

The Pineal Gland, Third Eye Chakra and DMT: A Theosophical Perspective

This paper will correlate some important and seemingly unrelated topics into a meaningful whole by exploring elements from three perspectives: the modern scientific worldview, the esoteric theosophical worldview, and the metaphysical entheogenic worldview. The main character in this exploration is a pea-sized gland, the pineal gland, located in the geometric center of the human brain. Interestingly, this gland is connected to the esoteric conception of the sixth (of the seven) chakra. Furthermore, the pineal gland and this *third eye chakra* may derive their special qualities by way of a relatively small molecule named N,N-dimethyltryptamine, or DMT, which some scientists have dubbed *the spirit molecule*. To best illustrate all the different conceptual angles and connections between the pineal gland, the third eye chakra, and DMT, it will be helpful to look at the perspective of materialistic science, esoteric philosophy, and subjective experiences of a spiritual third eye “opening” versus psychonautical DMT experiences. We will begin with some background of theosophical teaching and its concept of the third eye and pineal gland.

What is Theosophy?

Theosophy, meaning wisdom (*sophia*) of the divine (*theos*), is an esoteric cosmology introduced to the modern world by Russian born H.P. Blavatsky through the teachings of the worlds’ seers and adepts. Madame Blavatsky, as she is most often called, compiled and synthesized ancient teachings from the collective insights of high spiritual adepts throughout world history. These teachings bring together the dichotomy of East

and West and present an astonishingly vast description of the organization, involution, and evolution of every level of human (anthropogenesis) and cosmos (cosmogogenesis).

A basic esoteric assumption is that the nature of reality is much more complicated and vast than our physical senses and cognitive faculties normally perceive. Humans live in a delusional state of acceptance of an inaccurate view of themselves and the “external” reality. For example, theosophy teaches that there are many imperceptible levels of mind and reality which are populated with helpful and harmful forces that may or may not have intelligence greater than that the current condition of humanity. Our physical senses are only geared toward a perception of the physical reality in which we now reside.

Theosophy teaches that our current physical state is a result of an involution from purely spiritual One-ness down through the denser levels of reality toward the densest realm of matter with which we are familiar. Humans are currently engaged in an opposite evolution back toward the spiritual. Thus the entire worldview is one of a simultaneous psychic and spiritual involution along with a physical evolution into different ratios of spirit and matter that are considered opposite poles of the same principle. Blavatsky says, “Spirit is matter on the seventh plane; matter is Spirit—on the lowest point of its cyclic activity; and both—are Maya.”¹ All these various levels of reality overlap in the same area of space and time yet we only perceive one very small, dense sliver of this greater reality. We call this level the material world, and many people believe it to be the only world that exists. Other levels can be consistently experienced, but only by those whom are extremely spiritual and who have spent many lifetimes

¹ Blavatsky (1966) 143

working to transcend normal awareness in order to live, work, and move throughout this expanded reality.²

Many of these beings exist on the planet at any given time and are noticed and revered as gurus, saints, or spiritual leaders; or go unnoticed by the masses as they do their work for humankind on different, non-material levels of reality. Two well known adepts have been given the names Buddha and Christ. Theosophy teaches that through evolution back toward the spiritual, all humans will eventually achieve the states of consciousness that these adepts have gained before us.

Because of the vastness, extreme detail, abstractness and obscurity of theosophical teachings, an economical description would be nearly impossible and without benefit for this paper. For this reason, the theosophical perspectives will be given on most aspects of this paper, but a full understanding of the significance and background of this perspective will require prior in-depth understanding of the theosophical worldview.

The Pineal Gland

The first written record of the pineal gland was by Greek physician Herophilus in the third century B.C.E. The name comes from the Latin *pineus*, meaning that it is shaped like a pinecone. This organ, the size of a grain of rice, lies deep within the human brain at its geometrical center, and has been a mystery for nearly two thousand years.

Interestingly, it is the only part of the brain that isn't divided into two hemispheres.

² Non-adepts can have momentary glimpses of these other, non-material, realms of reality through such altered states of consciousness as dreams, hypnosis, near-death experiences, mystical experiences, psychedelic experiences, meditation, etc. The difference is that adepts have expanded their consciousness in a sustained and permanent way, and have the patience and understanding to work selflessly and compassionately within all of these realms to help all humans in their evolution.

Awareness of the pineal gland grew when Rene Descartes, in the seventeenth century, proposed that the only singleton organ in the brain was responsible for generating thoughts.³ He also postulated a direct connection between the pineal gland and our eyes, claiming that the pineal was the chief interpreter of vision. Descartes wrote,

Although the soul is joined with the entire body, there is one part of the body [the pineal] in which it exercises its function more than elsewhere ... [The pineal] is so suspended between the passages containing the animal spirits [guiding reason and carrying sensation and movement] that it can be moved by them...; and it carries this motion on to the soul ... Then conversely, the body machine is so constituted that whenever the gland is moved in one way or another by the soul, or for that matter by any other cause, it pushes the animal spirits which surround it to the pores of the brain.⁴

Descartes proposed that the pineal was the “seat of the soul” and was the meeting place of the physical and spiritual. The body and spirit not only meet there, but each affects the other and the repercussion extends in both directions.⁵ Madame Blavatsky has a similar view when she writes, “[the pineal] gland is in truth the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all embracing mind.”⁶ The pineal can be thought of as the physical organ corresponding to a gateway between spirit and matter. This is precisely the definition of a chakra.

The Third Eye Chakra

To get a more detailed understanding of the pineal as it relates to theosophy and esoteric sciences, let us expand our examination of the physical pineal to the metaphysical and spiritual descriptions of the third eye chakra. According to theosophist C.W. Leadbeater, man does not *have* a soul,

³ Strassman 59

⁴ Descartes 357

⁵ Strassman 60

⁶ Blavatsky (2002) 121

Man *is a* soul and owns a body - several bodies in fact; for besides the visible vehicle by means of which he transacts his business with his lower world, he has others which are not visible to ordinary sight, by means of which he deals with the emotional and mental worlds.⁷

This is an important theosophical concept. Humans are composed of seven different overlapping bodies and “The chakras or force-centres are points of connection at which energy flows from one vehicle or body of a man to another.”⁸ Similar to Descartes’ idea of the pineal, Leadbeater says,

These physical centers [including the pineal] receiving vibrations from the outer world, send impulses back to the astral centres, increasing their vibrations; thus the physical and the astral centres act and re-act on each other, and each becomes more complicated and more effective.⁹

The similarities between the two statements are striking. The basic idea is that our physical body as well as our other less dense bodies, including the astral, are connected by vortexes of energy called chakras, and each chakra coalesces in the physical body at nerve centres, glands, and plexuses.

The third eye chakra has been regarded as the source of spiritual insight, intuition, imagination, concentration, clairvoyance, and insight. Leadbeater says, “The development of the sixth [chakra] ... produced astral sight - the power to perceive definitely the shape and nature of astral objects, instead of vaguely sensing their presence.”¹⁰ It is interesting to note that all of these attributes of the third eye have something to do with vision, but on a more spiritual plane. To get a better understanding of the significance of this observation, let us explore the evolution of the pineal gland as an actual, functioning third eye.

⁷ Leadbeater

⁸ Ibid

⁹ Ibid

¹⁰ Ibid

The Evolution of a Third Eye

The world's myths and traditions offer a wealth of information concerning the third eye and human evolution. We have all heard about the Greek myth of Ulysses fighting the one-eyed giant, Cyclops. There is also the story of the mystical Eye of Siva, representing intuition or direct cosmic vision. The vast evolutionary cosmology of theosophy also has describes a race of creatures similar to the mythological Greek Cyclops. According to theosophy, there have been three rounds of human life before ours, and there will be three after (seven total). We are at the halfway point of one great cycle of spirit involution into human and our physical evolution back toward spirit. At this mid-point, nature consists of the densest form of matter. Humans existed in the previous three realms, but were much more ethereal and spiritual and less hardened into a physical body. According to H. P. Blavatsky, in the previous third root-race, said to have begun over 18 million years ago, physical nature was far more plastic, and the future human entity took on many shapes. These developments were accompanied by inner forces of consciousness blending with matter to form our psychological aspect, which works with physical nature to perfect the brain and enables the senses to function.

Blavatsky writes,

Occultists ... believe that spiritual and psychic involution proceeds on parallel lines with physical evolution; that the inner senses—innate in the first human races—atrophied during racial growth and material development of the outer senses.¹¹

¹¹ Blavatsky (1966) 217

In *The Secret Doctrine*, Blavatsky explains that the third eye was once a physiological organ and later atrophied due to the disappearance of spirituality and the increase of materiality. She says the third eye,

Was an *active* organ . . . when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man . . . that median "eye" ended by atrophying along with the early spiritual and purely psychic characteristics in man.¹²

Notice the connection with Norse mythology, which tells us that the god Odin had to sacrifice one of his eyes -- symbolizing the third eye of spiritual vision -- to drink from the Well of Wisdom (that is, to experience cycles of matter). The witness to the original atrophied third eye is the pineal gland.¹³

According to theosophical teachings, the mythical Cyclops represents actual living beings from a prior human race. At this time, the third eye was primary and the two physical front eyes developed later. Blavatsky writes,

The "Cyclopean" eye was, and still is, in man the organ of spiritual sight . . . this eye having performed its function was replaced in the course of evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in aeons to come.¹⁴

Interestingly, both the pineal gland and the two front eyes project out from tissue layers in the embryonic brain – a common fact in embryology.¹⁵

If there ever was such a thing as a working third eye in humans, science should have something to say about this. Blavatsky emphasizes, "there can be no possible

¹² van Mater Jr.

¹³ Blavatsky 218

¹⁴ Ibid 219

¹⁵ van Mater Jr.

conflict between teachings of the Occult and so-called exact science.”¹⁶ In fact, biologists agree. Rick Strassman writes,

The pineal gland of evolutionarily older animals such as lizards and amphibians possesses a lens, cornea, and retina. It is light-sensitive and helps regulate body temperature and skin coloration – two basic survival functions intimately related to environmental light.¹⁷

Even birds have a light receptive pineal gland inside the skull.¹⁸ Based on the large openings at the top of their skulls, dinosaurs may have also had a third eye. Sheep still have a pineal gland that is directly affected by bright light.¹⁹ There are even known living reptiles that have an actual protruding, functioning third eye. Most relevant to our discussion is the fact that *Homo sapiens* do *not* currently have a protruding third eye but they *do* have a pineal gland that is light sensitive. The human pineal gland is not actually part of the brain. It develops from specialized tissues in the roof of the fetal mouth. From there it migrates to the center of the brain where it has the easiest contact with the brain’s perceptual and emotional centers.²⁰ This physically atrophied eye may have been primary and functional in the past but still holds significance in its ability for spiritual vision, insight, and inspiration.

The connection between the pineal gland and the third eye chakra, as well as an evolutionary history of a physiological third eye, has been made. Many interesting conclusions can be developed about this connection, but it’s time to switch gears and examine a chemical thought to be produced in the pineal gland, which may have profound implications for the physical functioning of the third eye chakra.

¹⁶ Blavatsky (1966) 131

¹⁷ Strassman 60

¹⁸ Meakin

¹⁹ van Mater Jr.

²⁰ Strassman 61

DMT and the Pineal Gland

DMT, or N,N-dimethyltryptamine, is a relatively small molecule that exists in all of our bodies and occurs naturally throughout the plant and animal kingdoms. It is part of the normal makeup of humans and other mammals; marine animals; grasses and peas; toads and frogs; mushrooms and molds; and barks, flowers, and roots.²¹ According to chemist Alexander Shulgan, it is easier to report where DMT is *not* found, rather than where it *is*.²² DMT is relevant to our discussion because scientists believe that DMT is produced in the human pineal gland and is the molecule responsible for such experiences as mystical/spiritual states of consciousness, near-death experiences, birth/death, dreams, alien contact experiences etc.²³ According to Strassman's hypothesis, the pineal gland releases high amounts of DMT at extraordinary times in our lives:

When our individual life force enters our fetal body, the moment in which we become truly human, it passes through the pineal and triggers the first primordial flood of DMT. Later at birth, the pineal releases more DMT. In some of us, pineal DMT mediates the pivotal experiences of deep meditation, psychosis, and near-death experiences. As we die, the life-force leaves the body through the pineal gland, releasing another flood of this psychedelic spirit molecule.²⁴

This is a scientific view of the pineal gland, or third eye, being the "seat of the soul". It seems that the best way to test this hypothesis is to add excess amounts of DMT to the brain where it is said to be produced, and see what effect this has on human consciousness.

²¹ Strassman 42

²² Shulgan 249

²³ Strassman 55

²⁴ Ibid 68-69

Because it is made within the body, DMT is not harmful to the brain. Strassman notes,

[The brain] takes a particular and remarkable fancy to DMT. It is not stretching the truth to suggest that the brain “hungers” for it... In a way, DMT is “brain food” treated in a manner similar to how the brain handles glucose, its precious fuel source ...; it is as if DMT is necessary for maintaining normal brain function. It is only when levels get too high for “normal” function that we start undergoing unusual experiences.²⁵

To get higher levels of DMT in the brain, the chemical needs to enter the blood stream and cross the blood-brain barrier.

Interestingly, indigenous shamanic cultures have been using sophisticated chemical plant technologies to increase DMT levels in the brain for thousands of years. The Amazon alone is home to hundreds of tribes who use methods such as snuffs or the entheogenic beverage ayahuasca ceremoniously for spiritual healing, divination, and communication with other levels of reality. Anthropologists have found that these methods are actually sophisticated chemical technologies to effectively extract large amounts of DMT from certain plants and get them into the blood stream.

DMT and the Opening of the Third Eye

What happens, then, when DMT levels increase in the brain? Because the brain quickly consumes this precious molecule, the subjective experience only lasts for ten minutes to an hour, depending on the method of administration. To attempt an explanation of the subjective effects of DMT would be impossible and useless. I will list some common descriptions for the purpose of comparing the experience with the esoteric notion of the opening of the third eye, but a true description is beyond words. Attached as

²⁵ Strassman 53

an appendix to this paper are attempts at describing the DMT experience by two different people.

The most common description is that of complete astonishment, familiarity, and ineffability. The person is immediately shot out of her body and normal sense of reality into another realm of being, yet her ego and sense of Self is not affected. There is usually a sense of extreme “energy” and “high vibration”. Most report a multidimensional, fractalized landscape of ancient and futuristic qualities. There are “tremendously intricate tiny geometric colors”(should this have a footnote?). There is the feeling of being a point of consciousness enabling one to “see” in all directions at once. The person often reports that the “space” they enter is inhabited with some alien, intelligent life, which is somehow attempting to communicate. Attempting any detailed description is beyond the scope of this paper. (See the appendix for more.)

Let us now look at the theosophical view of experiencing the opening of the third eye chakra and compare that with the DMT experience. Could DMT be a chemical catalyst to briefly open the third eye chakra for spiritual insight? Leadbeater writes,

When the sixth [chakra], between the eyebrows, becomes vivified, the man begins to see things, to have various sorts of waking visions, sometimes of places, sometimes of people. In its earlier development, when it is only just beginning to be awakened, it often means nothing more than half-seeing landscapes and clouds of color. The full arousing of this brings about clairvoyance.²⁶

The theosophical view presented by Leadbeater is that the chakras act as sense organs for the astral body. He makes clear, however, that astral hearing or astral seeing is taking place from our astral body and is different from our physical senses. He continues,

The man functioning in that vehicle [astral body] sees equally well the objects behind him, above him, and beneath him, without needing to turn his head. The centres, therefore, cannot be

²⁶ Leadbeater

described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does here through the eyes and ears.”²⁷

Both these descriptions of the third eye chakra sound a lot like the subjective DMT experience.

It may seem absurd to think that other populated levels of reality exist alongside ours, interacting with it beyond our senses, but Blavatsky writes,

The existence of things imperceptible to our physical senses ... is of far greater importance, more real and more permanent, than those that appeal to these senses themselves.²⁸

The theosophical worldview recognizes different levels of reality that require different sets of perceptive organs.²⁹ Blavatsky says that we “...are capable of entering into conditions of consciousness that the five physical senses have nothing to do with.”³⁰

What does theosophy have to say about the seemingly populated world visited during a DMT experience? Blavatsky says, “The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings.”³¹ Furthermore, the entire experience of DMT must be related to something real on some plane of reality.

According to Blavatsky, “No such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype as least as an approximation.”³² The vibration that is common during DMT experiences may be the vibration of the pineal gland, which Leadbeater says occurs during the opening of the third eye chakra. Similarly, the *Secret Doctrine* teaches that during spiritual visions or

²⁷ Ibid

²⁸ Ibid 41

²⁹ Ibid 69

³⁰ Blavatsky (2002) 173

³¹ Blavatsky (1966) 120

³² Ibid 123

insights, the pineal gland “swells and expands.”³³ Much more can be said about the comparison between DMT experiences and opening the third eye chakra, but both are said to be ineffable. The general remarks given will have to suffice for the purpose of this paper.

Conclusion

Three major elements have been woven together and shown to be different aspects of the same phenomenon. The pineal gland has been directly tied to the esoteric notion of the third eye chakra. This gland is the physical representation of the multi-levelled passageway of energetic information. The theosophical worldview recognizes seven levels of consciousness and seven bodily vehicles.³⁴ The chakras are the connection points between these different levels. Normally, our physical senses only perceive the densest of these seven levels; yet, there is evidence of sense organs that perceive on non-physical levels of reality. The pineal gland is an evolutionarily atrophied working physical eye, which theosophists see as surviving a more ethereal existence before our full involution into a physical body. As our two physical eyes developed, our “spiritual” third-eye recessed deep into the center of our brain to have the easiest access to our perceptual and emotional centers. During spiritual experiences such as meditation, birth, death, and dreams, our third eye can become opened, allowing us to perceive a spiritual plane of reality. Physically speaking, this may have to do with the pineal gland’s

³³ Blavatsky (1966) 218

³⁴ Theosophy recognizes the septenary nature of all of reality. Interestingly, the pineal gland is visible in the human fetus at exactly (7X7) 49 days. This is exactly the length of time the Tibetan Book of the Dead proclaims that a soul exists in the Bardo.

release of the DMT molecule. Through plant and chemical technologies, we are able to induce these experiences by introducing more DMT to our brain than is normally available. The connections between these different processes in our brain are striking and hold substantial insights into the nature of our reality and our consciousness. Much more research can be done to demonstrate the relationship between the third eye and the pineal gland as the connection between spirit and matter. The “spirit molecule”, DMT, holds important potentials for studying these perspectives.

Appendix

By Terrence McKenna

What can be said of DMT as an experience and in relation to our own spiritual emptiness? Does it offer us answers? Do the short-acting tryptamines offer an analogy to the ecstasy of the partnership society before Eden became a memory? And if they do, then what can we say about it?

What has impressed me repeatedly during my many glimpses into the world of the hallucinogenic indoles, and what seems generally to have escaped comment, is the transformation of narrative and language. The experience that engulfs one's entire being as one slips beneath the surface of the DMT ecstasy feels like the penetration of a membrane. The mind and the self literally unfold before one's eyes. There is a sense that one is made new, yet unchanged, as if one were made of gold and had just been recast in the furnace of one's birth. Breathing is normal, heartbeat steady, the mind clear and observing. But what of the world? What of incoming sensory data?

Under the influence of DMT, the world becomes an Arabian labyrinth, a palace, a more than possible Martian jewel, vast with motifs that flood the gaping mind with complex and wordless awe. Color and the sense of a reality-unlocking secret nearby pervade the experience. There is a sense of other times, and of one's own infancy, and of wonder, wonder and more wonder. It is an audience with the alien nuncio. In the midst of this experience, apparently at the end of human history, guarding gates that seem surely to open on the howling maelstrom of the unspeakable emptiness between the stars, is the Aeon.

The Aeon, as Heraclitus presciently observed, is a child at play with colored balls. Many diminutive beings are present there--the tykes, the self-transforming machine elves of hyperspace. Are they the children destined to be father to the man? One has the impression of entering into an ecology of souls that lies beyond the portals of what we naively call death. I do not know. Are they the synesthetic embodiment of ourselves as the Other, or of the Other as ourselves? Are they the elves lost to us since the fading of the magic light of childhood? Here is a tremendum barely to be told, an epiphany beyond our wildest dreams. Here is the realm of that which is stranger than we can suppose. here is the mystery, alive, unscathed, still as new for us as when our ancestors lived it fifteen thousand summers ago. The tryptamine entities offer the gift of new language, they sing in pearly voices that rain down as colored petals and flow through the air like hot metal to become toys and such gifts as gods would give their children. The sense of emotional connection is terrifying and intense. The Mysteries revealed are real and if ever fully told will leave no stone upon another in the small world we have gone so ill in.

This is not the mercurial world of the UFO, to be invoked from lonely hilltops; this is not the siren song of lost Atlantis wailing through the trailer courts of crack-crazed America. DMT is not one of our irrational illusions. What we experience in the presence of DMT is real news. It is a nearby dimension-- frightening,

transformative, and beyond our powers to imagine, and yet to be explored in the usual way. We must send fearless experts, whatever that may come to mean, to explore and to report on what they find.

By SFos

Upon inhalation, the trembling darkness before me crystallized instantly into a shimmering vortex of lime-colored tessera and began a meticulous implosion in upon itself. Pulses of sinuous electric energy shot along it from behind me and I could see them disappear down its infinite corridor. Each one came faster and faster and faster until this typhoon like tunnel was throbbing with supple, supernova pulsations. It was then that I began to accelerate, an auditory drone that seemed to flange at the edges of my being propelling me along. I couldn't believe the breakneck speed with which I was beginning to move, like a proton in a hyperspatial supercollider. The breathtakingly ecstatic sensation of being literally shot out of the confines of my corporeal body was overwhelming, and already my mind was grasping wildly about for some semblance of familiarity. No previous DMT journey had ever moved this fast. The vortex started coiling then, curling and cycling into its cylindrical self, and I became aware that it was but one strand in a warping and wefting dimension which was now materializing and taking on a thousand outlandish forms all around me. Ahead was an entirely ludicrous, tensile, concentric, mandala-like disco-medusa that wore about it a technicolor dreamcoat of fibrillating antennae, surrounded by an ultraviolet aura. Instantly I could tell it was alive: some sort of a sentinel. Then seemingly out of nowhere and from every direction at once came these freakish tentacles of liquid lapis lazuli. They began moving together with an almost orchestral hyperprecision, and I was completely mesmerized - it was like nothing I had ever seen. I had absolutely no idea what I was looking at - there must literally have been thousands of them - I was utterly flabbergasted. I knew I must find a way past this creature though, as extraordinary as she was. We were still cruising along at the speed of light, now descending backwards together through an amoeboid, octahedral gallery of iridescent vaults. It was at this moment that I became suddenly aware we were not alone. The vaults seemed to zoom explosively outward then and the gallery expanded ad infinitum into a gargantuan, labyrinthine, almost interstellar space, and through every vault poured the miraculous and zanyimps who make the tryptamine hyperdimension their home. The tentacles of lapis lazuli gathered these capricious, multi-colored enigmas in towards the center, and became the architectonic scaffolding of their new multi-dimensional reality, a world which I found myself dab smack in the middle of. It was like a liquid mind ecology of staggering and alien complexity, the mind as it crosses over into quantum warpdrive and migrates ever further out into the oceanic beyond. At this point the glorious geometries transcended what is even vaguely feasible in this three dimensional mundane, constantly conerescing into new and varigated permutations, exfoliating out of themselves what might be called hyperspherologies of the divine, and to look anywhere was to be shot clean through with scintillating amazement. Crowding and cramming themselves into my field of vision were thousands upon thousands of beings of every imaginable sort and many that were completely unimaginable. They were everywhere jabbering in indecipherable tongues,

juggling incandescent neon microworlds of dancing beings, and morphing with a zen-like, diaphanous fluidity that remains a primal miracle no matter how often you lay your all too human eyes on it. The primordial intelligence being manifest before me was palpable, undeniable, transcendently amazing - it shook me to my core in a more-than-real gleeful profundity. All I could do was sit there in divine liquid awe, my soul gaping wide open, and stare at the incalculable proportions of bizarreness and the down right weird that lay before me. It was like being entertained by the 76,000 piece orchestra of an alien civilization in whose classical music each note is not merely a musical tone, but an entire world, each just as intricate and nuanced as our own. You have a sense of being swarmed by the whimsical mastermind artforms of an extremely eccentric Boolean contortionist, a diabolical merry go round of linguistic Rubix cubes, 13th dimensional millipedes saying themselves to themselves as they make love, and impossible Gordian knots dancing the jitterbug at a lyrical lightspeed: a gelatinous ballet of endlessly self-juxtaposing pirouettes. You realize all at once you have arrived and are now having darshan with this gigantically insectoid, otherworldly Oz.

They came at me again and again, a more than possible tsunami of opalescent combobulations, like rivers of music and miracles and clowns, the flood gates of my soul thrown wider than wide with the sheer magnitude of this dazzling, world-devouring spectacle. It was the primal, otherworldly bewilderment of the Andalusian gardens that grow in the antipodes of the mind, the crystalline vegetal perplexity of its delectable ecologies spilling and dripping and pouring like liquid diamonds from my eyes. The presence of what is awesome, what is wildly and passionately and numinously alive, filled every meridian in the vast continent of my expanded being, an intensity of joy and love and life coursing like heavenly ambrosia through my electrified veins. It was as though I myself was god, moving through liquid ecologies of god, the self-crystallizing emerald labyrinths of the tryptamine dreamtime, a marvelous infundibulum of plasmoidal calisthenics. What occurred was a total meltdown of everything I know and hold dear, utter surrender into the honeycomb lovewomb of the universe reborn, born anew in a thousand unendingly magnificent eyes, and Maya and Lila handheld spinning in sundream dandelions, my five senses spinning like a zillion gyroscopes round the centripetal amethyst of this all and everything.

I was there, and then I was back - zap like before - I was back before I even knew I was back, the dimensions subsiding very quickly within me as the last few molecules of DMT were cracked wide open and gone. The room before me buzzed and shimmered like the most unlikely dream. The world? Oh yes - I remember - I like it there. Hello people. You look so normal and good. But wait, something just happened. What was that thing? Oh YES, OH MY LORD YES.....everything was still a shimmering mindmirage or bliss and joy and awe. WOW..... I think I said that: WOW.....

To think that we all spend hours there every night, after *we* have been metabolized away that is, and that every day the collectivity of human consciousness looks upon that miracle for over 50 billion hours, is

more than any of us can even begin to begin to understand. Seven minutes spent in that dimension, the primal furnace of our being, is enough for most people to think about for the rest of their lives. How miraculously absurd and awe-inspiring is our situation as humans then, that we are somehow built around this certain little molecule, only four atoms away from serotonin, the neurotransmitter which mediates and colors every aspect of our waking lives. It is like the human body is a door, a portal, and DMT is the key that opens our experience to the all-possible, the everything dimension, which surrounds us on all sides though we see it not. That the simple quantum difference of four atoms can open this for anyone to see is, and will remain, the greatest, most mysterious enigma in this life. The day we unlock its secrets we will for the first time awaken from the dream.

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