

Chapter 1 : 73 Mind-Blowing Terence McKenna Quotes | The Unbounded Spirit

Terence Kemp McKenna (November 16, - April 3,) was an American ethnobotanist, mystic, psychonaut, lecturer, author, and an advocate for the responsible use of naturally occurring psychedelic plants.

He finished high school in Lancaster, California. Berkeley to finish his studies [17] and in , he graduated with a degree in ecology, shamanism , and conservation of natural resources. Mind, Hallucinogens and the I Ching. The new technique involved the use of ordinary kitchen implements, and for the first time the layperson was able to produce a potent entheogen in his [or her] own home, without access to sophisticated technology, equipment, or chemical supplies. These are the two things that the psychedelics attack. We have the technological power, the engineering skills to save our planet, to cure disease, to feed the hungry, to end war; But we lack the intellectual vision, the ability to change our minds. We must decondition ourselves from 10, years of bad behavior. In he appeared as a speaker at the Starwood Festival , documented in the book *Tripping* by Charles Hayes. He conducted several public and many private debates with them from until his death. McKenna was a longtime sufferer of migraines , but on 22 May he began to have unusually extreme and painful headaches. He then collapsed due to a brain seizure. According to *Wired* magazine, McKenna was worried that his tumor may have been caused by his psychedelic drug use, or his 35 years of daily cannabis smoking, however his doctors assured him there was no causal relation. It makes life rich and poignant. I mean, a bug walking across the ground moved me to tears. He was less enthralled with synthetic drugs, [6] stating, "I think drugs should come from the natural world and be use-tested by shamanically orientated cultures One must build up to the experience. These are bizarre dimensions of extraordinary power and beauty. There is no set rule to avoid being overwhelmed, but move carefully, reflect a great deal, and always try to map experiences back onto the history of the race and the philosophical and religious accomplishments of the species. All the compounds are potentially dangerous, and all compounds, at sufficient doses or repeated over time, involve risks. The library is the first place to go when looking into taking a new compound. He proposed that DMT sent one to a "parallel dimension" [8] and that psychedelics literally enabled an individual to encounter "higher dimensional entities " , [59] or what could be ancestors , or spirits of the Earth, [60] saying that if you can trust your own perceptions it appears that you are entering an "ecology of souls " . He postulated that "intelligence, not life, but intelligence may have come here [to Earth] in this spore-bearing life form". He said, "I think that theory will probably be vindicated. I think in a hundred years if people do biology they will think it quite silly that people once thought that spores could not be blown from one star system to another by cosmic radiation pressure ," and also believed that "few people are in a position to judge its extraterrestrial potential, because few people in the orthodox sciences have ever experienced the full spectrum of psychedelic effects that are unleashed. What I think happened is that in the world of prehistory all religion was experiential, and it was based on the pursuit of ecstasy through plants. Shamanism, on the other hand, is an experiential science that deals with an area where we know nothing. It is important to remember that our epistemological tools have developed very unevenly in the West. We know a tremendous amount about what is going on in the heart of the atom, but we know absolutely nothing about the nature of the mind. Dick , who he described as an "incredible genius," [70] fabulist Jorge Luis Borges , with whom McKenna shared the belief that "scattered through the ordinary world there are books and artifacts and perhaps people who are like doorways into impossible realms, of impossible and contradictory truth" [8] and Vladimir Nabokov ; McKenna once said that he would have become a Nabokov lecturer if he had never encountered psychedelics. During the final years of his life and career, McKenna became very engaged in the theoretical realm of technology. He was an early proponent of the technological singularity [8] and in his last recorded public talk, *Psychedelics in The Age of Intelligent Machines*, he outlined ties between psychedelics, computation technology, and humans. His ideas regarding psilocybin and visual acuity have been criticized by suggesting he misrepresented Fischer et al. Criticism has also been expressed due to the fact that in a separate study on psilocybin induced transformation of visual space Fischer et al. There is also a lack of scientific evidence that psilocybin increases sexual arousal, and even if it does, it does not necessarily entail an evolutionary

advantage. This, it has been argued, indicates the use of psychedelic plants does not necessarily suppress the ego and create harmonious societies. The archaic revival is a much larger, more global phenomenon that assumes that we are recovering the social forms of the late neolithic, and reaches far back in the 20th century to Freud, to surrealism, to abstract expressionism, even to a phenomenon like National Socialism which is a negative force. Novelty theory is a pseudoscientific idea [10] [11] that purports to predict the ebb and flow of novelty in the universe as an inherent quality of time. Proposing that time is not a constant but has various qualities tending toward either "habit" or "novelty". With each level of complexity achieved becoming the platform for a further ascent into complexity. Both are always present in everything, yet the amount of influence of each varies over time. The individual lines of the I Ching are made up of both Yin broken lines and Yang solid lines. When examining the King Wen sequence of the 64 hexagrams, McKenna noticed a pattern. He was able to graph the data and this became the Novelty Time Wave. Meyer showing the timewave for the 25 years preceding a zero date of December 21, Meyer Peter Johann Gustav Meyer born, in collaboration with McKenna, studied and improved the foundations of novelty theory, working out a mathematical formula and developing the Timewave Zero software the original version of which was completed by July, [87] enabling them to graph and explore its dynamics on a computer. With each successive iteration trending, at an increasing level, towards infinite novelty. So according to novelty theory, the pattern of time itself is speeding up, with a requirement of the theory being that infinite novelty will be reached on a specific date. When he later discovered that the end of the 13th baktun in the Maya calendar had been correlated by Western Maya scholars as December 21, [Note a] he adopted their end date instead. He also frequently referred to this as "the transcendental object at the end of time. The universe is being pulled from the future toward a goal that is as inevitable as a marble reaching the bottom of a bowl when you release it up near the rim. If you do that, you know the marble will roll down the side of the bowl, down, down, down" until eventually it comes to rest at the lowest energy state, which is the bottom of the bowl. Speculating that "when the laws of physics are obviated, the universe disappears, and what is left is the tightly bound plenum, the monad, able to express itself for itself, rather than only able to cast a shadow into physics as its reflection Other purported dates do not fit the actual time frames:

Chapter 2 : Terence McKenna (Author of Food of the Gods)

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These are creatures somewhere in the universe who are so different from us that they come to us not in starships the size of Manhattan but in drug molecules that are dinky. So we are in contact here with some kind of extraterrestrial technology and these are true aliens of some sort. And God knows the weirdness of the situation supports the hypothesis. There is a parallel universe, unsuspected by most human beings. These things have their own hopes, fears, problems, so forth. And somehow this drug just erases this boundary and then you find yourself in the elf nest. These things, because they have great affection for me, because they seem intent on the task of communicating, perhaps they are human beings from the distant future. Perhaps this is what we are fated to become. But there are a lot of problems with hypothesizing a future human technological breakthrough which would allow them to actually manipulate the past. Logical paradoxes and that sort of thing. They are human beings. But they are not in the future in the ordinary sense or in the past. They are in the pre-natal and post-life phase. In other words these are either the unborn waiting in some limbo like dimension to descend into matter. Or they are in fact people who have had a sojourn in the domain of organic existence, and now have moved on. Well if you go to the shamans who access these places through Ayahuasca or the Virola snuffs or something like that. And if what is actually happening here, is that the much argued about soul is actually made visible by this pharmacological strategy? I mean god knows why, but god knows why anything else is the way it is. Then this is truly big new. This is the confounding of rationalism. If what is happening is that by pushing the frontiers of pharmacology we discover a way to even momentarily and temporarily erase the boundary between the living and the dead, then this is a degree turn on the evolution of culture that not even the most technically infatuated among us are prepared to assimilate. Some people do not prefer 5-MeO-DMT, I imagine this has to do with the ego death aspect of it but the potential of both in a spiritual symbiosis may be exactly what the shaman ordered. 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. 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. 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 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 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. 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.

Chapter 3 : Terence McKenna – “Witches Of The Craft”

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It means that you never figured out what it is all about. The mystery is in the body and the way the body works itself into nature. If you do smoke cannabis you may spend your evening contemplating the causes of the Greek Renaissance. You matter, you count. You come from realms of unimaginable power and light, and you will return to those realms. Our world is in crisis because of the absence of consciousness. I see culture as an effort to literally realize our collective dreams. The message of psychedelics is that culture can be re-engineered as a set of emotional and spiritual values rather than products. This is terrifying news. You make the commitment and nature will respond to that commitment by removing impossible obstacles. Dream the impossible dream and the world will not grind you under, it will lift you up. This is the trick. This is what all these teachers and philosophers who really counted, who really touched the alchemical gold, this is what they understood. This is the shamanic dance in the waterfall. This is how magic is done. By hurling yourself into the abyss and discovering its a feather bed. Psychedelics are illegal because they dissolve opinion structures and culturally laid down models of behaviour and information processing. They open you up to the possibility that everything you know is wrong. If artists cannot find the way, then the way cannot be found. An extremely yang solution to a peculiar problem which they faced. And if you know the words that the world is made of, you can make of it whatever you wish. And in the act of taking that idea to ourselves we give everything away to somebody else, to something else. Nature is ourselves, to be cherished and explored. If you believe in something, you are automatically precluded from believing its opposite. We have the technological power, the engineering skills to save our planet, to cure disease, to feed the hungry, to end war; But we lack the intellectual vision, the ability to change our minds. We must decondition ourselves from 10, years of bad behavior. Lets us declare Nature to be legitimate. The notion of illegal plants is obnoxious and ridiculous in the first place. Control of content, uniformity of content, repeatability of content make it inevitably a tool of coercion, brainwashing, and manipulation. And culture, which we put on like an overcoat, is the collectivized consensus about what sort of neurotic behaviors are acceptable. It is the night sea journey, the lone fisherman on a tropical sea with his nets, and you let these nets down – sometimes, something tears through them that leaves them in shreds and you just row for shore, and put your head under your bed and pray. At other times what slips through are the minutiae, the minnows of this ichthyological metaphor of idea chasing. But, sometimes, you can actually bring home something that is food, food for the human community that we can sustain ourselves on and go forward. You need to do some heavy editing. And yet, we spend vast amounts of money stigmatizing people and substances that are part of this effort to expand consciousness, see things in different ways, unleash creativity. But we are led by the least among us – the least intelligent, the least noble, the least visionary. We are led by the least among us and we do not fight back against the dehumanizing values that are handed down as control icons. It fetishizes objects, creates consumer mania, it preaches endless forms of false happiness, endless forms of false understanding in the form of squirrely religions and silly cults. It invites people to diminish themselves and dehumanize themselves by behaving like machines. It is not your friend. It uses and abuses you. None of us are well treated by culture. This is why it is given a bad name. It is feared by the dominant archetype of our world, which is Ego, which clenches because its existence is defined in terms of control. If you go to Bosnia or Somalia or Peru or much of the third-world then it appears that the apocalypse has already arrived. This is what makes it such a political hot potato. Since all culture is a kind of con game, the most dangerous candy you can hand out is one which causes people to start questioning the rules of the game. Create your own roadshow. This is shit-brained, this kind of thinking. That is all cultural diversion, and what is real is you and your friends and your associations, your highs, your orgasms, your hopes, your plans, your fears. Culture is an extremely repressive cult that leads to all kinds of humiliation and degradation, and automatic, unquestioned and unthinking behaviour. If you find joy and value in what I do, please consider supporting with a donation – every little bit helps and comes enormously appreciated. Enter

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Chapter 4 : Terence McKenna Quotes (Author of Food of the Gods)

Recorded in December of , at the Esalen Institute in Big Sur, CA This is the opening lecture to a weekend workshop, in it Terence touches upon many diffe.

It was sort of a benchmark, you might say, and I remember that this friend of mine that always got there first visited me with this little glass pipe and this stuff which looked like orange mothballs. And since I was a graduate of Dr. And what was going on in this place aside from the tastefully soffited indirect lighting, and the crawling geometric hallucinations along the domed walls, what was happening was that there were a lot of ahh.. Sort of like jewelled basketballs all dribbling their way toward me. And they assured me that they loved me and they told me not to be amazed; not to give way to astonishment. They looked like the concrescence of linguistic intentionality put through a kind of hyper-dimensional transform into three-dimensional space. And these little machines offered themselves to me. And I realized when I looked at them that if I could bring just one of these little trinkets back, nothing would ever be quite the same again. And I wondered, Where Am I? And What Is Going On? It occurred to me that these must be holographic viral projections from an autonomous continuum that was somehow intersecting my own, and then I thought a more elegant explanation would be to take it at face value and realize that I had broken into an ecology of souls. And that somehow I was getting a peek over the other side. But it felt like I was finding out. And as I understood, I felt a bubble kind of grow inside of me. And I watched these little elf tykes jumping in and out of my chest; they like to do that to reassure you. And they said, "Do it. The idea of entropy makes an assumption that the laws of the space-time continuum are infinitely and linearly extendable into the future. In the spiral time scheme of the timewave this assumption is not made. Rather, final time means passing out of one set of laws that are conditioning existence and into another radically different set of laws. The universe is seen as a series of compartmentalized eras or epochs whose laws are quite different from one another, with transitions from one epoch to another occurring with unexpected suddenness. True Hallucinations Progress of human civilization in the area of defining human freedom is not made from the top down. No king, no parliament, no government ever extended to the people more rights than the people insisted upon. And we have the gay community as a model, and all the other communities, the ethnic communities. We simply have to say, Look: LSD has been around for fifty years now, we just celebrated the birthday. WE are not going away. We are not slack-jawed, dazed, glazed, unemployable psychotic creeps. We are pillars of society. And this is the great unspoken truth of American Creativity. Evolution 24 June This is derived from a statement of William Blake: This is the real thing. And what I mean by that is: I mean, for some people quantum physics provides the answers. Their next door neighbors may look to the channeling of archangels with equal fervor. And so into that dimension of anxiety created by this inability to parse reality rushes a bewildering variety of squirrely notions, epistemological cartoons if you will. Well, these are epistemological cartoons, you know, it is kindergarten in the art of amateur historiography. I believe that the truth of the matter is far more terrifying, that the real truth that dare not speak itself, is that no one is in control, absolutely no one. This stuff is ruled by the equations of dynamics and chaos. The global destiny of the species is somehow unfolding with the logic of a dream. The invisible world that holds everything together. Not the net of matter and light, but the net of casuistry " of intentionality, of caring, of hope of dream " of thought. That all is there, but it has been hidden from us for centuries because of the exorcism of the spirit that took place in order to allow science to do business. And that monotonous and ill-considered choice has made us the inheritors of a tradition of existential emptiness " but that has impaled to us to go back to the jungles and recover this thing. Create your OWN roadshow. The nexus of space and time where you are " NOW " is the most immediate sector of your universe. Icons which are maintained by an electronic media so that, you want to dress like X or have lips like Y This is shit-brained, this kind of thinking. That is all cultural diversion. What is real is you, and your friends, your associations, your highs, your orgasms, your hopes, your plans, your fears. Because the fact is, what blinds us to the presence of alien intelligence is linguistic and cultural bias operating on ourselves. The world which we perceive is a tiny fraction of the world which we can perceive, which is a tiny fraction of the perceivable

world, you see. We operate on a very narrow slice based on cultural conventions. For Western Civilization that place is the psychedelic experience as it emerges out of nature. What blinds us, or what makes historical progress very difficult, is our lack of awareness of our ignorance. And [I think] that beliefs should be put aside, and that a psychedelic society would abandon belief systems [in favor of] direct experience and this is, I think much, of the problem of the modern dilemma, is that direct experience has been discounted and in its place all kind of belief systems have been erected Our ability to destroy ourselves is the mirror image of our ability to save ourselves, and what is lacking is the clear vision of what should be done What needs to be done is that fundamental, ontological conceptions of reality need to be redone. We need a new language, and to have a new language we must have a new reality A new reality will generate a new language, a new language will fix a new reality, and make it part of this reality. We can will the perfect future into being by becoming microcosms of the perfect future, and no longer casting blame outward on institutions or hierarchies of responsibility and control, but by realizing the opportunities here, the responsibilities here, and the two may never be congruent again, and the salvation of your immortal soul may depend on what you do with the opportunity. Orient yourself towards the psychedelic experience, towards the psychedelic phenomenon, as a source of information. A mirror image of the psychedelic experience in hardware are computer networks. Computer networks, paradoxically enough, are a deeply feminizing influence on society, where, in hardware, the unconscious is actually being created. This is in fact what we are caught up in, is a transforming of information. We have not physically changed in the last 40, years; the human type was established at the end of the last glaciation. But change, which was previously operable in the biological realm, is now operable in the realm of culture. Because too much we have lived in the light of the idea that your ideology will be dictated to you essentially by geography! History is the in-rushing toward what the Buddhists call the realm of the densely packed, a transformational realm where the opposites are unified. The psychedelics are a red-hot social issue, ethical issue, whatever the term for it is, and it is precisely because they are a deconditioning agents: We actually create our own universe because we are all operating with our own private languages. Yet science is going to tell you that the only things worth describing are those phenomena that can be repeatedly triggered. And I have the faith that it is possible, sometime, somewhere, to have a conversation, perhaps no progress will be made until the ninth hour, but to have a conversation in which reality could be literally pulled to pieces, beyond the point of reconstructing. We have to claim anarchy and realize that systems have a life of their own that is anti-humanist. There is definitely an anti-humanist tendency in all systems. We must begin to send out ideological visions rather than be the consumers of them. We need to turn off the metaphorical televisions which are hooking us into the network of cultural assumptions dictated from the Pentagon and Madison Avenue and what-have-you. We need, instead, to turn on our terminals, and to begin to interact with like-minded people throughout the world and establish this new intellectual order, which will be then the salvation of mankind, I firmly believe” because it is a collectivity, and people will then feel the interrelatedness of their fates, feel the interrelatedness as a thing which transcends national divisions, ideological divisions, feel the primacy of being part of the human family. Who is to say what is real and what is not? If you can turn yourself into a cartoon character, you can retire, and a whole team of people will keep you au courant. The troubadors of the fourteenth century were as nothing compared to the boundary-dissolving, feminizing, permitting, nurturing nature of the Net. But it is Sophia , it is wisdom, it is the penetrating archetypal female logos of the world-soul, leading us away from what was very sharp-edged and uncomfortable and repressive to our creativity and our sexuality and our relationships to each other and to the Earth. Virtual reality is a fairly new concept to us; but once you grok it, it seems clear that any civilization that was capable of starflight and longevity extension, and so forth and so on, would also have a full VR toolkit under control. Well then, that means that when we go looking for the extraterrestrial, what will be the footprint? Perhaps vanished races are all around us, but downloaded into solid-state matrices that we have only recently come to the point where we could even recognize that possibility. For example, you could doubt my much-vaunted prediction that the world will become unrecognizable by ; but do you doubt for a moment that by , every major religion on Earth will have vast simulations of its eschatological vision for you to wander in and try out” so that you can look in on Nirvana. I mean, religious ontologies will be marketed like beers!

And will be made as realistic and compelling as possible! Well then, who is to say what is real and what is not? History Ends in Green [edit] Excerpts from an eight-hour lecture in March discussing human cyclical history, its future attractor and ultimate dissolution. Somewhere around we began to loot the future as a strategy for survival, some ethical norm was shattered. This is nothing more than a manifestation of junkie psychology on a mass scale. Politics without responsibility IS fascism. The nightmare of every government on earth is a million people assembled in the town square of your capital city, demanding that you pack up to Switzerland. People had group values, because the children were group-owned. So everyone identified with the children, everybody was willing to face risk to preserve the younger gene pool. This concern for male paternity is really a poisonous factor To my mind this makes psychedelics central to any political reconstruction, because these are the only force in nature that actually dissolve linguistic structures; lets the mechanics of syntax to be visible, allows the possibility for rapid introduction and spread of new concepts; gives permission for new ways of seeing; and this is what we have to do, we have to change our minds. The psychedelic community has not yet recognized or named itself as a community. We are well behind gays and black people and all those other mi

Chapter 5 : Terence McKenna - IMDb

Terence McKenna (November 16, - April 3,) was an American philosopher, ethnobotanist, psychonaut, lecturer, writer and author who spend much of his life speaking and writing about a variety of important subjects, including but not limited to, shamanism, psychedelic drugs, plant-based.

Chapter 6 : Terence McKenna: Books | eBay

The ambulance guys knew McKenna's rep and were convinced he had OD'd. But a CAT scan in Kona revealed the presence of a walnut-sized tumor buried deep in McKenna's right frontal cortex.

Chapter 7 : Terence McKenna's True Hallucinations () - IMDb

Terence McKenna, author and explorer, has traveled the world to work and live with calendrierdelascience.com has added to their shared knowledge of rituals his own efforts to preserve the plants used in these ceremonies.

Chapter 8 : Terrence McKenna - DMT Revelations, Hypothesis, and Experiences (Video) - Karma Jello

Terence McKenna. 43, likes. Terence Kemp McKenna was an American ethnobotanist, mystic, psychonaut, lecturer, author, and an advocate for the.

Chapter 9 : Inventing Fardow, a Terence Mckenna Ayahuasca Trip Video

quotes from Terence McKenna: 'We have to create culture, don't watch TV, don't read magazines, don't even listen to NPR. Create your own roadshow. The nexus of space and time where you are now is the most immediate sector of your universe, and if you're worrying about Michael Jackson or Bill Clinton or somebody else, then you are disempowered, you're giving it all away to icons, icons.