed to be. The chances of the relationship surviving through these changes and transitions are highly unlikely. On the other hand, if both members of a partnership decide to undergo this process of awakening and transformation, not for the sake of the relationship or for the other, but desiring it for him or herself, then the relationship stands a better chance of surviving through the challenges and changes that are sure to come.

When it comes to one-on-one nondual therapy with psychedelic medicines, while it is best for both halves of a couple to undergo the process simultaneously, it tends to be most effective if the other half of a couple is not immediately present for the session. Because intimate relationships are complicated, having your partner present for a session might lead you to hold back, edit, or censor yourself for any number of reasons. Some people don't want to be vulnerable in front of their partners. Others might suspect that they have some deeply explosive energy that needs to come out but don't want to



experience in the presence of their partners. Others might have some deep wounds that need exploring related to the relationship and putting them on display in front of the other is just too uncomfortable. If so, it is best that couples undergo therapy concurrently, if both members of the partnership want it for themselves, but it should be done independently.

While this approach is generally true for any form of psychedelic therapy, it is even more so the case if 5-MeO-DMT is involved, simply for the fact that no one who has not personally experienced 5-MeO-DMT can ever hope to have a realistic idea of just what the experience involves. If both halves of a partnership experience 5-MeO-DMT, then they have the possibility of being able to communicate with each other about their experiences.

Even if both sides of a partnership undergo the therapy, there is no guarantee that the relationship will last. Since the ultimate goal of the therapy is to learn how to be energetically authentic and genuine, the hard truth might be that the relationship is over, and that energetic reality may need to be embraced and enacted. *This is not a method for fixing relationships. This is a method for encountering truth*, whatever that may be for any individual. However, such therapy will make it easier for partners to communicate and share with each other, and then, if there is a parting of ways, it might make the transition easier and less fraught with ego drama.

Aside from engaging in individual one-on-one sessions, couples can also engage in psychedelic energetic therapy together without the assistance of a guide or facilitator. 5-MeO-DMT is not necessarily the ideal medicine to work with, however, and something slower and less powerful might be more realistically ideal. Even with a different medicine, many of the same guidelines are relevant – relaxing into symmetry, practicing doing nothing, not trying to figure things out, not having a specific goal other than relaxing and expanding into the energy of the experience, *etc.* As with a one-on-one session with a practitioner, here too there will be a natural arc to the session and there will be some form of energetic release, transformation, or processing that will arise when egos get out of the way. The intention for doing such work is to make time and space for this to occur with the least possible amount of ego interference.

A good set up is for there to be enough room on the floor for the couple to lie down with their feet facing each other. This is the same basic set-up as a session with a practitioner, only here neither one is the practitioner and both are the client. There are no specific goals to be met, other than to allow energy to arise and process authentically. Normal interaction between the couple should be kept to a minimum with no expectation of interaction, communication, or sexual activity. Each one should rest, relax, and expand into the energy of the medicine

experience. Each one can engage in symmetrical movements, and this is recommended for getting into the flow of the energy. If sexual energy arises, but is not a shared or combined energy, individuals can masturbate, but should not attempt to engage the other. When it is time to engage with the other sexually, it will be obvious and there will be a visceral magnetic pull between the individuals. Sexual activity should not be forced and it should not be the goal.

For most of the duration of such a session, each person will be busily engaged in his or her own process. There may be releasing of energy via purging (best to have a bucket somewhere nearby), crying, laughing, spontaneous movements, glossolalia, and vibrating, *etc.* The important thing is to see it through and to not avoid the difficult and challenging energies that may arise. If one half of the couple starts to have a difficult time, the other can offer some coaching along the guidelines presented in this book, but nothing more. Always be aware that when an ego is challenged, it will attempt to draw others into its drama and struggle by asking (or pleading) for help, attention, or specific actions. Such events can be met with dispassionate coaching and guidance, but should not be indulged or played into. Any such guidance should be kept to a minimum so that each can continue with his or her own experience and process. This is not a client/practitioner relationship, and should not be treated as such. This process is two intimately engaged people venturing separately into the energy together, only coming together to exchange and intermingle energy when it is authentically present and not a manifestation of egoic needs or desires.

There should be no attempt to control or otherwise direct the experience of the other. In times of difficulty one might ask for help from the other, but such interactions should be kept to a minimum. Restraining from offering help is challenging as the natural desire is to try and make things better and more pleasant for your partner. Resist the urge! Talk about it beforehand so everyone is clear that through this work each of you is responsible for him or herself, and not the other. You are each learning how to have integrity and responsibility for your own energy and experience, and while you're in the same space, you are not there to serve or indulge each other.

If a genuine process of energy exchange and interaction opens up between you, then don't resist it. There's a big difference between inserting yourself or being coerced into someone else's experience versus the genuine energy of interaction and exchange. Part of this process is learning how to tell the difference between authentic energies and the energies of thought and desire as mediated through the ego. You can expect that this will take some time, along with honest communication, to discern and enact consistently. This is about learning how to be authentic with your energy and paying attention to what is actually going on,

versus acting impulsively or reactively.

If and when sexual energies arise, you are free to pursue them, but be patient with the process and sensitive to the responses on the part of your partner (and yourself). When psychedelics are involved, sex and sexuality can be a very different experience from "normal" sex, and it can include big processes and releases of energy, some of which will be "sexy," and others not. Erogenous zones can show up in places they've never been felt before, or even play a tricky game of hide-and-go-seek about the body. Erections can come and go. Receptivity can wax and wane. Orgasm may come easily, take a long time to reach, or never occur. The variations are endless. Here, as in all other cases, the goal is to keep the process authentic and real. It's about following the energy and engaging it authentically without any other goal or objective.

The sensations of sex can be vastly different as well, for just as psychedelics affect sight, hearing, and thought, so too can they affect touch and sensations. In particular, sex can feel much more energetically charged, and there can be very distinct sensations of electricity going into and out of sensitive body parts – such sensations can, at times, be either extremely pleasurable or uncomfortable. Orgasms can lead to vibrations and convulsions an order of magnitude far more intense than in non-psychedelic sex. Furthermore, some psychedelics, such as MDMA, make it possible for a man to have multiple ejaculations prior to having a full orgasm and release, and these can profoundly affect the sexual interaction. A few other molecules that are good for this kind of work are 5-MeO-MiPT, 2C-b, and 2C-i.

At times, sexual activity of this kind will be mutual, and at other times it may be uni-directional, where one is giving and the other is receiving. This process is about allowing what needs to take place to occur, not following an agenda or making sure that everyone is equally satisfied. If there is a lack of satisfaction, then satisfy yourself via masturbation. It is not your partner's job to get you off if the energy for such is not actually present.

Any such session will inevitably reach a point where the energetic demands wash away and the feeling that "something" needs to happen will have been addressed. This could occur anywhere from immediately after the peak of the psychedelic medicine or may not take place until the very end of the medicine session. Once it's clear that "it's over," then you are both free now to engage in other activities and resume "normal" operating procedures. The goal of such a joint session, however, is to get to energetic completion. If you come together in sexual activity it will most likely reach a point of simultaneous conclusion (which isn't necessarily orgasm). If, however, your energies did not reach a point of commingling, then you might conclude at separate times. If so, be sure

and respect that your partner is still processing and do not attempt to engage him or her until it is clear that his or her process has completed. It's all about respecting the process for yourself and your partner.

Always remember that, in doing this work with your partner, none of what your partner goes through or experiences should be taken personally by you. You are giving each other the space, time, and opportunity to go through whatever is needed, and it's important you both understand that you are each responsible for yourselves and not one another. This requires integrity, respect, patience, and understanding, for things can get difficult. You or your partner are likely, at least occasionally, to project upon each other and play roles of victims and perpetrators or aggressors. This needs to be done in an atmosphere of respect and trust with a clear understanding of how any form of mutual engagement should ideally proceed, as discussed here.

If you are with someone you don't trust, then do not attempt a joint session like this! If there is any lack of understanding or trust between you, this can be disastrous. It would likely be best to seek conventional therapy before making any attempts at direct energetic therapy.

Some medicines can be good for talking through your issues, such as MDMA or MDA. This, however, is different from nondual energetic therapy, and while useful for couples and their therapeutic process, or as an adjunct to standard psychotherapy, is not related to the subject or concerns of this book.

Doing the kind of energetic work between couples described here can profoundly impact relationships and help them blossom into new and profound levels of openness, trust, love, and free expression. It relates directly to the process of learning how you function energetically in relationship to your internal and external forms of the self, and provides an energetically charged environment where you can explore how to be yourself, take responsibility for your energy, and act on choices of your own desire and need. It can help you be a more responsive and responsible member of a partnership and intimate relationship, and cultivates feelings of mutual respect and freedom. Finding the ability to simply be yourself in the context and companionship of those you love is empowering and supportive of your process. While it isn't something you can do *for* each other, it is something you can do *with* each other. There is nothing inherently incompatible with being in relationship, enjoying sexual partnership, and learning how to be energetically authentic, liberated, open, and loving.

The full blossoming

Into the flower of your being

Is so exquisite to behold

Your radiance

Your symmetry



Your balance

A perfect embodiment

## Of the Fractal of Being

Ebbing and flowing effortlessly

Into every manifestation

Of Now

The turning of the wheel of time

And the foundation of Eternity

Rest together in every gesture



Every breath

Every beat of your glorious heart  
Strumming the chords of essential harmony

In surrender to the flow

The melody of your life

Sings through all of your being  
Telling the tale of your unique beauty

And your universal embrace

A full spectrum

Both beautiful and terrifying to behold

Showing such grace

Entwined with raw power

Of



Pure energy

Pure love

A flower like no other

Open fully to the Self

And the multitudes contained therein

I watch in celebration

for

YOU ARE!

So exquisite to behold





## Going Solo

It is always possible to do this work on your own, though, as has been stated several times, it is not recommended to try working with something as powerful as 5-MeO-DMT without a proper introduction from someone who is experienced and knows how to supervise a session. If and when you feel comfortable and confident working on your own, you may proceed with going solo following the guidelines articulated in this book. And though 5-MeO-DMT is unquestionably the crown jewel of nondual entheogenic experience and energetic practice, there are a wide variety of psychedelic medicines that may effectively be utilized for this kind of work. Basically, as long as you are approaching the work with the proper attention to symmetry and energetic processing, any psychedelic can be employed to assist in your process of freeing yourself from the structures and unconscious patterns of your ego. One of the advantages to going solo is that there is no draw to engage in normal social interaction, as no one else is present, and you merely need to grapple with the dualities of your ego within yourself and your immediate personal experience. One of the dangers, however, is that if you're confused and approaching the work incorrectly, you can spin yourself into a fantasy world of your own making and further confuse and entangle yourself in your ego and its illusions, projections, and attachments.

Assuming you're following the guidelines articulated here, your solo sessions can be very productive. You'll want to establish a time and place for your solo work where you will have no distractions, no competing responsibilities, and where you feel comfortable enough to give yourself permission to go through what you need to go through and express what you need to express as you work through your energy with all the processing, releasing, and grounding that is required. Can you be noisy without drawing unwanted attention to yourself, such as an intruding knock on the door? Can you get naked without exposing yourself to unwanted viewers? Do you have enough time to get through the session without having other responsibilities infringe on your time? Have you taken care of everything so that you can devote yourself fully to the experience and not be thinking about all the other things you should be doing with your time and energy?

With whatever medicine or medicines you choose to work, do your research before diving in. Know dosage levels, effects, and duration. Some psychedelics

(such as DMT) last only a few minutes, while others last for many hours (such as mescaline or LSD). There are plenty that last for a few hours. Some have widely varying durations, depending on method of consumption (such as 5-MeO-MiPT, which lasts a few hours if smoked, but lasts for many hours if consumed orally). Some have very rapid onset (such as *Salvia divinorum*), and others may take up to a couple of hours before fully manifesting their effects (such as 2C compounds). Varieties and possibilities are nearly endless. So do your research, and plan your session accordingly.

The most effective way of doing this work is not to engage in anything else while undergoing your self-directed energetic therapy. While taking psychedelics and going on a walk through nature has its therapeutic and aesthetic value, this is a different use. Or taking psychedelics and going out dancing can be a great way to engage yourself energetically, but this, too, is not the kind of work being discussed here. The same goes with taking psychedelics and working on an art or music project – lots of fun, but it's not the work of energetic therapy. And, as should be abundantly clear by now, this is not about taking psychedelics and attempting any kind of ritual or ceremonial activity, or engaging in shamanic practice or experience. This is a process of energetic self-reformatting and the cultivation of self-awareness. This requires focus and dedication to seeing the process through without distractions or other forms of *doing* as filtered through the ego.

So, once you've gotten clear on the time and space and opportunity to do the work, you may begin. Turn off your phone, lock the door, close the blinds – do what you need to do to insure your privacy and solitude. If you have a sitter, let them know that they are just there for emergency purposes and that you won't be engaging with them until you've emerged from your energetic process – give yourself permission to not say anything to anyone while doing your work and free yourself from expectations of normal social interaction. Set up your space so that you can rest comfortably in symmetry as you do your energetic work. You do not need to remain in the same position for the duration of the work. You may want to periodically stand up, sit, or lie down. Also, be sure that you have enough space to engage in symmetrical movements without knocking into things or banging yourself up. Have supplies for dealing with vomit on hand, just in case.

If you enjoy listening to music, set up a playlist and let it run. It doesn't need to be sappy washed-out New Age music, but it's generally best to avoid music that's too aggressive or abrasive. Always keep in mind that music is a form of energetic input that will directly influence your psychedelic experience, so just choose music wisely and with attention to its overall energetic expression. In

many cases, instrumental music works best, as lyrics can be distracting. There is no real right or wrong here, and you're free to find what works best for you. Putting together an ideal playlist can be fun and informative in-and-of-itself, and help you understand how you react to different forms of vibratory input.

In doing this work, the emphasis is not about seeing psychedelic visuals, so in setting up your space you don't need to concern yourself with eye candy. If it helps, you can set up something to focus on as a visual target – mandalas work well for this. The main concern is that you keep your eyesight fixed on the center of your experience, regardless of whether you have your eyes open or closed. In general, the most interesting visual phenomena take place behind closed eyes, and there's nothing inherently wrong with enjoying and seeing amazing visuals, but it just isn't the focus of the work, so it's important not to invest too much energy or story into what is seen and experienced visually. It's all just the play of the divine mind – your mind – at work, and playing with and entertaining itself.

The goal of doing this work is to enhance your experience of energy, expand into yourself, encounter your blocks, projections and attachments, and then work through them energetically, so that you can have a release of stuck energy and process through what needs to be processed through. This is not a time to try and figure anything out, or experience deep revelations and insights. These may arise, but they aren't the focus. Use it as an opportunity to observe, feel, and process energy. Be wary of moments when your mind suddenly thinks it's figured things out and discovered some profound meaning – there's an excellent chance you're just playing ego games.

When working with longer-acting medicines, there will be many ebbs, flows, and crests of energy. The aim is to see each wave of energy through to completion. There may be pleasurable passages, and difficult and terrifying ones as well. Remain symmetrical, open, and focused throughout them all. Be conscious of how your ego is attempting to distract you and pull you out of symmetry and focused awareness. This is a practice of relaxed self-observation. Focus on your energy and let it guide you and not the distractions and judgments of your mind and ego that will try and get you to react and act out and distract you from the energetic process. No matter what thought comes into your mind, you do not need to act on it. *There is nothing you need to do or accomplish, other than be present with what is, and allow it to move and process authentically.* Your mind and ego will continually try and make up stories about what you are experiencing. You don't need to stop it, but you also don't need to pay attention to it or invest in the stories in any way. Just let what arises arise, and what falls away fall away. Stay calm and relaxed in your breath. Keep your body open and symmetrical. Move when you need to move, but move in

symmetry.

If you're being honest with yourself, you'll know when any particular energetic process has completed. Once you've seen it through to completion, if desired, you can "take a break" and get some water, have something to eat to keep you fueled, use the bathroom, say hi to your sitter, change the music, adjust the lighting, etc., but once you've done the things you need to do, return to a neutral symmetrical position and wait for the next wave of energy, which will soon arrive once you've relaxed sufficiently.

If you do this correctly, you will eventually reach a point where your energetic processing culminates in a sense of completion. With longer-acting medicines, this might even be as early as 1/3 or 1/5 of the way through the duration of the experience. The more you practice this, the clearer this transition will become. Energetically, it's a shift from a sense of "there's something happening" or "there's something that needs to be done/experienced" to "that was it." One of the clearest ways to identify this transition is that by this point you should feel clear, centered, grounded, and generally at peace with yourself and your experience. Prior to this, you'll feel an energetic demand and a sense that "it" hasn't happened yet, or is still waiting to be allowed to move through. Similarly, if you find yourself moving in symmetry and do not experience "yourself" as being in control of the movements, which is a form of energetic processing and expression, there will come a point where the movements begin to die down and then cease. At that point, you're done with your session. Or, if things have been building to a big purge, and then the purge occurs, you're done with at least that particular movement of energy. Always keep in mind that energy movements tend to come in phases or waves, so once you complete one phase, if you return to a relaxed neutral position and practice doing nothing, the next phase or wave, if there is one, can then begin. If, after several movements and processes of energy, you return to a neutral position, relax and center yourself, and nothing happens and there are no new movements of energy or expression, then you've completed your session.

What to do if you're still tripping? Well, whatever you want. If you're being honest with yourself, and not just providing yourself with an excuse to avoid the real work and distract yourself with something else, then your energy will naturally shift to other activities. Maybe you'll feel the urge to get up and dance, or go for a walk, or talk to some friends, or work on an art project. All of these are fine activities, but just make sure you don't run to them prematurely. Give yourself the time and space to work through your energetic process, but once you've done that, you're free to go about your day and entertain yourself however you like.

Giving yourself time and space to do this once a month can be very fruitful. If you feel more urgency, then once every two weeks, or once a week, can also be productive. More than that, however, is unlikely to be helpful, and is probably an indication that you're attached to the experience and most likely not making real progress. As a general rule, if you feel ready for a session, you probably are, but check in with yourself and your heart. Always remember that psychedelics can easily be used by the ego as a form of distraction, attachment, and escape from everyday reality and responsibilities. Furthermore, if you're doing it right, your sessions will be progressive and cumulative, even if you are working with a variety of medicines with very different effects and presentations. If you do not feel that you are making progress, are stuck, or keep acting out and experiencing the same patterns and issues, then your ego has co-opted the experience. It is vitally important that you be honest with yourself about this. And remember, this is not about having profound mental breakthroughs or deep revelations. If you keep chasing after such, and keep returning to psychedelics because you think you're unlocking the secrets of the universe with all your mental activity, you're probably performing an act of mental/egoic masturbation. So be honest, and keep yourself in check. If you think you are cultivating and developing psychic and magical spiritual powers, you are deluding yourself. If you think you are changing the world, processing for the collective, or healing others in your sessions, you are deluding yourself. If you think you are preparing yourself to ascend to a higher realm, you are deluding yourself. If you think you are receiving "downloads" of esoteric information, you're probably caught in an ego projection game.

The only real revelation that's worth anything is the recognition that you are everything and everyone because you are God. But, you're God in a body, in a particular human life. From this perspective, you are not running the show and have no particular role to play or grand achievement to manifest other than simply being yourself, right here, right now. Being God in a body comes with no special magical skills, abilities, or miracles. Reality – plain old everyday reality and being – *is the miracle*. There's nothing more to it than that. Everything you will ever be, you already are. You have always been God in a body, regardless of the masks you've donned and identities you've constructed via your ego. The only real effect is freeing yourself from the illusory prison you've created for yourself so that you are fully able to actualize yourself as you truly are, and not how you think you should be. It's just that simple and ordinary. And if you can successfully do so, you'll be centered, present, and free. You'll still encounter difficulty and suffering and all the vagaries that life and reality present to you, but unlike individuals who are trapped in the illusions of their ego, you won't be

unconsciously creating your own problems and suffering. You'll have to endure the confusions of other ego-bound versions of the self, but at least you won't be directly contributing to your own suffering and confusion. You'll have the knowledge and ability to simply be yourself, as you are, and rest in reality with an open and loving heart that accepts everything as an expression of the universal self that is God. You'll be free of your need for any particular identity. You will be yourself, and that will give you a sense of peace and authenticity that is otherwise not possible to experience. You acted freely when you put yourself in prison. Now you're free to deconstruct that prison, and be who and what you've always been, but were too afraid to take responsibility for and admit to being. You won't have killed your ego, but you'll have learned how to live with it, and not be caught by it. You'll be a fully mature and realized adult human. There's nothing more to it than that.

If, in going into this work, you've identified as a religious or spiritual person, you'll inevitably find that such forms of identification are uncomfortable and probably at least a little annoying, as well. Ritual, ceremony, and spiritual practice will most likely start to appear more and more like a waste of time and energy, and increasingly like delusional ego games. Religion and spirituality are things that egos engage in, not awakened God embodiments. They serve social functions and satisfy various egoic, social, and psychological needs. But they're not actually real, in any meaningful sense, and the sincerity and intensity that people devote to them will seem increasingly wasteful, misdirected, and unnecessary. So, in the long run, if you're really doing this work, you'll probably find that you'll need to extract yourself from any such communities or practices. It's challenging, and can be socially isolating, but it all comes down to what you value more: fitting in and playing along, or being authentic and true to yourself?

This is true for all forms of identity and social groupings, not just for religion and spirituality. The vast majority of humanity has never experienced nondual reality, and even out of the few that have, or will, only a small fraction will genuinely liberate themselves from the persistent confines and attachments of the ego. As knowledge of and experience with powerful entheogenic molecules such as 5-MeO-DMT spreads around the world, there is the potential that more people might genuinely liberate themselves. However, as has been discussed, there's nothing automatic about this process, and simply having a profound nondual experience is *not* the same as achieving genuine liberation – even here, success is extremely limited.

The more you move into your own liberation, the more you realize how deeply confused you've been and how deeply confused everyone else still seems

to be. There are 7 billion people currently on the planet and only a tiny handful know that they are God and can live realistically with this self-awareness in a way that is grounded. Maybe one day this will change. It is to that hope that this book is written. But each person must do it for him or herself. Your likelihood of doing this for yourself is greatly increased if you follow the guidelines presented here, but it will still be challenging and life-shattering work. If you're committed to the truth, and committed to being yourself, you just might make it.

So here's to hope!



## Legal Issues

The current legal reality is that, in much of the world, most psychedelics are illegal. The good news, however, is that not all are illegal, and there are slow and tentative movements to recognize psychedelic use as a legal right for some religions and possibly also for therapeutic uses. However, there are serious legal concerns, and those who would practice any form of psychedelic therapy or engage in personal use for spiritual purposes or otherwise are categorized as criminals and outlaws within their societies. The world has suffered through a prolonged and painfully ineffective “War on Drugs,” which, while having softened and relaxed in some societies and in some contexts, doesn’t show any signs of going away any time soon, especially with the current administration in the United States, a country which has been a primary perpetrator of the international drug war.

5-MeO-DMT was made a schedule I illegal drug in the United States relatively recently in January of 2011. However, it is not illegal in either Canada or Mexico – something that has been embraced by various alternative therapy clinics in Mexico which have begun using 5-MeO-DMT, in the form of the secretions of the Sonoran Desert toad, as an adjunct to drug addiction therapy – something for which psychedelic medicines seem to be uniquely qualified and effective. 5-MeO-DMT is also currently legal in a number of European countries, though not all. So there are possibilities for working with 5-MeO-DMT legally. It is also possible for interested individuals to order 5-MeO-DMT and other forms of psychedelic compounds legally from online research chemical companies in countries where the compounds are not restricted by prohibition.

In the U.S., “schedule I” drugs are considered to have the following features: a high potential for abuse; no currently accepted medical use; lack of accepted safety. When it comes to 5-MeO-DMT, the irony is that this is a naturally occurring mammalian neurotransmitter that is present inside all humans. The idea that a chemical that is found in all people could be considered dangerous and illegal is an odd twist of logic, basically rendering the entire human race as illegal drug users! Furthermore, it is unlikely to be abused, particularly as it is non-addictive; it clearly has medical uses; and lastly, when proper guidelines are followed, it can be used with relative safety.



Though it may take time, and probably far longer than it ideally should, *eventually* human societies will learn to embrace and make allowance for psychedelic medicines. History proves that humans have *always* made use of psychedelics and mind-altering substances and they have played vital roles in countless religions and cultures throughout human history. The modern world is no exception to this rule. Not only do humans seek out altered states of consciousness, but it is now known that many other species of animals do so, as well. There is nothing aberrant or “unnatural” about altering consciousness via psychedelic molecules. Again, DMT and 5-MeO-DMT are produced in the human body and nothing could be more “natural” than that!

Now that the psychedelic renaissance is in full swing, with scientific research concerning psychedelic medicines surging globally, and as social and cultural interest grows stronger and more visible every day, significant changes seem just over the horizon. The more actual research that is done, as opposed to the production of misinformed and misleading drug war propaganda and hysteria, the harder it will be to perpetuate the lies and myths surrounding psychedelics. Numerous scientific studies show the vast potential of psychedelics and their relative safety and efficacy. New forms of psychedelic therapy are looming just over the horizon, and it may be only a few years down the road before people suffering from illness or anxiety are able to legally attend a therapy session with psilocybin, MDMA, or other psychedelic compounds. Such access already exists in countries like Mexico and Costa Rica. Some countries have recognized religious use of psychedelics as legally protected, such as with peyote in the Native American Church, or *daime* in the Santo Daime church in the United States. As we move forward, we can expect more exceptions and more recognition of legal rights in this area. Most likely, we can expect some backlash and reversions as well, especially with the current administration in the United States. But in the long run, reality has a way of winning out, despite the best efforts of confused egos.

The reality is that psychedelic medicines are valid and efficacious tools, and no matter what the law says, people always have been, and always will be, drawn to experiencing them and using them for a variety of purposes. We now have a choice either to continue to criminalize such behaviors and lock up more of our otherwise law-abiding members of society in prison and capriciously destroy their lives, or we can embrace reality and make space for such practices within society that promote safe and effective use of such medicines. There will be a great deal of resistance to making this change, but it is to everyone’s benefit, especially if nondual energetic therapy with entheogens is more widely known and practiced among the citizens of the world. There is the genuine potential to

liberate humanity from its many illusions and ego-created realities, and if this takes place on a grand scale, we'll all live in a very different and much more peaceful, creative, cooperative, and centered world.

One day, when the distortions of propaganda and misinformation are washed away in the tides of truth and reality, the "War on Drugs" is likely to be seen for what it truly is: a crime against humanity. In the United States alone, the "War on Drugs" is the primary contributor to the disgraceful fact that the U.S. has the largest prison population on the planet, and has proportionately incarcerated more of its citizens, stripped them of their rights, confiscated their property, and otherwise ruined their lives, than any other country in human history. Furthermore, enforcement of drug laws has disproportionately been applied to minority communities, resulting in vast swaths of devastation in families and social structures in these communities. While some drugs are highly problematic, prone to abuse, and destructive of good health and wellbeing, in many cases, the prohibitionist legal regime has done far more damage to individuals, families, and communities than the drugs they target. And where psychedelic drugs are concerned, there is a deep dishonesty in their scheduling as substances with high potential for abuse, addiction, and lack of medical use. Cannabis/marijuana is a clear case in point: in the United States, despite the fact that both recreational and medical use of cannabis has been legalized by a number of states, with the numbers growing every year, the Federal Government still classifies it as a schedule I narcotic in the face of overwhelming scientific evidence that such a classification is entirely illegitimate. How long can this charade go on? For how much longer will governing bodies insist on locking up citizens who choose to use a benign and relatively harmless substance for their own personal use when there are no legitimate reasons to do so? It's absurdity of the highest order and a crime against humanity.

When it comes to mind-altering substances, many of which are currently illegal both nationally and internationally, human history teaches us that many contemporary drug laws would have rendered our ancestors from a wide variety of cultures, traditions, and religions outlaws and criminals had such laws been in place. Here is an incomplete survey of examples, lest there be any doubt:

### **Europe:**

Indigenous "paganism," "witchcraft," and alchemy – datura, henbane, mandrake, psilocybin and amanita mushrooms, nightshade

Greek/Hellenic culture: "Kykeon" – possibly ergot fungus, psilocybin, cannabis, opium

Christianity/Gnosticism: possibly psilocybin, amanita mushrooms, cannabis

**Africa:**

Iboga, cannabis, psilocybin mushrooms

Egyptian mystery cults: mushrooms, lotus, cannabis

**Middle-East:**

Judaism: cannabis

Islamic Sufism: Cannabis, hashish, ayahuasca-analogues

Zoroastrianism: "Hoama" (possibly cannabis)

**India:**

Vedic Hinduism: "Soma," "Amrita"

Hindu and Buddhist tantra: cannabis, datura, mushrooms

Shamanism: cannabis, datura, mushrooms, ayahuasca-analogues

Shaivism: cannabis, datura, "Bhang"

**China:**

Taoism: cannabis, amanita mushrooms, mineral drugs

**Siberia and Circumpolar culture:** amanita mushrooms

**North American Indigenous Cultures:** amanita, datura, peyote, mescal bean

**Central America:** psilocybin mushrooms, *Salvia divinorum*, morning glory seeds, peyote, DMT and 5-MeO-DMT snuffs

**Caribbean:** cannabis (Rastafarian)

**South America:**

Indigenous use: Ayahuasca, datura, brugmansia, San Pedro cactus, Peruvian torch cactus, coca leaf

Modern syncretic religions: ayahuasca, cannabis

As can be seen from this incomplete list, mind-altering substances have been and continue to be used in a wide variety of historical and cultural contexts. This is either a list of criminal activities or simply a list of what different people in different places and times have chosen to ingest for spiritual, religious, cultural, or personal reasons. Though many religions and traditions that had their origin in the ancient world have lost their original connections to psychedelic plants and

substances, not all have, and there are a variety of active religious and spiritual uses of psychedelics in the modern world, let alone secular and non-religious use. Simply criminalizing all this behavior does not benefit society in any way, and clearly goes against the grain of human tendency to, for whatever reason, seek out and prioritize altered states of consciousness and psychedelic experience. As long as people have minds, and the means to alter them to produce novel experiences, deep insights, and transformative revelations, they will continue to do so. No amount of legislation and propaganda can stop this. It's high time that societies and their legal systems catch up with human nature and recognize that psychedelics cannot be legislated into oblivion and users locked up and thrown away. It's a clear case of either honoring and recognizing reality, or continuing to choose to go down the path of illusion and false information.

Here's to hoping that humanity will choose reality, both individually and collectively.

But for now, we can just imagine . . .

The party started such a long time ago  
And people had their fun, don't you know  
Dynasties rise, and empires fall  
But life goes on and on, in the midst of it all  
Religion and belief gave us identity  
But we drank poison from the roots of that tree  
We turned to war and hate to feed our fears  
Look where it's brought us after all these years  
Now we've trashed the place, made such a mess  
Let's set our selves aside, and be our very best  
Roll up our sleeves, and use our backs  
Get Spaceship Earth spinning down the right tracks

It's not the time to fortify the lines  
Believe illusions that divide our minds  
And keep us separate in these healing times  
There's too damn much work to do to remain blissfully blind  
There's just one planet that we're living on  
And every one of us has helped to spawn  
The trials that we face in our society  
Come together for a new reality

Take the holy books down from the shelf  
Write a new story for ourselves  
No heaven and no hell to fear or crave  
Now we've escaped from Plato's cave

“Doing the Work with Style” by FLJ



## **Final Thoughts**

There's a movement

Flowing underground

Making changes



Beyond sight and sound

Revealing secrets

And hidden mysteries

Truth of the self

And Human Identity

The basic fact

That all of life is one

Can free your mind

The party's just begun

The human ego

Is not what it appears to be  
It's just a construct



That traps your liberty

So be yourself

And live your life

Feel your heart

And let go of all strife

Trust in the moment

Let down your guard

Expose your heart

Living in truth isn't hard  
Everything that we experience and see

Is a movement



Of pure energy

Giving shape and form

To all reality

It's the life of the One

Even you and me

“Movement Underground” by FLJ

It is my sincere hope that you’ve found this guidebook to be useful and informative for your own work in coming into the reality of yourself. If you’ve never before read anything I’ve written then there’s probably a great deal here that has challenged and possibly even upset you. My stance on religion and spirituality, and more broadly, metaphysics, may be a bit disturbing for many folks who like to read books like this. My aim is to help produce clarity, and in doing so, I’m uncompromising. It may be culturally trendy to say things like all religions point to the same ultimate truth and that all spiritual paths are equally valid and genuine, but that’s appeasement. What it comes down to is that reality doesn’t care what anyone wants to be true, and what we may think or believe is irrelevant when it comes to what’s real and what’s not. Learning to tell the difference is fundamental to any kind of liberation from illusion. Discernment is key and simply playing nice or trying to validate everyone in their ego illusions is not helpful for genuine liberation. Real liberation means freedom from all forms of illusion – religious and spiritual ones included.

To reiterate, genuine liberation is all about learning how to live with a free, open, unguarded, and universally loving heart. This isn’t metaphysics and it isn’t about any beliefs. It isn’t about adopting the right way of thinking, or the correct way of acting, or following any particular ideology or doctrine. It’s about deconstructing the walls of illusion that everyone builds around their fragile human heart so that they can live in the profound freedom of the heart of God, which is what the human heart truly is. That heart is resilient, open, vibrant, and raging in the energy of eternal and uncompromising love.

Learning how to be free is learning how to love genuinely and without conditions. It is not a method or a path. It is a state of being. But it is not some rarified state of being that is in any way disconnected from the reality of the lived world. Being liberated is not about drifting off into the ethers, ascending to a higher plane of existence, escaping *samsara*, or permanently merging with the infinite in some disembodied state. It is about learning how to be right here, right now, centered, present, free, and open. It’s so simple! Only the ego makes it hard.

Just imagine, for a moment, if everyone on this planet were able to actualize this genuine state of being for him or herself. What would life be like if everyone

could learn how to transcend the illusory confines of the ego and simply live in reality as it is, without illusion, attachment, and the need for identity? Can you think of even *one* human struggle that is not in some way directly connected to identity and ego? War? Ego and identity. Politics? Ego and identity. Racism? Ego and identity. Hate? Ego and identity. Fear? Ego and identity. Religious violence and intolerance? Ego and identity. Manipulation and exploitation? Ego and identity.

The world we live in would be completely and utterly transformed by nondual realization and authentic being. Problems and struggles that seemed intractable would quite literally disappear. We would still be free to divide ourselves and form identities, but the pathological and destructive attachments we have to our identities, both individually and collectively, would wash away. There would be no need for us to hate and fear each other. There would be no motivation to destroy and conquer the “other.” Otherness would no longer be perceived as a threat that must be defended against, for there would no longer be an other. Everything would be seen and appreciated for what it truly is: God.

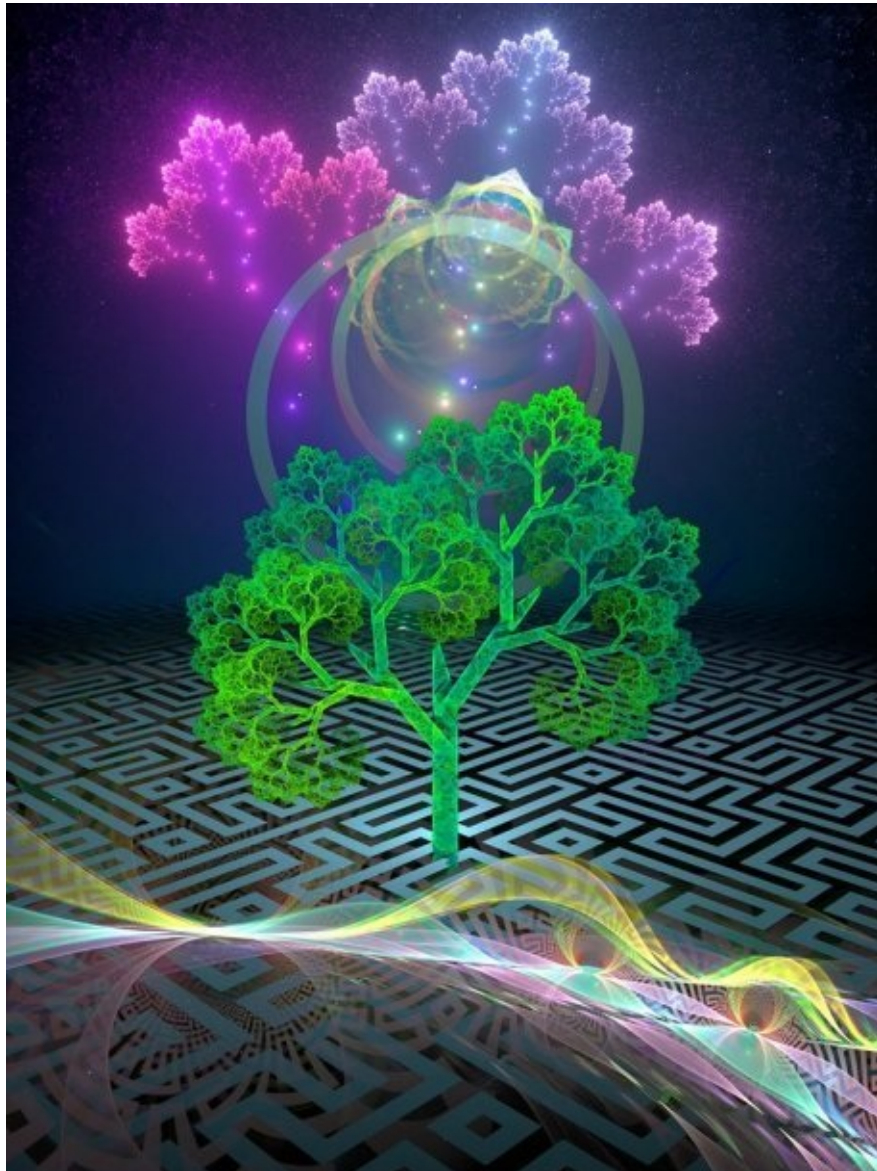
Nonduality and nondual liberation is the cure for virtually all the struggles and difficulties that humans face.

Our collective and personal identities served us in various ways throughout human history. Now, in the global era, they threaten to pull us apart and potentially could bring about not only our own destruction, but also the near-complete destruction of all life on this precious planet. It was one thing when we were fighting over our identities with sticks and stones, bows and arrows, and even bullets and bombs. But now, in the global nuclear age, our fears of the other and our attachments to our identities, particularly cultural, national, political, and religious identities, threaten the very balance of life on the planet. If there was ever a time that humans needed to wake up to the reality of our unitary and undivided nature, it is most certainly now. Understanding each other and our identities isn’t enough. Having tolerance for each other and our various worldviews and religious beliefs isn’t enough. The only thing that can help us out of the ego-driven mess we’re in is to wake up, take responsibility, and shed the layers of confusion and illusion that surround us all via our egos. Learn to see yourself in *everything and everyone*. Learn to love yourself in *all your many forms*. Learn how to open your heart and love infinitely with no conditions, no attachments. Let yourself be yourself and be free.

You are God.

It’s time to stop fucking around and act like it. It’s time to take responsibility for who and what we truly are, and stop looking to imaginary realities to save us from ourselves.

The time for nonsense and ego games is over.  
Let's get the reality party started, shall we?



## **Appendix A**

### ***5-MeO-DMT User's Guide***

This document, which was originally written and made available as a PDF online in 2010, is included here for quick reference in question and answer format for the interested reader.

#### ***What is 5-MeO-DMT?***

5-MeO-DMT, 5-methoxy N,N-dimethyltryptamine, is a natural neurotransmitter that is found in all humans, mammals, and numerous plant species. In its pure form, it is a colorless crystal.

#### ***What does 5-MeO-DMT do?***

When taken in external form, 5-MeO-DMT produces an extremely rapid alteration in consciousness and perception. Perhaps the best description is to say that an individual goes from baseline consciousness to infinity within a few seconds after ingesting 5-MeO-DMT. This is experienced as a rapid energetic expansion wherein all boundaries, either external or internal, dissolve into a unified, energetic state of being and awareness. Within this state, all of reality is experienced as one integrated whole that extends infinitely beyond normal perceptions of space and time.

Because of the radical nature of 5-MeO-DMT, many entheogen users feel that it is the ultimate crown jewel of nature's psychedelic compounds. "Entheogen" means "generating the experience of God within," and 5-MeO-DMT is appreciated as the most powerful of all such medicines. However, given the radically unified nature of the 5-MeO-DMT experience, "God within" is too limiting a description for this compound.

"The God Molecule" is probably the best description.

### ***How long does the experience last?***

Most 5-MeO-DMT experiences range from 20-40 minutes in length. Onset is virtually immediate with the experience reaching a peak within 5-10 minutes and then a decline of another 10-20 minutes, with some lingering sensation beyond that.

### ***How much 5-MeO-DMT is used?***

For most, the goal of using 5-MeO-DMT is to achieve a “full release dose,” or what could also be described as a “full energetic opening.” The amount of medicine needed to achieve this will vary with each individual, but the general guidelines are as follows (keeping in mind that even a “moderate” dose of 5-MeO-DMT is generally *far stronger than any other psychedelic compound*):

5-10 mg: Moderate dose

10-15 mg: Strong dose

15-20 mg: Very Strong dose

20-30 mg: Infinite (proceed with caution!)

For most, starting in the 10-15 mg range, or even lower, is enough to produce a full experience. Levels that are too low and that do not produce a release and full energetic opening can, somewhat counter-intuitively, be more challenging to experience than a full experience. This is due to the fact that it is easier for the ego and rational mind to resist at lower doses, and therefore much easier for the individual to give in to fear, the desire to resist and hold on, and failure to trust. This can be both physically and mentally extremely uncomfortable and disorienting.

### ***How is 5-MeO-DMT consumed?***

5-MeO-DMT is usually smoked or vaporized (or can be insufflated when using the HCL “salt” form). Traditionally, indigenous cultures in Central and South America use snuffs containing 5-MeO-DMT that is blown up the nose with a blowgun. While snorting 5-MeO-DMT is effective, it is far less comfortable than smoking or vaporizing and can produce discomfort in the nasal passages.

When smoking 5-MeO-DMT, the crystals are generally sprinkled on top of a leafy smoking mixture of the user’s choice. It is not necessary to use any kind of



special lighter. Initially, the 5-MeO-DMT might flame up, so the lighter should be used sparingly on the first hit to let it melt into the smoking mixture. After this it is less likely to flame up and the lighter can be applied more directly.

Generally, one to two big hits are enough to have a satisfying experience. Hits should be held as long as possible for maximum effect.

### ***What is meant by “full release” or “full energetic opening”?***

Though the experience is ultimately beyond what words can describe, there are two different ways that it can be descriptively characterized to help users understand what is occurring within the experience. The first is the relationship of the ego to the experience, and the second is the nature of energy. These are two different ways of saying the same thing.

**The ego:** Your ego is your normal, everyday sense of self. The truth about the ego is that it is merely an energetic construct or organizing pattern within the fundamental energy of consciousness. As a construct, it functions as a primary illusion upon which beliefs of the self are built. It basically serves as a limiting energetic function in consciousness.

In other words, despite your ego’s best attempts to convince you otherwise, *you are actually not your ego. What you think you are, when filtered through your ego sense of self, is an illusion.*

“Full release” implies an escape or liberation from the limiting confines of ego, and an experience of the genuine nature of your self. This can be profoundly blissful and powerful beyond words. But it is also something that egos might choose to resist. It requires the ego to let itself dissolve, given its ultimate nature as an illusion and energetic construct.

**Ego Choices:** The best choice for the ego is simply to relax, trust, surrender, and let go. However, there are ways that egos manipulate individuals in order to “hold on” to its sense of self and reality. Fear is a strong manipulation tool. Egos fear their dissolution, so they react with thoughts of dying, fears of oblivion, fears of going insane, *etc.* Fear, however, can be transcended instantaneously if the individual chooses to relax and trust.

Egos also react by over-thinking. Attempting to understand the 5-MeO-DMT

experience *as it is taking place* is a method that egos use to try and distance themselves from the experience and make it something that is *happening to them* rather than *something they are experiencing*. Again, individuals can choose simply to relax, trust, and stop thinking.

Once egos let go, individuals experience a “full release” into themselves in their infinite form. This is generally described with phrases such as “God consciousness,” “absolute unity,” “The Oneness of all things,” and other such language. It is beyond description, and must be experienced directly to be fully appreciated.

After the peak, the ego begins to reassert itself, as it is no longer necessary for it to surrender to the power of the medicine. This can be a confusing transition for some individuals, for the ego may suddenly reappear and ask, “What is going on here?”, or “Where am I, and what on earth am I doing?”

As the ego continues to reassert its control, the experience will gradually diminish in intensity.

The goal is to maintain the transcendence of ego as long as possible. The ultimate goal is to transcend the limitations of ego permanently. This would be defined as full human liberation.

**Energy:** Another way of describing the 5-MeO-DMT experience is as an energetic opening. All entheogens alter one’s ability to perceive and experience energy. In this regard, 5-MeO-DMT is the ultimate perceptual and experiential tool.

By the time a user exhales a hit of 5-MeO-DMT, energy begins to expand from an everyday, normal sense of perception to infinity. Within a few short seconds, one begins to feel ultra-fine vibrations of energy throughout their being. When one relaxes into this feeling and simply trusts as it rapidly expands, one quickly moves into a fully energetically open state where there are no limits or boundaries between what might have formerly (a few seconds ago) been considered “self” and “not-self.” From the fully open energetic perspective, all things are encompassed in the non-egoic declaration of “I Am!”

After the peak, the energy of the experience gradually lessens and returns to baseline. The transition to the decline does involve an energetic shift that can be

challenging to assimilate, but individuals can choose to continue to relax and trust and let their energy remain open.

### ***What is a good set and setting?***

First and foremost, the environment should be safe, secure, and private. There should be no possibility of interruption or disruption of the experience for its duration. *It is also very important that first-time users, and inexperienced users, in general, have at least one other person present for the session to insure safety and privacy!*

5-MeO-DMT is a fully immersive experience and one should be prepared to go fully into the experience without any concern for anything that might be taking place “out here” in “normal” reality. It is very important that it be an environment where the user feels safe. Anything that might contribute to doubt or fear could be used as a tool to “hang on” by the ego. The environment should therefore not only be safe, but also comfortable and inviting, allowing the user to relax fully.

Given the overwhelming power of 5-MeO-DMT, a bed, mat, or cushion should be available for the user. Ideally, the user should sit in the center of the bed so that the medicine can be consumed and then the user can immediately fall back into a lying position, as the medicine will start to take effect within a few seconds. An assistant should be on hand to take the pipe from the user. This will help insure safety and relaxation.

Soft, gentle music is recommended as background ambiance. Avoid strong beats or music with understandable lyrics. Music that reflects the clear, open and beautiful energy of the experience is usually best. Music can play an important role in helping individuals move through the experience and ground back into reality after the peak. Also, if there are competing environmental noises, music can help individuals stay focused on their present experience and not be distracted by events happening outside of the immediate context.

Lighting should be kept to a minimum. Complete darkness is not necessary. Soft lighting and candles work well, though be very conscientious of fire risks!

If more than one individual wants to experience the medicine, it is best to let each person have as much time as necessary to move through the experience

before moving on to the next person.

### ***What can I expect to see? Is 5-MeO-DMT a “psychedelic”?***

Ultimately, the 5-MeO-DMT experience is beyond the visual and “psychedelic visuals” are not a primary focus or feature of the experience. At higher doses, one’s entire visual field can be filled with ultra-fine, prismatic fractal rainbow light of infinite complexity, especially behind closed eyes. At higher doses, with eyes open, infinite fractal permutations of objects in the visual field may become apparent that are of high detail and sophistication, generally spanning out to infinity.

However, it is the pure, crystal clear clarity that truly defines the 5-MeO-DMT experience. In comparison, unlike N,N DMT, 5-MeO-DMT is hardly visual at all. Yet the *nature of the experience* of 5-MeO-DMT is infinitely beyond the experience of N,N DMT. *Appearance of visuals and strength of experience are therefore not necessarily correlated in any specific way.*

### ***Are there any special concerns for posture or movement?***

Yes. How you carry and hold your body during your experience can have a direct and immediate impact on the nature and quality of your experience. Understanding that the 5-MeO-DMT experience is primarily one of *energy*, users will want to maximize the experience of energy in their body and being. This is best accomplished through conscientious use of the body.

Body posture communicates a great deal about one’s energy. A fetal position, for example, embodies fear and protection. With 5-MeO-DMT, the ideal posture is to lie down on one’s back with arms wide, hands relaxed, open, and facing up, with legs spread slightly apart. This posture basically communicates, “I surrender and am open to whatever comes to me during this experience.” This posture facilitates the opening of energy and allows for proper flow.

One of the roles of the “sitter,” or the one supervising the session with the medicine, is to help the one experiencing the medicine maintain this open posture. If someone rolls over to the side or curls up into a fetal position, they should be gently encouraged to return to the more balanced and centered position described above. This may require physical assistance.

**Symmetry:** An important factor to keep in mind is body symmetry. In the fully open energetic state of the 5-MeO-DMT experience, energy flows in symmetrical patterns through the body. This often inspires or “moves” people to let their arms and legs move in flowing, symmetrical patterns. These movements always exhibit mirrored, bilateral symmetry. The centerline of the body is a natural energetic barrier, and limbs do not cross over to the opposite side of the body when individuals are centered and balanced.

If one chooses to sit, rather than lie down, during the 5-MeO-DMT experience, it is important to not sit with legs crossed, but rather with the soles of the feet touching each other. This posture allows for maximum energy flow without crossing currents.

Crossing currents (crossing arms or legs) can occasionally lead to muscle cramping and can be physically uncomfortable.

### ***Will 5-MeO-DMT make me purge?***

Purging is always possible with any medicine, including 5-MeO-DMT. For this reason, a bucket or receptacle should be kept on hand, just in case. Purging tends to occur with individuals who have personal issues with fear, resistance, or a tendency to shy away from difficult situations or are protective in their personality. These behaviors indicate energetic holding and resistance in the individual’s personal energy, and form blocks that are removed through use of the medicine.

It is important that feelings of needing to purge not be resisted. Users should trust their energy and let the wave pass through them. Generally, purging will bring about a release that will greatly deepen the experience. Resisting the urge to purge only intensifies the discomfort and struggle. Trust, relax, and let the energy flow however it needs.

### ***Are there any special diets or restrictions on foods?***

No. However, eating healthy will improve your body’s capacity to manage energy, so not eating junk can only be beneficial. It is generally best to go into a session with 5-MeO-DMT with some food in your stomach, in case you need to purge. Dry heaves and purging bile can be far more uncomfortable and far less satisfying than having genuine substance to purge.

**Alcohol:** It is highly recommended that no alcohol be consumed at least 24 hours prior to working with 5-MeO-DMT. Alcohol is primarily an ego intoxicant and energetic deadener. The effects of alcohol are in many respects the opposite of 5-MeO-DMT. Drinking alcohol and working with psychedelic medicines of any kind is counter-productive and ill-advised. Alcohol consumption should always be kept to a minimum, if consumed at all.

**Grounding foods:** It is recommended to have some grounding foods such as fruit available for individuals at the conclusion of their session with 5-MeO-DMT. A small, sweet snack can help individuals reintegrate and ground their energy after the profound opening they've just been through. It is comforting and nurturing, not to mention a sensational delight.

### ***Will I be able to interact with others during my experience?***

At lower doses, and with experience, yes, though one wouldn't necessarily want to do so. The 5-MeO-DMT experience is the ultimate intimate experience of one's self, and attempting to interact with others is usually an ego manipulation technique to maintain "normalcy." It is highly recommended for individuals to take the opportunity to go as deeply into themselves as possible, and wait until the experience is over to reconnect with others.

For many, the 5-MeO-DMT experience is so powerful that interacting with others is not really an option. For novices, especially with big experiences, it is common for people not to be fully aware of where they are or what is happening to them. Especially during the first 10 minutes or so, individuals may not even be able to get a clear visual image of the room they are in or who is with them, even if their eyes are wide open. They also might not be able to respond coherently to questions asked of them or even register that they were spoken to.

During this initial, very strong phase of the experience, it is also not unusual for people to "speak in tongues," or babble incoherently. This can indicate an ego that is attempting desperately to regain some kind of control, or it can also be a natural expression of energy, especially for those who tend to restrain themselves verbally in their personal expression.

### ***Is there a role for verbal coaching by a sitter or facilitator?***

Yes, though this should be kept to a minimum, whenever possible. If someone is having a difficult time, calm verbal coaching reminding them to relax, breathe, let go, and trust can all be highly effective in bringing about a more productive state in the experience. With trust, nearly instantaneously the experience can move from overwhelming to profoundly blissful.

The experience is so tremendous that many people find themselves struggling with their breathing. This often happens when the ego is attempting to control the experience. If this occurs, they should be gently verbally reminded to breathe into themselves naturally. Placing hands on someone's chest or stomach and asking them to breathe into where they feel the hands on them can help if breathing difficulties continue.

### ***Are there any health concerns with 5-MeO-DMT?***

A general rule for working with tryptamines is that anyone who is taking MAOI prescription drugs should avoid any tryptamines, including 5-MeO-DMT due to possible drug interactions.

5-MeO-DMT does raise heart rate and blood pressure. Individuals with heart or blood pressure issues are advised to not work with such a powerful medicine. Very high doses of 5-MeO-DMT have been known to stop hearts from beating.

Individuals with severe psychological problems are also advised against using 5-MeO-DMT. Individuals with psychotic or pathological tendencies might be pushed over the edge with this medicine.

There are no known lasting ill health effects from the use of 5-MeO-DMT in healthy, balanced individuals. Keep in mind that 5-MeO-DMT is naturally produced by all humans and other mammals. It is a normal part of your biochemistry.

### ***Are there any after effects?***

An interesting effect that occasionally occurs with 5-MeO-DMT, commonly among women, is to awaken in the middle of the night and find oneself in the midst of a full 5-MeO-DMT experience. This can be quite startling. However, all the individual needs to do is relax, breathe, and maintain symmetry, much as they would during a session of working with the medicine, and the energy will

eventually relax.

Another effect is the heightened perception of psychedelic visuals while attempting to fall asleep. If such occurs, simply relax and enjoy.

Sexuality is also routinely affected by consumption of 5-MeO-DMT. Keep in mind that the 5-MeO-DMT experience is the most radical possible experience of energetic embodiment. Opening up one's perception to energy can tune one in to the fundamental sexual energy that underlies one's being. As with waking up in the middle of the night in a fully expanded energetic state, this is especially common among women who find that their sexual appetite is increased after working with 5-MeO-DMT – sometimes ravenously so.

Also note that once one is familiar with the fully expanded energetic state of 5-MeO-DMT, other medicines can seem to either pale in comparison, or alternatively, can help to get one to the same deep level of experience. In a sense, once one has been introduced to this state of being, it is easier to achieve in other contexts.

***Can you develop a tolerance to 5-MeO-DMT?***

No.

***Is 5-MeO-DMT addictive?***

No.

***Any other advice?***

Relax, trust, breathe, and let go.

Remind yourself that no matter how big the experience gets, it's all you. This experience is an extraordinarily heightened perception of yourself and your energy. There is nothing in the experience that is going to hurt you, and there is nothing that you can't manage, as long as you let yourself surrender and let go.

Attempting to hold on, maintain control, figure it out, or stop the experience are all ways that the ego fights against the experience. Remind yourself that this experience is for you and your awakening. There is nothing to hold on to. There



is nothing to control. There is nothing to figure out. And there is definitely no way of stopping the experience once it begins.

So relax, trust, breathe, and let go.

## **Appendix B**

## Taking Five

### - A Practical Guide to the Energetics of Nondual Therapy with 5-MeO-DMT

This document was originally published for an online group that discusses the nature of the 5-MeO-DMT experience and its integration into everyday awareness. The issues addressed are reflective of questions and comments that were posted to the group by various members with relatively limited experience with 5-MeO-DMT, or arose in questions posed directly to the author.

The main ideas are printed in bold for easy reference and quick access.

Recently, I've been receiving an escalating number of messages, emails, and even videos from people around the world who feel challenged by their experiences with 5-MeO-DMT and have approached me seeking my advice and feedback. While I enjoy giving individual advice, I've noticed some common themes among the messages and, rather than attempting to address each one individually, I thought it might be more efficient to write up some general advice, especially as I'm sure that these individuals who have gone out of their way to contact me are not alone and most likely many others could benefit from these comments, as well.

Thus; this guide.

The comments that follow are based on my years of experience working in this field. This guide not in any way theoretical: it is practical and straightforward. In making it available, I'm not looking for feedback or commentary – readers can either take the advice given or ignore it. This is not meant to be a starting point for debate, and while some of what I present may be challenging for some readers, these are my personal standards, so this is how I answer when people ask what I think.

With that in mind, let's begin . . .

First, a few definitions:

**Client** – this is the person who is seeking a medicine experience for whatever reason or purpose.

**Provider** – this is someone who makes a medicine experience available to a client. A skilled provider knows how to create a safe and supportive context and has knowledge of effective doses. However, a provider may or may not have any useful skills and knowledge beyond these practicalities. A provider may not have the knowledge of how to actually work with the energies that arise in the context of a medicine session. Their job is often limited to "holding space" and perhaps conducting rituals around the consumption of a medicine. Providers should, ideally, be honest with clients that there may be energies that arise within a session that he or she does not have the skill or ability to handle effectively, and the client should proceed at his or her own risk.

**Practitioner** – a practitioner is easily distinguished from a provider in that this person has direct knowledge and skills to work with the energies that arise in a medicine session. A practitioner is not necessarily a "shaman" or a ritual specialist. A skilled practitioner should be able to take a full dose of medicine with a client and be able to devote his or her full attention to the needs and issues of the client over the course of the medicine session, and be 100% focused solely on the client, not distracted by other events or individuals who may be in the vicinity of the session even when fully immersed in the medicine experience. A practitioner can work with the energy directly (as opposed to attempting to work through ritual or ceremonial and symbolic structures) and can function clearly in the moment without thought or speculation as to what needs to happen, while being ready to respond to whatever energies arise as they arise. A true practitioner's focus is unwavering, and his or her actions are always genuine and authentic.

**When working with powerful medicines, a client should, at the very least, seek out the assistance of a skilled and experienced provider.** Better still is to seek out a skilled practitioner, though these are much harder to find. Going to someone who is not even an experienced provider is opening oneself up to potential disaster – it is vital that the provider have ample experience with the medicine and working with others in order to provide the safest and most effective environment. Going to someone who is a novice is a mistake and should always be avoided.

**If a medicine session is done properly, especially under the guidance of a practitioner, the client should come away from the session feeling balanced, clear, present, open, trusting, healthy, and happy.** Anyone who comes away from a session feeling shattered, broken, traumatized, fearful, confused,

ungrounded, scattered, etc., has not been served well. Anyone who finds him or herself in this latter category has been opened up to energies that were not adequately dealt with in the medicine session. This can be the result of a client being unwilling to sort through and process the energies, or it can also be the result of being served by a provider or practitioner who did not have the skill or knowledge to properly work through the energies with the client and ground him or her adequately in the course of the session.

**Properly working with energies has nothing to do with prayer, ritual, ceremonialism, chants, or other such trappings and diversions.** Working with energy means precisely that: working with energy. Providers often have limited, if any, knowledge of how to authentically work with energy. Such knowledge and skill is the hallmark of a genuine practitioner. A practitioner can help transmute, process, and ground the difficult and demanding energies of a medicine session, not through words or ritual, but through working with the energy itself to assist the client to reach a point of resolution, rest, balance, and presence.

**It is always important to keep in mind that each person is a unique individual.** Every person will have his or her own unique process of overcoming the illusions of the ego and energetic distortions created and held as a result of personal choices, beliefs, attachments, and conceptuality. No two clients are identical. One person may take medicine and have an easy, beautiful experience. Another might have a difficult and harrowing time. These differences are a result of the different energetic patterns of the individuals' egos, as well as their immediate energetic state when consuming the medicine. It is important not to judge one's own experience in comparison to the experiences of others. Each person gets what he or she is capable and in need of experiencing in that moment. It might not be what an individual wants, but it is what is needed.

**Energetic systems, when left on their own, will always naturally reach a point of resolution, grounding, and equilibrium.** However, because the human ego is a collection of energetic constructs that constantly edit, censor, and manipulate the human energetic system, it is almost impossible for an individual to reach a place of equilibrium. This is why working with powerful medicines is such a profound tool to reset the system. The action of powerful medicines is to energetically challenge and ideally overwhelm the limited energetic constructs of the ego so that a client can effectively escape his or her self-created prison of the false sense of self and all the beliefs, lies, illusions, attachments,

withholdings, projections, and stories that come along with the ego. However, this process is often anything but easy and it requires true dedication and persistence to really sort through. Even when working with powerful medicines, multiple and ongoing sessions are generally required to truly make a difference for the individual, beyond relieving more surface issues. The stronger the medicine, however, the more likely a client will be able to expose deeper and more hidden energetic issues within his or her being and bring them to a place of resolution.

**An effective medicine session, to really expose, release, and transform a client's energy (and thereby help that individual achieve a state of clarity, presence, ease, relaxation, and well-being) generally requires 3-4 back-to-back doses of medicine in one session.** While one large dose may be sufficient to generate a radically profound effect in the client, one dose is rarely, if ever, sufficient to actually process the energy and allow the client to reach a state of resolution and equilibrium. Just taking one dose indicates a focus merely on the event of the experience, and not the working through of energy. Processing energy is precisely that: a process. All processes take time and attention. A process is not a singular event, no matter how powerful, transcendent, or amazing it may be. A process is focused work, allowing the client to move through multiple layers of self and energy, helping each successively deeper layer or block become exposed, worked on, released, and grounded in clarity and presence. Singular big experiences, even if perceived as beautiful and pleasurable, can leave clients feeling traumatized and confused, in the long run, as the client is exposed to tremendous, and often inconceivable, energies with no processing.

**When properly focused on the energy of the process, every session has its own natural arc.** A genuine practitioner will sit and work with the client until this natural arc has been worked through, and the client has reached a point of clarity and resolution. This means working with all the energies that arise authentically and effectively. When this is done properly, it's practically impossible for a client to leave a session feeling traumatized, scattered, or broken by the medicine experience. Primarily, the client should feel better than before starting the session. The client should feel open, alive, vibrant, present, and grounded in reality. Anything less is a clear indication that the client was not able or encouraged to reach the natural arc of the medicine session. When that arc is reached, all remaining energies will ground out and dissipate. Even if the client were to take more medicine at this point, it would have very little effect –

even if it is a large dose. Energetically, the client has ideally reached a point of completion – he or she has effectively passed through everything that is proper for that person to pass through on that day, in that session. Additional sessions at a later time will have their own natural arc and point of resolution. Thus, multiple sessions are always recommended, as they build on each other over time. However, there is only so much that can be accomplished in any one session, and it is important for both the practitioner and client to recognize and honor this limitation. Once resolution has been achieved, the session should be brought to a natural close (without rushing the client in any way), but taking more medicine beyond this point is merely an indulgence and is not energetically effective (and in fact, can be counter-productive).

**In order to maximize the effectiveness of energy work in a medicine session, certain conditions should be carefully observed. Of primary importance is bilateral symmetry in the body.** Resting in symmetry allows the asymmetries of egoic energy constructs to be exposed and brought to the surface, where they can be worked on, released, and grounded out. The ego almost always functions asymmetrically in the body. When individuals move into a unitary, or nondual, state, their bodies always demonstrate strict bilateral symmetry, where there is perfect balance between the left and right sides of the body and any movements are done in unison between the left and right sides. In contrast, when an individual is still trapped in the constructs of the ego, asymmetrical body postures and movements predominate. These conditions also apply to eyesight. In nondual states, the eyes look straight ahead. It is the ego that looks away, or looks around. Thus, clients should relax into a symmetrical position (preferably sitting or lying down – whichever allows for the greatest state of relaxation – standing should be avoided as this makes it difficult for a client to fully relax and surrender to the process and places an unnecessary burden on the client to try and maintain balance and posture). Lying on a comfortable mat in "spread eagle" position is generally best and most effective for not only going as deep into the experience as possible, but also exposing the centerline of the body for energetic processing and releasing.

**While it does not matter if the client's eyes are open or closed, staying focused on the centerline of the visual field is highly significant.** For this reason, it is best to keep any distractions to a minimum. Providers and practitioners should position themselves directly in front of the client, and if the client has difficulty maintaining focus, or shows a tendency to look away or to the side, then the client should be encouraged to look directly in the eyes of the

provider or practitioner who can serve as a point of focus for the client. Providers and practitioners should never be positioned to the side of the client, as this creates an energetic pull on the client to become asymmetrical and thereby trapped by the ego. The provider or practitioner can also serve as a coach and remind the client to stay focused and relaxed into symmetry whenever the client breaks symmetry through asymmetrical egoic tendencies and pattern manifestation. In some cases, the provider or practitioner can also reposition the body of a client who becomes asymmetrical, but this should only be done by way of guidance – if a client energetically resists being repositioned, they should be left alone and then encouraged to return to symmetry as soon as they become consciously aware that they are in asymmetry.

**One-on-one sessions between a client and a practitioner are always best to allow the client the maximum space and time to properly and fully process energy.** If this is not possible, and a group setting must be used, then it is very important that each client be allowed however much time is needed to process the energy effectively. Rushing an individual through so that someone else gets a turn is antithetical to doing this work effectively.

**As energy processes through, it is quite common for clients to move through many different kinds of energetic releases.** These can be screaming, crying, laughing, babbling/glossolalia, gagging, retching, vomiting, shaking, vibrating, moving symmetrically, toning, *etc.* Releasing can also include urinating, defecating, or experiencing an orgasm. It is vitally important that any person undergoing a powerful medicine experience to be processed in an environment where such events can take place without the concern to hold back, be quiet, or not disturb others. Clients must be allowed to authentically go through whatever they need to go through, in whatever way they need to go through it. Telling people who are releasing that they need to be quiet, or mindful of others, or not disturb others, is completely antithetical to the work of processing and releasing energy. However, it is also important to be aware that egos can seek to indulge in these behaviors. A scream that starts out authentic can be co-opted by the ego, and it can change from authentic to fake in a fraction of a second. A good practitioner will notice the difference and bring this to the attention of the client, inviting them to consider what they are doing, and why. Usually, a gentle reminder to "relax and feel yourself" is all that is necessary in such cases.

**A good practitioner can assist in the process of moving through energy by purging for a client.** The practitioner uses his or her entire being, through



vocalizations, body movements, etc., to help move the energy along, and this sometimes results in the practitioner purging for the client. If done properly, the client will immediately feel a sense of relief and release via the practitioner's work. This can only occur if the client is trusting, relaxed, and open. It is not necessary for the client to be completely beyond the ego for such work to occur.

**Clients should be encouraged to move with what they feel, though keeping in mind that authentic energy runs up and down the spine, not side-to-side.** Side-to-side movements, spinning, crossing the limbs, asymmetrical movements, etc., are always signs that the ego is in control and running the client. When such behaviors are observed, the client should be reminded to "relax into symmetry," or "remember your symmetry."

**Because of the energetic nature of the ego, virtually EVERYONE has energy blocked up in his or her system that needs to be processed through and released.** Sometimes, when working with powerful medicines, individuals can bypass the blocks of the ego and enter directly into a unitary state of being. However, such individuals will often then need to process the stuck energy of their egos as their egos begin to reform after the profound opening. Many people need to process their stuck energy before they enter into a unitary/nondual state, as their blocks are holding them back from opening up fully. Either way, the most important thing is that the client be given the time and guidance to work through their blocks. The aim of doing such work is NOT to simply enter into a unitary state or "experience God." While there is value to such an experience, it is limited. Of far more value is helping the client to free him or herself from the self-created prison of the ego and the relentlessness of the egoic mind. This is the true practical and lived-world value of working with powerful medicines – processing out the junk and becoming healthier, happier, and more present, grounded, and free. Simply having a big, powerful experience is not enough – and in fact, might just engender increased dissatisfaction and disassociation from the daily lived-world of ordinary experience.

**Energetic blocks in the human bio-energetic system tend to reside along the centerline of the body.** These blocks are like knots in the system, preventing natural energy flow and expression. A good practitioner can help a client find where these knots are in the body, generally by use of the hands while both the client and practitioner are under the effects of the medicine. While these knots may remain unnoticed under normal circumstances, under the energetic expansion afforded by powerful medicines, they become palpable and easily

identified. When the practitioner finds them, they can feel extremely painful for the client, and working on them can create fear, confusion, and egoic reactions to protect the self and its wounds. It is important for the client to trust, relax, and let the practitioner work to properly "untie" and release these knots. When done properly, the client will immediately feel better, more open, more balanced, and more at peace mentally and emotionally. It often takes the work of a skilled practitioner to work on these knots for a client – it is similar to getting a massage. While it is possible to perform some self-massage, having a skilled body worker do the work is far more effective than attempting the work on one's own.

**As a general rule, it is good to keep in mind that the ego is a perpetual doer – it is always doing something mentally, physically, or emotionally, or all of these combined.** A medicine session should be treated as an opportunity to do absolutely nothing at all, and as soon as a client becomes aware that he or she is doing something, he or she should immediately relax back into doing nothing in a relaxed, symmetrical position. Keep in mind that "doing" includes prayer, ritual actions, attempting to purge, internal critiques and judgments, attachments to thoughts or beliefs, *etc.* In order to maximize the effectiveness of a powerful medicine session, treat it like going to sleep – just drift into nothingness and non-doing. The less the client does, the more the practitioner can do for the client.

**After a powerful session with medicine, it is not at all uncommon for individuals to experience spontaneous openings or "reactivations."** When these occur, they should be treated as a medicine session, and the client should relax into symmetry without trying to control or stop the experience. It is an indication that more energy needs to process through. Fighting against such events only serves to make them more difficult. Do not try to "manage" them, as they are not manageable. Just surrender. The more one surrenders, the more quickly and easily the event passes. It does not matter if the client understands what is happening or why – just let the energy run its course. It will ground out, eventually, and such events will, at some point, cease. It's also important not to become attached to such experiences, as they always reach a point of conclusion, eventually. Most commonly, they cease on their own after two weeks. If they persist longer than that, then the process can be sped along by seeking out another medicine session where the energy is allowed to process through more quickly and effectively. While it may seem counter intuitive, backing away from medicine experiences when such events occur often makes the process more

difficult, as it is the ego that is attempting to "get things under control," which, ultimately, is a losing battle. The ego is NEVER in control – it just deludes itself into thinking it is.

**While visions and visionary states of consciousness are a common feature of working with medicines, the content of visions is far less significant than most people assume.** As a general rule, always keep in mind that everything that is experienced in a medicine session is a reflection and expression of the self. In other words, everything one sees and experiences is the self. At times, individuals become obsessed with what they perceive as mysterious and powerful “others” in visionary states. This is simply a misapprehension of the true nature of the self. There is nothing in the experience that is not the self. Visions are mirrors – nothing more, and nothing less. Furthermore, visions are expressions of the dualistic nature of the ego, which divides experience into “self” and “not self/other.” The true nature of the self is nondual, and therefore includes both “self” and “other” in a paradoxical totality. What is far more important than the content of visions is the energy underneath the vision – what the client is thinking, feeling, and experiencing. If there is fear, visions become terrifying. If there is trust and love, visions become beautiful. It is challenging for the ego not to react – either emotionally or mentally – to profound imagery and visionary content. Just observe and relax into symmetry. Let go of the need of the mind to understand and categorize visual content. Appreciate it as a form of communication between different levels of the self, but there is no need to become attached to any visionary content or mentally reify visions into beliefs that these are actual “things” or “beings” that exist somewhere other than in the mind of the beholder.

**Be aware of the fact that the ego is a chronic storyteller.** It wants to fit everything it experiences, thinks, and perceives into an ongoing narrative of itself and this is especially true in the heightened state of perception and experience that occurs when working with medicines. The true nature of the self cannot be understood by the ego, though it can be directly experienced. Always keep in mind that the sense that the ego tries to make of its experience is largely a projection and is not reality. The more a client can let go of story, the more the individual can relax into truth and reality. The less an individual tries to understand, and the more one focuses on what one feels, the better.

**When working with medicines, it is always best to keep verbal communication and expression to a minimum.** Some egos, when confronted

by powerful energies, can't stop talking and narrating. They want to label everything and name everything. They want to talk about everything, as it is happening. The more a client can resist such urges, the more the individual will get out of the session. Rest in silence. If energy needs to be expressed vocally, it usually comes out as toning, babbling, crying, screaming, *etc.* Talking, of course, is a form of doing, and it is one that is thoroughly embedded in duality and separation. It is a way for the ego to hang on and attempt to control the experience through narration. Just let it go.

**Something as simple and basic as breathing often becomes a place of egoic holding on and attempting to manage the energies of medicine experiences.**

As a general rule, consider that when resting in nonduality the breath is virtually inaudible as it is relaxed and at peace. If a client is blowing, sucking, pushing and pulling at the breath then that individual is still trapped in the ego. Practicing such exercises as yogic breathing or holotropic breath work are merely expressions of the ego. Clients should always be encouraged to simply let their bodies breathe on their own without interference or attempting to control it. Just relax. Your body will breathe as it needs to – there's nothing "you" need to do with your breath other than let it go. In the full nondual state, there is no thought regarding breathing – it just happens. When the ego begins to re-emerge and reform, the ego thinks, "I've forgotten to breathe!" and then gulps at the air, thinking that if it doesn't actively breathe, the individual is going to die. This is a classic move on the part of the ego. Just ignore it and stay relaxed in the breath. Breathing is one of the primary places that the ego attempts to "do" something. Just let it be.

**Post-medicine session (or even during, depending on how active the ego is), it is common for individuals to try and fit their experience into what they think they know from various spiritual and metaphysical traditions.**

Understand that these are only maps and models of the experience, and not the experience itself. "The map is not the territory." It is recommended to simply rest in not knowing. Powerful medicine experiences will challenge your sense of what is and what isn't. Resist the urge to try and understand and categorize everything into pre-existing models. This is an action of the ego trying to master the experience through "knowledge," and is largely an exercise in bolstering illusions. True liberation is found through "unknowing" – letting go of everything you think you know. All beliefs, spiritualities, and metaphysical systems are expressions of the ego. There is no need to hold onto any of them or construct a belief system around them. Rest in the experience itself. The more an

individual can do this, the less need there is to satisfy the ego with a belief system.

**Ultimately, this work is about resting in the open and loving authentic nature of the heart.** It is NOT about having some kind of mental or conceptual breakthrough, though these are common. It is about resting in the open heart that is free to love, feel, and express itself without fear, judgment, or censorship. It is about letting one's self go into the ocean of unconditional love that is the true nature of being. This does not, however, mean that an individual must personally like everything. Universal, unconditional love is NOT human-based sentimentality or social conceptions of love. It is ruthless, uncompromising, and total. It means accepting and loving all things, both beautiful and terrifying, sublime and horrible, as expressions and manifestations of the universal self. It is a love that cannot be defined and cannot be contained. It is EVERYTHING, no matter how difficult or horrible it seems to the human observer. The fully open heart is not burdened by sentimentality and is ready to embrace the totality of all being and manifestation. It holds no judgments, and tells no lies. It has no attachments. It loves freely, without condition, and without expectation of any particular outcome or achievement. It simply is. It is free. It is real. It is life.

**Lastly, it is important to understand that doing this work is NOT about trying to “kill” or permanently remove the ego.** The ego is a part of one's self and it does not need to be killed any more than you need to cut off your hand. This work is about learning to live with the reality of the ego and the true, nondual nature of being, in balance. In the moment of energetic expansion into the infinite, the ego feels like it is dying. Great. Let it “die.” It will come back. This work is about learning how to not trap yourself in the false identity and energetic constructs that are the ego. The ego is like clothing that people mistake for themselves. It is something that comes on and off, changes with the weather, and has different appearances and constructs, based on social context and personal attitude. The ego is not bad. It just has bad habits and tends to form attachments to illusions. Getting rid of it permanently is not the goal – just learning to live with it clearly and authentically. The ego is a human's tool for social interaction and that's a good thing. However, confused egos tend to gravitate toward other confused egos, and egos tend to be reactive, rather than clear and present. Clearing out the illusions and false constructs makes one's ego more responsive to being present and clear in the moment, and less attached to illusions and projections, both internally and externally. Attempting to “kill” or permanently get rid of the ego doesn't accomplish anything useful.



## Appendix C:

### A Few Notes on Other Substances

In addition to 5-MeO-DMT, a few other substances are mentioned in this book. What follows is a brief description of salient features, without getting into too much detail. Interested readers are encouraged to do further research.

**\*\*Many psychedelic compounds react negatively with prescription psychiatric medications. When in question, consult with a physician or medical health professional. Safety first!**

**Alcohol:** Alcohol is basically a toxin and energetic dampener, and has no real role to play in nondual awakening or therapy. In fact, consumption of alcohol tends to make any form of psychedelic therapy less effective. Anyone who is interested in pursuing the kind of work described in this book is encouraged to either drink moderately, or better yet, not at all. At the very least, no alcohol should be consumed within 24 hours prior to doing any serious nondual work with entheogens as it is counterproductive.

**Tobacco, Nicotine, E-cigs:** Nicotine, in any form, tends to function as an energetic grounder. Though there are obvious health risks tied to use of nicotine and tobacco products, consumption of nicotine post-psychedelic session can be helpful to ground energy and bring the session to a conclusion. It can be particularly effective for individuals who are having difficulty “coming down” after engaging in psychedelic work.

**Cannabis:** Cannabis works well in conjunction with most psychedelic medicines and can be used both to enhance effects and extend the duration of effects, even after the primary effects have seemed to wear off. Much of the energetic work described in this book can also be practiced with cannabis alone, though it is generally less effective than other more traditional psychedelic compounds. Some individuals are highly sensitive to cannabis, however, and may find it to be sufficiently effective to do deep work.

Tryptamines:

Tryptamines are one of the primary families of psychedelic compounds and are

structurally related to serotonin. Two such psychedelic tryptamines that are produced in mammals are NN DMT and 5-MeO-DMT. Many of the naturally occurring psychedelic compounds found in a variety of plants and fungi are of the tryptamine family, and there are a wide variety of lab-synthesized tryptamines, as well.

**Psilocybin/Psilocin:** The majority of “magic” mushrooms contain these two tryptamine molecules, though in varying amounts and proportions. Effective dosage depends on species and variety. In general, magic mushrooms tend to last for 5-6 hours and can vary from mildly altering to profoundly visual with both open and closed eye visuals. They can produce nausea, and can give rise to gastro-intestinal discomfort and excessive gas. They also leave a strong taste in the mouth, which can become particularly noticeable towards the latter portions of the experience. Magic mushrooms have been found to be an effective medicine for treating depression, anxiety, and fear of death during terminal illness. It is quite common, when the effects of mushrooms and other tryptamines are coming on, to experience drowsiness, and the experiences, overall, have a dream-like quality. They also exhibit a strong tendency toward making mystical and nondual states accessible more reliably than many other psychedelics.

**Ayahuasca:** The most basic ingredients of ayahuasca, or ayahuasca analogues, are plants containing a monoamine oxidase inhibitor, such as the ayahuasca vine, and plants containing either DMT or 5-MeO-DMT. In many South American cultures other plants are also added into the tea, such as datura or brugmansia, for the purpose of enhancing visual effects. Most forms of ayahuasca are made with DMT, rather than 5-MeO-DMT. Effects are generally fairly strong, highly visual, and very energetic. Taking DMT or 5-MeO-DMT in this form makes the experience much slower, longer acting, and also relatively milder, though still intense. Ayahuasca tends to give rise to deep purging and often diarrhea. It is mostly served in shamanic, spiritual, or religious contexts.

**DMT:** N,N DMT, in extract or lab-produced form, is a fast acting psychedelic compound that is often smoked or vaporized. In contrast to 5-MeO-DMT, it is far more visual in nature, with bright, saturated neon colors, complex fractal geometry, and often produces visions of “alternate” realms and beings. Effects last from 5-15 minutes. Unlike 5-MeO-DMT, which, in pure form, has only a slight taste and scent, DMT in crystallized extract form often has a very chemical taste (sometimes described as burning plastic) and can give rise to



sensations of the lips, mouth, gums, and teeth being chemically burnt via ingestion (the sensation dissipates rapidly and has no lasting effect). DMT, unlike 5-MeO-DMT, only rarely grants access to nondual states, and egos are far less likely to dissolve into fully transcendent states with this molecule.

**Iboga/Ibogaine:** Iboga is the plant used by the Bwiti of West Africa for healing and initiation, and the primary active compound is the tryptamine, ibogaine, which can also be synthesized in a lab. Ibogaine is currently being used as a means of disrupting chemical addictions, primarily with opiates, and is common in many drug addiction treatment facilities. Effects can last many hours, with large doses taking up to three days to process through, and it can also create a kind of paralysis in the body. It should only be used under close supervision due to medical concerns of asphyxiation or heart problems.

**4-AcO-DMT:** This is a synthetic tryptamine and is largely analogous to psilocybin and psilocin. It can be smoked, snorted, or taken orally, with duration and effects similar to magic mushrooms, without the intestinal discomfort, gas, or after-taste.

**5-MeO-MiPT:** This is another synthetic tryptamine, which, while in some ways is very similar to 5-MeO-DMT, lasts significantly longer. Effects can range from little to no visuals to highly visual. Generally, it is energetically intense, and when particularly strong, can be difficult to distinguish from 5-MeO-DMT. When smoked, effects last 3-6 hours, but when taken orally, effects can last 7-16 hours, depending on dose. Oral doses are also much smaller than smoked doses, and it is very important to measure oral doses accurately.

Phenethylamines:

Another common family of psychedelic compounds is the phenethylamines, and like tryptamines, they are prevalent both in the natural world and come in lab-synthesized varieties. Unlike tryptamines, which often give rise to drowsiness, phenethylamines have a more stimulant-like quality, though they can also be highly visual.

**Mescaline, San Pedro, Peyote:** Mescaline, while found in a wide variety of cacti, is most commonly associated with the central American cactus, peyote, and the south American cactus, San Pedro. It can also be synthesized in a lab. Visually, the effects are somewhat similar to tryptamines, with fractals,

geometric shapes, landscapes, and other visionary content. They can be highly colorful and very intricate in appearance. There is often the sense of energy in the body and heart, and mescaline has a stimulating property, which is why most peyote ceremonies are all-night endeavors. Effects can last for many hours from a strong dose – up to 12-14 hours. Consuming large doses of cactus can be challenging, however, as the body reacts by retching and gagging, especially with anything taken after the first dose, and for this reason, working with pure mescaline can be easier to consume. While peyote can be eaten raw, San Pedro is more commonly processed into a powder or tea. Vomiting/purging is common with cactus consumption, and is known as “getting well” in the Native American Church. Sensations of nausea can be long lasting and uncomfortable, with a sense of struggle before releasing in the form of vomit. In group settings, “getting well” is known to pass around the room, taking turns between individuals. Also, as with ayahuasca, the sense of purging for someone else, an individual either in the room or not present, is common.

**MDMA/MDA:** A well-known synthetic phenethylamine is MDMA, also known as the “love drug” (along with its cousin, MDA). Also known as an “entactogen,” MDMA produces profound feelings of empathy and shared experience between users, and is often sexual/sensual in nature. Though not universally experienced, it can also be highly visual as well. One of the drawbacks of MDMA is that the body quickly develops a tolerance, so effects reduce rather quickly with any sustained use, and large doses can also produce a “hang over” feeling the day after. The levels of openness and love experienced in big MDMA experiences can rival 5-MeO-DMT, however, and it can produce highly transformative and positive experiences. For many, it is considered a very “friendly” psychedelic, though it does produce feelings of a rushing and rapid heart rate, which is not enjoyed by some users. It is a particularly effective tool as an adjunct to psychotherapy, PTSD treatment, and couples therapy, and can help with bonding and trust.

**2C-b, 2C-i:** These are both synthetic phenethylamines and are produced in a lab. Both of these molecules are, experientially, somewhat like a cross between mescaline and MDMA. Like mescaline, they are more traditionally psychedelic and can be highly visual, and like MDMA, can produce rushes of euphoria. They can also be highly sensual/sexual in nature. There are other 2C compounds, but these two are the less “edgy” of those out there. For example, 2C-e can produce feelings of physical discomfort and a pins-and-needles sensation covering the surface of the skin. The 2Cs, like other phenethylamines (and tryptamines) can

be taken orally, rectally, or snorted, though snorting can produce significant nasal discomfort. They also tend to produce purging, though not sustained nausea.

And Something Completely Different:

**Salvia Divinorum:** Unrelated to either the phenethylamines or tryptamines is the Central American sage plant, *Salvia divinorum*. The active compound, Salvinorin A, is unique and not similar to any other psychedelic compound. Salvia can be smoked, eaten, or taken sublingually in an alcohol tincture. When smoked, like DMT or 5-MeO-DMT, effects are abrupt, overwhelming, and potentially very disorienting for the unprepared. Visually and physically, salvia does not look or feel like any other psychedelic. Most first time users are so disturbed and thrown off by the experience that they swear it off, vowing never to take it again. Those who enjoy the experience tend to view salvia very favorably. It can also have dissociative properties where users are completely unaware of their immediate physical environment and might be experiencing themselves as somewhere else entirely. Many egos react strongly to salvia, and individuals often attempt to get away from the experience by physically running or crawling away, and might not have any ability to hear or see others in the room. Effects from smoking last 10-15 minutes, and orally, can be up to several hours, though generally less intense and overwhelming than smoking.

General Comments:

All psychedelic compounds have their own unique signature, presentation, and energetic quality. Various people respond more favorably to some psychedelics than others. In some cases, synthetic compounds are gentler and easier on the body than organic compounds, and other times they are more energetically challenging and edgy. In general, having experience and familiarity with a variety of psychedelic compounds can be an effective route for becoming familiar with the many varieties and presentations of the energy of embodied being, and therefore useful for nondual energetic work. Some are so demanding that they are best used in private and others are more amenable to social situations or group work. They can also be combined for unique experiences, though one should always do the necessary research before combining molecules, as not all of them play well together and can have serious, immediate health effects. Always educate yourself!

Also keep in mind that many psychedelics can still produce an after-effect up to

24 hours after consumption, and can influence other psychedelics taken subsequently. For example, when working with 5-MeO-DMT one night, you might feel the presence of the MDMA from the night before, or having some cannabis the day after a session with San Pedro might be surprisingly psychedelic, still manifesting the effects of the mescaline.

## **Appendix D:**

### **Interview with the Author, from *Inside the Rift* with Prox Centauri**

*Could you give us a breakdown of your “Entheological Paradigm Theory”? What did you set out to conceptualize and explain about the nature of the psychedelic experience?*

To begin, we can start with the name itself. “Paradigm” means “exemplary model” and “Entheological” means “the logic of God within,” so the Entheological Paradigm is a model for the nature of being based on the experience that God is “inside” reality, rather than “outside” or transcendent. In other words, God is not separate from reality or the self, but rather is reality and the self. This is an experientially-based model that I first articulated in 2009 after my own personal awakening and transformation into what I describe as a “radical nondual” perspective on the nature of being. I felt the need to articulate this model as I found that, while there were some similarities between my own experience and perspective and other, more traditional nondual models, there were also profound differences. It’s significant that I came to this via my personal experience and not through a traditional religious or spiritual practice, in that this allowed me to be freer in my evaluation of the process and its outcomes than someone who is steeped in religious doctrine and dogma. I didn’t have a worldview or belief system to protect and accommodate, so I was able to offer critiques and reassessments that someone within a religious tradition most likely wouldn’t have raised.

My own awakening and liberation was facilitated through entheogenic experience and psychedelic consumption, rather than primarily through a religious or spiritual practice. In going through my process, I found that both contemporary psychedelic models and traditional religious and spiritual teachings only marginally reflected the process I was going through and what I was discovering about myself and the nature of reality. Most nondual forms of religion and spirituality developed out of Indian religious traditions, such as Hinduism and Buddhism, both of which assume reincarnation, dharma, and karma to be legitimate concepts, while I found them to be ego projections and attachments, so while I could agree with some of their nondual claims, many of their religious beliefs I found to be inauthentic. Similarly, many contemporary spiritual approaches to psychedelics in the West have adopted what I call the

shamanic model of reality, which supports belief in spirits, other realms, entities, etc., which I also concluded were largely projections of the ego and therefore fundamentally illusory. It was my dissatisfaction with these models that led me to conclude that a new and different model needed to be articulated and shared to provide something of a reorientation to nondual experience in general, and psychedelic experiences in particular. I see this as a very necessary correction and reframing of the issue, given that dualistic projections tend to dominate discussions of psychedelic experience in general, and that religious and spiritual traditions are rife with dualistic projections and attachments, as well. As I see it, this is my attempt to inject some clarity into these discussions.

As a model, the Entheological Paradigm is not just about articulating ontological and epistemological statements, but also provides methodologies and techniques that anyone can use to confirm the validity of its claims. As it is experientially-based, in theory, anyone can try the methods I've outlined, assess their observations according to the criteria I've set out, and make up their own minds. Though based on subjective, personal experience, there are similarities to scientific methodology in that the propositions I make can be tested experimentally by individuals. As such, I'm not interested in promoting a belief system or new religious or spiritual doctrine. The tenants of the Entheological Paradigm can be directly experienced by anyone willing to do the necessary work of self-observation.

The central proposition of the Entheological Paradigm is that the true nature of reality and being is nondual, meaning that any sense of separation or individual identity is a form of illusion created by the human ego. When the ego is transcended, reality can be experienced in its fundamental form, which is thoroughly nondual. When the ego falls away, what we are left with is a sense of universal, infinite, and eternal being. There is no sense of separation or individuation in this experience. All of reality, all of existence, is directly experienced as one fundamental process and energetic expression. To put it in other words, when the ego dissolves, individuals experience their true nature as God. What this indicates is that absolute identity is universal. There is only one true identity, and all individuated identities are a masking of this more fundamental identity.

The conclusion is therefore that all of reality is one universal being. Everything that exists is God. That includes you, the reader of these words, me, the thoughts in your head, your every experience, and everyone and everything that you or I perceive as existing outside of ourselves. There is nothing that exists that is not God, for God is everything, eternally. Anyone can experience this truth directly. There is no need for anyone to "believe" that this is true.

Access to this realization and direct experience is best facilitated by entheogenic and psychedelic experience. It is not inherently “spiritual” or “religious” in nature, but rather is an energetic enlightenment. Psychedelics alter and amplify our energetic experience – our perceptions, thoughts, sense of physicality, emotions, *etc.* Because they work primarily at an energetic level, they have a direct impact on the human ego, which is itself a collection of patterns of energy (in terms of belief structures, thought patterns, emotional reactions, expressive habits, body postures and gestures, tone and style of speech and communication, perceptual patterns, *etc.*). Collectively, these patterns define and create our sense of being a separate, individual self who appears to be *this person* with *these* habits of thought and action, which allow us to create ourselves as a character with a specific personality and identity. These patterns of the ego always function dualistically, however, in that in adopting some patterns rather than others we create distinctions between what we take as our “self” and what we assume to be “other.” Compounding the issue are religious, spiritual, cultural, ethnic, and political beliefs and patterns of identity, which serve to create even more rigid identities that are perceived as distinct from those held by members of other social groupings.

Given sufficient energetic input, these more limited patterns of energetic expression and identity of the ego can be disrupted, and in some circumstances, completely overridden. Religious and spiritual traditions have employed various methodologies for this purpose: meditation, drugs, fasting, dancing, sensory deprivation, sexual activity, *etc.* However, the most efficient and easily accessible methodology is psychedelic consumption. This process is far more direct and immediate than immersing oneself in a religious or spiritual practice, and has less potential for attachments to pre-existing worldviews and belief systems, given that all religions and spiritualities come with beliefs and doctrines (in other words, they aren’t neutral in any sense and largely also serve to create ego-based identities).

Because the ego is so resilient and tenacious, completely transcending the ego is relatively rare, even where psychedelics are concerned. Most psychedelic experiences still fall within the realm of dualistic experience and most psychedelic shamanic practice and belief fits within this category. This is also the case for most therapeutic approaches to psychedelic experience. For example, someone might take a psychedelic to help “heal” his relationship with his mother, his beliefs about himself, or a traumatic experience or illness. Such an approach still relies on a perceived separation between self and other, and is therefore dualistic. Through a weakening of the structures of the ego, changes can be made in beliefs and behaviors which allow a “healing” to take place, but

this is actually just a reformatting of the ego, and while establishing different relationships and behaviors, the experience hasn't really dealt with the issue of the ego itself and the problems it causes. It's a much deeper realization, for example, to arrive at the truth that *you are your mother and everything in your relationship is a reflection of your ability to love and trust yourself*. In the nondual realization, there are no victims, there's nothing to heal, there's nothing to be attached to and there's nothing to reject or overcome.

Part of the difficulty, where psychedelics are concerned, is that a great deal of emphasis has been placed on the *visual* aspects of psychedelic experience, which has also lead to widespread adoption of shamanic and neo-shamanic cosmologies, psychologies, and metaphysics in contemporary discourse about psychedelic experience. Many people have adopted the belief that what they see in psychedelic experiences is fundamentally true or coming from some kind of outside source, rather than being produced by the individual as a byproduct of the ego interacting with a deeper level of self and being. All visionary experience, however, is thoroughly dualistic in nature in that there is a presumed self that is observing objects of experience in the form of realms, beings, entities, spirits, aliens, *etc.* There is still a separation between self and other in visions and visionary experience, a clear indication that the ego is still at play and still defining an individual's sense of self and being.

Nondual experience is quite different. Nondual experience is primarily defined by feeling, rather than mental or visual content. There's nothing to see, for there is no one there doing any seeing. It is characterized by those who experience it as eternal, infinite, pure energy, pure being, God, love, truth, suchness, absolute, and other similar terms. To enter into such a state, the ego needs to be fully relaxed and disengaged. Since this cannot be accomplished by the ego itself (just as a sword cannot turn fast enough to cut itself), it is not something that people can achieve through efforts of their egos (which is why having a spiritual practice more often gets in the way of nondual experience than helps reveal it). The ideal situation for nondual experience to arise is when the ego feels it simply needs to surrender and give up, producing the experience of "ego death," which, when it arises, is perceived by the ego as being an event of actual physical death, though it is not. The most efficient tool available to humanity to facilitate such results is the entheogenic compound, 5-MeO-DMT. More than any other psychedelic, 5-MeO-DMT holds the greatest potential to completely overwhelm the human ego simply because there is nothing that is as energetically powerful. 5-MeO-DMT does not *produce* nondual experiences. It simply provides an opportunity to energetically overwhelm the structures of the ego, allowing individuals to let go and "die" to their egoic identity and expand energetically



into their fundamental nature. This result is by no means guaranteed by consumption of 5-MeO-DMT, as it is the ego that must choose to submit and release, and therefore is always a choice on the part of the individual consuming 5-MeO-DMT. Results can always vary. Some people give up their ego within mere seconds after consuming 5-MeO-DMT and others hold on and fight with the experience all the way through. Some egos submit easily and then have a smooth and liberating re-entry, whereas other egos rebound with a ferocity and might perceive the experience as traumatic and debilitating. Results from psychedelic experiences are not mechanical. The best results require trust, relaxation, and deep self-awareness, the presence of which are all dependent on the person using the psychedelic.

*How has your involvement with Religious Studies impacted your opinions on entheogenic phenomenology (or vice versa)?*

I grew up in a secular, atheist household so religions and religious experience were strange and foreign concepts for me until my late teens when I discovered Zen Buddhism. My initial reaction was absolute surprise that here was a “religion” that seemed to make sense to me, especially when compared with what I’d been exposed to of Christianity, mostly of the fundamentalist/evangelical type. It occurred to me that certain religious traditions might be a legitimate path to understanding the nature of reality – those that focused more on mysticism than belief and faith. I went on to become a religious studies minor as an undergraduate and then got my M.A. and Ph.D. in religious studies. When I started on this education route, I, like most others, had no real idea that psychedelics and mind-altering substances had played significant roles in religions and spiritual practices (aside from Rastafarianism or the Native American Church) around the world for centuries, and in some cases, were formative of religious traditions. Between my first and second years of college I was introduced to psilocybin mushrooms and on my second trip the whole concept of a “spirit world” suddenly made a great deal of sense to me. It was a real perspective-shifting event and from there I started investigating shamanism and psychedelics more generally, as it seemed to me that this was a unique way to investigate the nature of consciousness and reality.

I was a voracious consumer of materials on mysticism, shamanism, and esoteric philosophy and practices. The more I learned about the roles of psychedelics in religious traditions, the more it all made sense to me. I was always cautious of being a “believer,” and didn’t want to commit to anything that I didn’t know with certainty to be true, but once I understood that psychedelics were part of the

mix, people's claims about other worlds, spirits, divine entities, and esoteric knowledge seemed a great deal more plausible and reasonable.

As a side note, I'd comment that I don't read these kinds of materials any more and I've largely lost interest. When I was busy creating myself as a "seeker" of truth and enlightenment, I wanted to read everything that appeared to be relevant, but now that I've found myself, there really isn't much motivation for me to continue on with such studies. I say this as I'm often asked by people if I've read this author, or listened to this speaker, or considered such and such perspective, *etc.* Once you find what you're looking for, what's the point of continuing to search?

Once I encountered my own enlightenment and liberation, my perspective on religious phenomena shifted yet again. I went from a position of "maybe all of this is true" to having skills of critical discernment that allowed me to see that the vast majority of what is purported to be true within religious systems is really the product of the ego. Since I had learned how the ego functions via self-observation, and how it could be transcended, and how that perspective generates insights into the illusions and projections of the ego, it became clear that most religious claims were generated by the ego and not the transcendent, universal perspective. Which, to circle back around, lead me to articulate the Entheological Paradigm as a course corrective for others who might be seeking the truth and the genuine nature of being.

It's important to note that in generating my own paradigm I'm not dismissing the phenomenology of religious and spiritual experiences – I'm merely providing a different interpretive framework for how these experiences are understood and conceptualized. For example, I've asserted that individual reincarnation is not a genuine phenomenon in that there is only ONE being that is everyone and everything, and that all true identity is identical. This isn't to say that in certain contexts, psychedelic or otherwise, people might have experiences that they genuinely believe inform them about personal past lives. I'm just saying that such experiences are ego-dependent and generated from a perspective that still retains a distinction between self and other.

For many people, involvement with psychedelics tends to lead to a view that *all* religion and spirituality must, in some way, be true. From my perspective, however, the vast majority of psychedelic users haven't fully achieved nondual awareness, so they're still interpreting their experiences from the perspective of the ego and the illusory self, and thus they're not really qualified to make ontological judgments about their experiences – they're still immersed in duality. One of the difficulties is that the ego *wants* to believe because beliefs help to bolster the sense of self and individuality. Psychedelic experiences can

bolster the confusions of the ego, perhaps more easily than dissolving them. It takes great diligence and careful focus not to be trapped by the machinations of the ego and psychedelics do not automatically produce clarity. One must be committed to truth in order to see through the very sophisticated illusions of self and other to come to a full nondual understanding and perspective.

*What is it about Eastern religion and philosophy that allows it to neatly mesh with these kinds of sacraments?*

At a general, thematic level, whereas Western religions of Judaism, Christianity, and Islam have focused on a transcendent God who functions as a law-giver and judge who exists in a realm outside of what we perceive and experience as reality, Eastern religions have tended to focus more on phenomenological explorations of the self through altered states of consciousness. Though there is a great deal of diversity in the religious traditions of the world, Western religions have mostly been dualistic in focus, whereas Eastern religions have more of a nondual outlook. The result is that Western religions often emphasize belief, worship, and obedience, whereas Eastern religions emphasize direct experience and cultivation of self-knowledge and awareness. While we can easily find counter-examples of dualistic Eastern traditions and nondual Western traditions, the primary orientations of these cultural streams often flow in opposite directions.

Because of the phenomenological orientation of Eastern religions and their emphasis on nonduality and inner experience, they often mesh more easily with psychedelic experience. Historically, this is also probably due to psychedelics and mind-altering sacraments being utilized as meditation and self-realization tools in Eastern religions at a much broader level than in Western traditions. Mysticism and altered states of consciousness have been viewed as potentially heretical in Western traditions and have been dismissively associated with paganism, witchcraft, and sorcery. In the East, altered states of consciousness have traditionally been seen as genuine paths to self-knowledge and access to the sacred, with psychedelic sacraments being extolled in the ancient Hindu scriptures of the *Rig Veda*, for example. Even today in modern society, the Hindu God, Shiva, is associated with cannabis and psychedelic mushrooms, and his followers regularly practice entering into altered states for the purpose of achieving enlightenment and liberation. In Taoism, as well, mushrooms and other substances have been venerated for their ability to help sages realize their oneness with the Tao. Many of these religions emphasize the nondual view that “you are that,” *Tat Tvam Asi*, and that God or the Buddhamind or the Tao is not

separate from the self but is the true nature of being and reality. Here, the spiritual quest is not to obey God and receive your reward in the afterlife, but to dedicate oneself to the process of uncovering one's true nature. And one's true nature cannot simply be believed as an article of faith or cannot be accessed through mental agreement with philosophical propositions – it can only be realized through direct and immediate experience. Doctrine is there to help individuals develop accurate views, but acceptance of doctrine in-and-of itself is secondary to experience.

Psychedelics are all about experience, and they are tools *par excellence* for phenomenological investigations into the nature of self and being. Therefore, it is easier to see similarities with experientially-based religious traditions than it is with doctrine and belief-based religions.

*Why do you think so many artists and intellectuals tend to be profoundly impacted by these substances?*

For the very simple reason that they provide access to profoundly novel and endlessly creative ways of thinking, experiencing, perceiving, and being. Taking psychedelics allows individuals to perceive and experience things in new ways and can help break down cultural and societal conditioning. These experiences provide radical shifts in perspective, helping people to see and experience things in a new light – and often in ways that are over-the-top aesthetically engrossing. Light and color take on new and radical meanings. Music and art become deeply profound. Ideas that were incomprehensible suddenly make perfect sense. Insurmountable problems become insignificant, and small insights blossom into radically new ways of knowing.

Given a sufficient dose, where a psychedelic compound has the opportunity to really show you what it's all about, it's virtually impossible for someone to walk away from the experience with a blasé attitude.

Seeing as how psychedelic usage has been a part of human cultures for thousands of years, I think it's reasonable to say that psychedelic experiences have been a major component in the development of culture, art, architecture, philosophy, religion, healing, and so much else. Psychedelic experiences are a bottomless well of creativity and inspiration. There's no end to the wonder and novelty going on in there and these experiences have driven human cultures forward into greater and greater feats of self-expression. Just consider what we find in the psychedelic experience: art, architecture, technology, energetic structures and fractal formations, resolution of paradoxes, sense of transcendence, oneness, unity, freedom, the infinite, the eternal, and life itself.

How could someone *not* be inspired and offered fresh perspectives and ways of knowing and creating? It's total immersion into the wonderland of the divine mind. Of course intellectuals and creative types are drawn to these experiences. To put it bluntly, the attraction is totally natural! Psychedelics offer the promise of the most profound and amazing experiences available to humans. These are tools of cognitive and aesthetic enhancement and for the majority of the history of humanity nothing else could really compare. Now, with technology and virtual environments and such, we're getting close to being able to replicate at least the visual side of psychedelic experience, but such technologies don't really capture the emotional, sensational, and cognitive aspects of psychedelic experiences at the personal and immediate level – you can see it, but you don't *feel* it. So even next to our best technology, psychedelics are still more profound and amazing. There just isn't anything else comparable.

Something that's remarkable about psychedelic experience is that it is intimately responsive to the individual experiencing them. The experience is always a reflection of *you in that very moment*. So even if it is transpersonal or transcendent, it's still about you. It's an interactive mirror of self and being and it always reveals *you to yourself*. It's the ultimate self-reflective experience.

*How has your own art evolved throughout the years in conjunction with your understanding of psychedelics?*

My psychedelic experiences inform and influence pretty much everything that I do and all my creative modes of expression. I love engaging in creative activity and tend to use it as a medium for communicating what I've learned from my experiences and liberation to help inspire and guide others. Since I have a few different creative outlets, I'll go through them one by one to illustrate.

Storytelling: I first started out as a writer by writing fiction. On a whim, I decided that I wanted to create my own fantasy/sci-fi epic along the lines of Tolkien or Frank Herbert, and the result was what became my *Tales of Aurduin* series, which I started in 2002. At that time, my psychedelic experiences were limited to psilocybin mushrooms and *Salvia divinorum*, and I used what I had learned and experienced as material in the novels. I also made up a number of psychedelics that I introduced in the stories. There are many different chapters where characters are consuming psychedelics for different purposes, and the experiences are all pivotal events in the stories. However, these novels were written before I had gone through my nondual awakening and transformation process, which culminated in 2009, so they have more of an overall shamanic focus.

Since my 2009 completion, I've written two more novels, *Beyond Azara*, and more recently, *The Solandarian Game*. Both novels use the Entheological Paradigm as the foundation for the viewpoint communicated in the stories and all psychedelic experiences depicted are used to reflect nondual awakening and transformation. Aside from simply enjoying writing fiction, I feel that it is a good vehicle for communicating big ideas and can allow people access to such in a way that is entertaining and story-driven. While some people respond well to intellectual dissertations, others don't, so they might find a novel easier to process. Nonduality can be difficult to understand and imagining how different characters come to the truth through their direct experience with psychedelics can be informative, even if it is made up. I like to say that even though the stories are fictitious, they're also absolutely true. Many of the characters are actually based on me and my own experience, sometimes from before and after perspectives, such as in *Beyond Azara* with Jendru (before) and Seyloq (after). *The Solandarian Game* takes place 150,000 years in the future, and expands on the idea of what human society would look like if a nondual perspective was widely accepted and understood and where psychedelic use for nondual realization was commonplace and socially normal.

Musically, psychedelics have had an enormous impact on the kind of music I like to make and via teaming up with my wife, Jessalynn, who is a singer, has directly influenced my own forays into lyric writing for our joint music project, "Fractal Love Jam." From the instrumental side of things, I've always sought to create music that transports the listener into a unique space and energetic environment. Many of my songs have an epic/anthemic feel to them and this is directly related to the waves, swells, and bursts of cathartic energy one experiences on psychedelics. I've also been a big fan of using effects to alter sounds to replicate the kinds of auditory effects of psychedelics. It's a way to evoke the experience, to some degree, without the medicines. The result is that I like to make "trippy" music that is diverse and exploratory – always looking for new sounds, new territory, and new experiences to communicate musically.

With Jessalynn, even our band name pretty much says it all: Fractal Love Jam. One of the ways that I've defined God is a being of fractal/geometric energy that is love – and here, love, truth, reality, God, energy, are all fundamentally synonyms. Jessalynn is our singer, and I'm the song writer/composer/musician, and often, lyricist. I've been making music since I was 15, but only in the past few years have I endeavored to write lyrics (as I've never considered myself a singer, aside from throat and overtone singing, which, by the way, I came to via my experiences with *Saliva divinorum*). Since I've taken up the role of lyricist, I've focused on writing lyrics that express the Entheological Paradigm in song

form, which can clearly be seen in some of our newest tracks, such as “Only One,” which is a statement about the true nature of reality as nondual, or “Mask of Forever,” which addresses how God masks itself in individual identities and how attachment to these identities causes our own suffering and lack of trust and allowing. And then we have a very signature track of “Down the Wormhole,” which is a playful song about taking a trip on the “tryptamine molecular express” and is directly about DMT and 5-MeO-DMT. Though there may be others, we’re the only overtly nondual psychedelic band of which I’m personally aware.

My involvement with visual arts has been greatly impacted by my psychedelic experiences. In recent years I’ve gotten into creating fractal art compositions, sometimes combined with my photography. Fractals are the ideal medium for reproducing psychedelic visuals. Fractal geometric structures are not only the mathematical basis for psychedelic visuals, but also for the fundamental structures of reality as we perceive and experience them, so they really cross the border between “ordinary” and “extraordinary” perception and experience. Everyday objects like trees, clouds, mountains, rivers are all fractal in nature and we can see the same kinds of structures in stunning and intricate detail in psychedelic experiences. In creating fractal art compositions, I’m able to visually express and represent what one might see and experience in psychedelic states. For me, a common theme in visionary experiences is a sense of space and the cosmos, so this is a regular theme in my visual art. There are many interpenetrating layers of fractal structures, giving the work a sense of multidimensionality. The works are beautiful and evocative and regularly elicit responses from psychedelic users along the lines of “I’ve seen this before.” Just the other day, a friend was visiting and I had a “remix” image on my computer screen that featured a photo I took in Maui of a stunning sunset with fractal structures added to the sky. She took one look at the image and said, “that looks just like the time I took mushrooms on the beach in Maui and watched the sunset.” That’s what I’m trying to capture in the work, that sense of mystery and wonder that opens up before us and allows us to see and experience the world in a profoundly rich artistic context. The phenomenal aesthetic beauty of psychedelic experiences can’t be overstated – they’re profoundly beautiful and breathtaking. Of course, they can also be horrifying if one is caught in a negative thought loop, but that’s not what I personally experience, so that’s not something I’m looking to depict via visual art.

Something that I’m also looking to demonstrate with fractal art is the idea that while these are ultimately abstract pieces, they can also easily be translated by the mind of the viewer into more concrete structures and objects. It’s just

colored math but it can appear to the viewer as objects and environments and beings. That's the power of the mind and it's precisely how psychedelic visionary experiences work. The underlying fractal geometry is turned into scenes and beings by the mind of the viewer, and as such, is ultimately a mirror of the perceiver. We are that which we see. It isn't in any way separate from ourselves. It is not "other." It's a mirror, and we see what we project onto the inner screen of the mind.

Recently, here in Ashland, there was an event held at the Ashland Armory called the "Cosmic Mass." I was invited to do visual projections for the event. I ran my fractal art through a kaleidoscope program and projected it out onto a big screen. A local musician who was at the event and totally awed by the visuals came up to me and said, "That's the prayer right there!" For many, the art evokes a sense of sacredness and transcendence. For me, all of reality, absolutely everything, is a direct expression of God, so I'm not really into the mental category of "sacred," but there's something about the fundamental geometry of being that excites people and helps them feel a sense of wonder and connection. And if I can help people experience that via art, then I've done what I've set out to do.

In the end, all of my artistic and creative endeavors are for the purpose of expressing myself. That's what it's really about and if I can put information in there that might be found inspiring and useful by others then that's great. I just like making cool stuff. Music is cool. Fractals are cool. Writing fun fantasy and sci-fi books is cool. It helps me feel satisfied that I'm putting my talents and abilities to use and I love sharing it all. So it's very personal in that I really do it for myself, though I of course hope that others will enjoy it, as well.

*In your opinion, where is the consciousness of the user expanding to throughout the duration of these experiences?*

It's all the self. It's all the self perceiving and experiencing itself in a heightened and augmented energetic environment. The vast majority of these experiences are still on the dualistic side of things where there is a presumed observer/experiencer and that which is seen and experienced, so there's still a sense of divide between "self" and "other," but this is due to the fact that the human ego creates an illusory sense of self and identity. The energetic structures of the ego are tenacious and are largely able to continually reconfigure in most situations, so complete transcendence of the ego and the experience of total unity and Godhood as our true identity is relatively rare, even with psychedelic use. I know people who have used psychedelics for their entire lives and never had a unitary, nondual experience or maybe only caught a brief glimpse of unitary



being and the absolutely infinite and total nature of God. So most psychedelic experiences are still dualistic in nature. It often takes a large energetic input to completely override the structures of the ego, and here, 5-MeO-DMT is incomparable in that it is the one psychedelic that is most likely to help someone relax and expand into the nondual state, which is our fundamental nature.

A phrase that I like to use is that psychedelic experiences are entry into the divine imagination. A common statement that is clearly made by the egos of psychedelic users is that “I couldn’t have possibly imagined that!” when reflecting on what they saw and experienced, so for many, there’s a sense of “otherness” that suffuses psychedelic experiences. For this reason, many people mistakenly assume that they are receiving information and impressions from “somewhere else.” It’s a form of game playing, however, and is an interactive environment where the self is communicating with itself through the guise of self and other, perceiver and that which is perceived. Our true nature as the unitary being of God is interacting with itself, playing both sides of the game board of being simultaneously. It’s difficult for the ego to recognize this, however.

Our true nature is energy. That’s what we really are, and all energy is unitary in nature. When we consume psychedelics, we’re profoundly altering our energetic experience, so we function quite differently from our ordinary energetic states. They alter the way we feel, think, and perceive. This is also what makes “healing” possible via psychedelics. The human ego, as a collection of energetic constructs, tends to create blocks and knots in our overall energetic systems as embodied beings. In many ways, the ego functions as an editing and censoring mechanism, and this leads to problems in the body and mind where we get attached to our illusions and confusions, and edit our expressive abilities. As a result, we get energy that isn’t fully processed and released – energetic baggage, so to speak. By shifting our energetic relationship to our sense of being, we’re able to process the garbage out, and this takes the form of laughing, crying, purging/vomiting, excreting, babbling, and spontaneous body movements. These processes allow stuck energy to move through and ground out, and the result is that we feel better and more “ourselves” – clearer, lighter, more present, more embodied. At the dualistic level, it can be experienced as beings or energies working on us, doctoring us. At the more nondual level, it is experienced as a genuine expression of energy. When the ego is present, however, it always has to create one side of the experience as “other” and often needs to put a face or identity on that which is experienced. The ego doesn’t just create a sense of self – it always comes in conjunction with a sense of otherness, as well.

When you really pay attention, you can notice that the psychedelic immediately

responds to changes in our thoughts and feelings. It happens so quickly and simultaneously that it can be difficult to see what is influencing what. It's a seamless environment and there's no lag time or delay, so as soon as our emotions change, the visual and experiential content shifts to match it. If we have a lot of unconscious emotional and thought patterns running through us, it can feel like we're a victim to the psychedelic onslaught. We're actively creating our experience, however, even if we can't recognize it in the moment. The only thing that we're experiencing is ourselves.

Because God is an infinitely creative being, yet has to operate through structures and forms of energetic transformation, the psychedelic experience is filled to the brim with creative energies, geometry, and fractals. The energy is also very much *alive* and responsive. And it seems to go well beyond our ordinary imaginations and sense perceptions. It's fantastical. It is the very fullness of our own being that we're experiencing, however, and is not other. It's just a very heightened access to the infinite nature of the self.

The deepest level of experience possible is the nondual – the sense of absolute unity with no separation. Everything is immediately experienced as one unified totality that is infinite and eternal. While there may be visual aspects to such an experience, they are secondary to the *feeling* of the experience. Only this experience is able to truly put everything else that is experienced on the dualistic side of things into the proper perspective. From the nondual perspective, everything is experienced as the self and there are no divisions. This allows us to have insights into how we divide the world and experience into the dualism of self and other, “me” and “not me,” and we're able to directly and immediately know that such divisions are a form of illusion. Duality is what allows us to play the reality game as a player within the game. Our true nature, however, is the game itself. In a fundamental sense, we're only pretending to be players in the game. In that sense, the ego and its duality is a gift that makes the game possible – it renders it believable and seemingly consequential. All of reality is just God playing with itself and giving itself the opportunity to experience itself as individuals. It's still a game, however. In the nondual experience, we see past the game and experience reality as it truly is: unified.

*What would you say is the purpose of those experiences overall? Is there a “point”?*

My goodness. There are so many points to psychedelic experience – everything from fun and entertainment to enlightenment and liberation through genuine knowledge of the self, and everything in between. There's no *one* reason and end

goal, as psychedelic experiences and their applications are so wildly diverse. In my opinion, the highest possible use of psychedelics is for liberation from the illusory prison of the ego, as I've emphasized in the Entheological Paradigm. Psychedelics are the greatest possible tool available to humans for full self-realization and are far more effective than any form of religion or spirituality – they're so effective, in fact, that they largely render religion and spirituality obsolete, by comparison. The greatest thing that anyone could ever possibly learn is that each and every one of us is God, and that our true identity is unitary and singular. It's not something to be believed in or accepted as a proposition of knowledge. It is something that can only be understood through direct and immediate experience – everything else is just speculation and assertion of beliefs. The fact that anyone, even hardcore atheists, can experience this directly via psychedelics is absolutely amazing. I consider this to be our fundamental birthright as humans and any laws that impede our ability to have these experiences are a violation of human rights and a crime against humanity. Every person on this planet has a right, if they desire it, to know who and what they truly are and psychedelics make this possible in a way that nothing else really does. It's an energetic issue – if you introduce enough energy into the system, the energetic structures of the ego are overwhelmed and they temporarily dissolve, revealing our fundamentally unitary nature. It has nothing whatsoever to do with being religious or spiritual. How profound is that? Psychedelics make self-realization possible for *all humans*. They are the great self-knowledge equalizers. That, in my view, is amazingly profound. They help us see that we don't need to *be* or *do* anything, because we already *are*. Such experiences reveal that all forms of religion and spirituality are just forms of game playing, providing the ego with a sense of something to do and someone to be. You do not need to dedicate yourself to any spiritual practice to know who and what you are. All you need to do is relax into your infinite nature. It's so easy! So easy, in fact, that it's almost a joke. It shows that all attempts to "get there" are just machinations of the ego. Self-discovery is available right here, right now, and the only thing you need to do is relax, experience, and observe. How could it possibly be any easier?

Despite how easy it is, most people don't reach this point of self-realization, however, as the ego is terribly tenacious and it takes a lot of trust and surrender to dissolve it. So the vast majority of psychedelic experiences are on the dualistic side of things. These experiences have great value, too, so this isn't to degrade them in any way – just to recognize they are far from the greatest potential of psychedelics. Psychedelic experiences allow for all kinds of healing and personal transformation to take place. People can overcome trauma and anxieties

and resolve psychological and emotional issues. They can gain new perspectives on their perceived problems and can learn to take responsibility for how they create the situations they suffer from. They can be used for so many therapeutic purposes.

Psychedelics can be used simply to “check in” on yourself and for regular self-maintenance. They can refresh and reset the system and help clear out any residual baggage. They can inspire, entertain, and beautify one’s experience.

And one must never overlook the fact that psychedelics can be amazingly fun and entertaining. They open up the possibility of interacting with and appreciating the world in new and novel ways. Music and art and cinema come alive in deep and profound ways. Spending the night with eyes closed, lying down, and journeying through the inner mindscape is wild, aesthetically amazing and thoroughly enjoyable. Eating some mushrooms and going for a walk in the woods can be an astounding experience. Wandering around Burning Man while tripping and soaking up and merging with all the crazy art is beyond fun. There’s nothing wrong with taking psychedelics and having a good time. It’s just one of many possible applications.

Psychedelics and sex are great too. It can take a great deal of patience and sensitivity, but psychedelic sex can be the most intimate experience available to humans interacting with each other. Orgasms can be off the charts and the exchange and intermingling of energies is delicious.

Psychedelics can also be used for problem solving or investigation of a question. You just set your mind on what you want to focus on, and then go and explore it in the visionary and energetic realms. Novel solutions pop up. New ways of seeing and thinking are provided. Inspiration comes in unexpected and surprising forms. Perspectives are shifted and realizations dawn without effort. Really, the possibilities and applications are endless.



## About the Author:



Martin W. Ball is the author of numerous books, both fiction and non-fiction, on the nature of entheogenic experience and nondual liberation and transformation. In addition to being a writer, he is also an avid musician, visual artist, and adjunct professor of religion at Southern Oregon University in Ashland, Oregon, where he lives with his wife, Jessalynn, and son, Jaden. He is the host of the internationally popular *Entheogenic Evolution* podcast, and is the co-founder and organizer of the annual *Exploring Psychedelics Conference*. More of his work and creations can be found online via the links below.

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[www.entheological-paradigm.net](http://www.entheological-paradigm.net)

Videos:

[www.youtube.com/EntheogenicEvolution](http://www.youtube.com/EntheogenicEvolution)



## About the Lyrics and Poetry:

The song lyrics and poetry included in this book are all written by the author. Lyrics that are identified with “by FLJ” come from Fractal Love Jam, Martin’s musical project with his wife and vocalist, Jessalynn Jones. You can learn more about their music and stream and download tracks at their website or on Bandcamp.

[www.fractallovejam.com](http://www.fractallovejam.com)

[www.fractallovejam.bandcamp.com](http://www.fractallovejam.bandcamp.com)

Lyrics are from the albums “Flowers in the Dark” (2016) and “Particles & Waves” (2017)





## **Other Books by the Author:**

### **Nonfiction:**

*Being Human: An Entheological Guide to God, Evolution, and the Fractal Energetic Nature of Reality*

*Being Infinite: An Entheogenic Odyssey into the Limitless Eternal – a Memoir from Ayahuasca to Zen*

*All is ONE: Understanding Entheogens and Nonduality*

*The Entheological Paradigm: Essays on the DMT and 5-MeO-DMT Experience and the Meaning of it All*

*God's Handbook for Operating Human Vehicles: A No Nonsense, No Strings Attached Approach to Universal Being*

*Speaking of the Nondual: Mystical Poetry and Fractal Art*

### **Fiction:**

*The Solandarian Game: An Entheogenic Evolution Psy-Fi Novel*

*Beyond Azara: A Universal Love Story*

*Tales of Aurduin, Volumes I-IV:*

*Orobai's Vision*

## *The Fate of Miraanni*

## *The Alchemist and the Eagle*

## *The Fifth Temple*