

## Chapter 27

# Psychedelic Information Theory

### *Abstract*

Here we look back over the development of models for consciousness, and contrast different approaches to psychedelic information theory (PIT).

### *Publication Notes*

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## 2 Vibrations and Forms

### ***Contents***

0. Introduction
1. Psychedelic Information Theory
2. The Four Triggers
3. The Genesis of the Model
4. On Methods
  - The McKenna neuronal ESR theory
  - The Akashic vibration theory
  - Comparison of the two theories
5. Looking Forward

## ***0. Introduction***

The mechanism of schismogenesis, seen equally in history, anthropology, politics, science, and the arts, may be applied to my own odyssey.

### ***1. Psychedelic Information Theory***

Since the beginning of the modern psychedelic revolution, there have been attempts to describe the psychedelic experience as a flow of information from somewhere. A particularly scientific and material thread was created by the brothers Terence and Dennis McKenna in 1975, as recounted in our Prologue. Sometimes called psychedelic information theory (PIT), this thread now has grown quite diverse.<sup>1</sup>

PIT is a general theory, which means it seeks to model an approximation of psychedelic information complexity emerging into human consciousness and cultural memory.<sup>2</sup>

The selection of articles (1973-2020) collected in Parts 1, 2, and 3 of this book may be regarded as contributions to this thread. In chronological order, they evolve from physical to spiritual and atomic perspectives. While not conspicuously mathematical, they are developed in the frame of mathematical, especially complex dynamical systems, habits of thought.

### ***2. The Four Triggers***

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- 1      See (Kent, 2010) and (Gallimore, 2020) for example.
  - 2      See (Kent, p. 173.)

## 4 Vibrations and Forms

As set out in the Prologue to this book, my journey has had four major periods.

1. Psychedelic: 1967-1973
2. Physicalist: 1974-1982
3. Spiritualist: 1982-2005
4. Atomic, 2005-2020

Each period began with a bifurcation, trigger by meeting:

1. LSD, November, 1967
2. Terence McKenna, August 1972
3. Rupert Sheldrake, Summer, 1982
4. Sisir Roy, December, 2005

The entire journey has been inspired by my five-year psychedelic period. And the culmination is the complex dynamical model of the Akasha in my book, joint with Sisir Roy, of 2010.<sup>3</sup>

### ***3. The Genesis of the Model***

The journey began with Tim Leary's first LSD trip, with Michael Hollinshead, in 1961. The fab three, Leary, Alpert, and Metzner, encouraged my first trip in 1967. Then Ram Dass (Richard Alpert) pointed me to Neem Karoli Baba, as told in the Prologue.

Talks with Terence McKenna after my return from India in 1973 nudged me into the Physical vibration model of Part 1. Meeting Rupert Sheldrake in 1982 precipitated the Spiritual model, with vibrations in the immaterial morphic field, of Part 2. And meeting Sisir Roy in Calcutta in 2005 moved me to the atomic model, with its vibrations of nodes and links of a cellular network, of Part 3.

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3 This complex system model has much in common with the cellular automaton model of Gallimore.

#### 4. *On Methods*

My analytical method is different from some others in two ways. The literature on this topic falls into two categories: physicalist and spiritualist. In 1982 I switched to this second group. I may now contrast these two philosophical stances by giving an example of each.

##### The McKenna neuronal ESR theory

The McKenna brothers, Terence and Dennis, were early modern psychonauts, and had an epiphany in La Chorrera, a Witoto village on an island in the Amazon. (La Chorrera means stream or spring in Quechua.) Their transports were psychedelic mushrooms (*stropharia cubensis* Earle) and oo-koo-he (yage).

In a series of trips, they evolved their neuronal *electron spin resonance* (ESR) theory involving electrical resonance of molecules in the neurons of biological brains. These interconnections among the population of all brains comprised a sort of “radio universe,” and spoke to them as the Teacher. Here is their chronology in a nutshell.<sup>4</sup>

1966, LSD in Berkeley (Dennis still in High School, Terence at UC Berkeley)

1967, DMT in Berkeley, the beginning of the ESR theory

1969, Spring, Terence in Kathmandu

1971, Feb-March, the experiment at La Chorrera

1972, August, Terence and I meet, discuss the timewave

1975, *The Invisible Landscape* (on I Ching resonance, the

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4 See (Davis, 2019), (D. McKenna, 2012), and (T. McKenna, 1993).

## 6 Vibrations and Forms

time wave, and ESR theory)

1982, Trialogues began

1993, *True Hallucinations* (La Chorrera)

2012, *The Brotherhood of the Screaming Abyss* (ESR)

### **My Akashic vibration theory**

While LSD revived my awareness of a higher individual consciousness in 1967, it was DMT that revealed Akashic vibration as a primary feature of cosmic consciousness in 1969. (I use the Sanskrit word *Akasha* to refer to the higher dimensional space of cosmic consciousness.)

Visiting René Thom, the creator of catastrophe theory, in Paris in early 1972, I learned of the cymatics work of Hans Jenny. He had developed a way of making vibrations in fluids visible, and published a book of photographs that were very similar to the vibrating forms I had seen in my DMT hallucinations. A visit to Dr. Jenny in Dornach provided films of these vibrationing forms in fluids in motion, further advancing my theory of akashic vibrations.

Later in 1972 I visited the ashram of Neem Karoli Baba (Ram Dass' guru) in the Himalayan foothills of India, where I received extensive teachings on the role of vibrations in classical Sanskrit literature.

Returning home in early 1973, I began a series of writings on my theory, which continue today, and form the content of this book. In 1974 I built a laboratory to reproduce and extend the work of Hans Jenny.

In 1995, with Sisir Roy in Kolkata, I build an atomic (that is, discrete cellular) model of the Akashic vibration theory, as described in Part 3.

### **Comparison of the two theories**

There seem to be three main differences between the McKenna ESR model and the atomic model. Both models are network models.

1. The first main difference is that the nodes of the networks in the ESR model are individual human brains, or neurons. In the atomic model, they include minds as well as brains, and entities in higher levels as well, including the whole cosmos.

2. The second concerns the field. The links between nodes in the ESR model is by vibrations in the electromagnetic (EM) field. In the atomic model, they are by vibrations in the akashic (A) field, which extends beyond the physical universe into spiritual realms.

3. The target of the ER model is individual consciousness, while the A model aims at cosmic consciousness.

## ***5. Looking Forward***

There are two levels of schismogenesis that seem important to me. Both have motivated this book.

One is the individual level. In my own case, the psychedelic revolution has been crucial to the trajectory of my whole life: social, professional, and spiritual.

The other is the cultural level. We have seen over the years since 1960, the convergence of major shifts:

- Psychedelic revolution.
- Chaos revolution
- Political revolutions (racism, war, gender, ...).

These are more than concomitant; *they are all one!* And they are all ongoing today, deriving from a mysterious spark in the 1960s.

There is much more to come. For the psychedelic revolution is now boosted by the reduction of legal limitations. The

## 8 Vibrations and Forms

chaos revolution has morphed into complexity and artificial intelligence. And people are today in the streets in record numbers all over the world, demanding political change.