

In a section titled '*Ego Transcendence in Interpersonal Relationships and the Experience of Dual Unity*' Grof writes:

"This type of transpersonal phenomenon is characterized by a transcendence of the usual spatial limits of consciousness. The subject experiences various degrees of loosening and losing of his ego boundaries and merging with another person into a state of unity and oneness. In spite of feeling totally fused with the interpersonal partner, the individual always retains simultaneously the awareness of his own identity. In LSD sessions, this state of dual unity can be experienced with the therapist, sitter, family members, or other participating persons. It can also occur entirely in the inner space of the individual on a purely subjective level and be quite independent of the persons actually present during the session. Typical examples of this category are the symbiotic union between mother and child, the unitive fusion with a sexual partner (with or without the element of genital union), and the sense of oneness with a spiritual teacher in the guru-disciple relationship. The experiences of dual unity are accompanied by profound feelings of love and of the sacredness of the relationship involved." <sup>1</sup>

What interests me here is:

". . . the sense of oneness with a spiritual teacher in the guru-disciple relationship. The experiences of dual unity are accompanied by profound feelings of love and of the sacredness of the relationship involved."

This expresses my own experience with the guru, firstly with Sister Palmo, and then later with H. H. the 16<sup>th</sup> Karmapa.

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### ***Group Identification and Group Consciousness***

This category is characterized by a further spatial expansion of consciousness; instead of identifying with individual persons, the subject manifests a global awareness of an entire group of people. The factor uniting and characterizing the members of such a group can be their race, nationality, cultural heritage, religion, profession, shared ideology, or destiny. In this way, a subject can experience the role of the Jews persecuted through the centuries, the Christians tortured and sacrificed by the Romans, the victims of the Spanish Inquisition, or the prisoners in Nazi concentration camps. One can feel the quality of the religious zeal of all the Moslems during their pilgrimage to Mecca, the devotion of the Hindus at the time of worship by the Ganges River, or the fanaticism of extremist religious sects, such as the Flagellants, the Snake Handlers, or the Russian Skopzy. In an LSD session, it is possible to experience the totality of suffering of all the soldiers who have ever died on battlefields since the beginning of history, the revolutionary fervor of all the Communists of the world obsessed by the idea of overthrowing the capitalist regimes, or the tenderness of all mothers loving their children and feeling concerned about their well-being. In these experiences, one can identify with whole social classes or castes, or the population of an entire country; in an

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<sup>1</sup> Stanislav Grof, *Realms of the Human Unconscious: Observations from LSD Research*, Souvenir Press, 1996, pp.178-79.

extreme form of group identification, the subject can experience his consciousness expanding to encompass every member of the human race-indeed, all of humanity.

Stanislav Grof, *Realms of the Human Unconscious: Observations from LSD Research*, Souvenir Press, 1996, pp. 178-79.

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In several instances, individuals enmeshed in elements of a certain culture felt a strong need to dance. Without any previous training or specific exposure to these cultures, they were able to perform complicated dance forms. Examples of such behavior observed in LSD sessions range from the !Kung Bushman trance dance and other African tribal rituals, Middle Eastern belly dancing, and whirling like the dervishes of the Sufi tradition, to Indonesian art forms as practiced in Java or Bali, and the symbolic dancing of the Indian Kathakali or Manipuri school.

Stanislav Grof, *Realms of the Human Unconscious: Observations from LSD Research*, Souvenir Press, 1996, p.171

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"Humanity as a whole possesses enormous resources in the form of financial means, technological know-how, manpower, and womanpower. Modern science has developed effective means that could solve most of the urgent problems in today's world - combat the majority of diseases, eliminate hunger and poverty, reduce the amount of industrial waste, and replace destructive fossil fuels by renewable sources of clean energy. The problems that stand in the way are not of economical or technological nature; their deepest sources lie inside the human personality. Because of them, unimaginable resources have been wasted in the absurdity of the arms race, power struggle, and pursuit of "unlimited growth." They also prevent a more appropriate distribution of wealth among individuals and nations, as well as a reorientation from purely economic and political concerns to ecological priorities that are critical for survival of life on this planet."

Stanislav Grof, *The Current Global Crisis and the Future of Humanity: A Transpersonal Perspective*

[http://www.stangrof.com/images/joomgallery/ArticlesPDF/Global\\_Crisis\\_Future\\_of\\_Humanity.pdf](http://www.stangrof.com/images/joomgallery/ArticlesPDF/Global_Crisis_Future_of_Humanity.pdf)

<http://www.stangrof.com/index.php/articles>

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"Over time, this theory developed into what Grof called a "cartography" of the deep human psyche."

[https://en.wikipedia.org/wiki/Stanislav\\_Grof](https://en.wikipedia.org/wiki/Stanislav_Grof)

"The content of the sessions suggested a far deeper understanding of the human psyche and the cosmos itself than had been previously imagined. After supervising 3,000 LSD sessions and studying the records of another 2,000, Grof eventually systematized a far-reaching model that accounted for the observations of his client's sessions, integrated the diversity of competing psychological theories, and reached into areas of human spirituality described by the great spiritual traditions of the world."

Renn Butler, Stanislav Grof and Richard Tarnas: The Birth of a New Worldview, July 30, 2014

<https://realitysandwich.com/stanislav-grof-and-richard-tarnas-the-birth-of-a-new-worldview/>

Also, another version: Renn Butler, Archetypal Astrology and Transpersonal Psychology: The Research of Richard Tarnas and Stanislav Grof

<https://www.rennbutler.com/>

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In the last few decades, it has become increasingly clear that humanity is facing a crisis of unprecedented proportions. Modern science has developed

"Because of the untamed forces in the human psyche, unimaginable resources are being wasted in the absurdity of the arms race, power struggles, and pursuit of "unlimited growth." These elements of human nature also prevent a more appropriate distribution of wealth among individuals and nations, as well as a reorientation from purely economical and political concerns to ecological priorities that are critical for survival of life on this planet."

Considering the paramount role of violence and greed in human history, the possibility of transforming modern humanity into a species of individuals capable of peaceful coexistence with their fellow men and women regardless of race, colour, and religious or political conviction, let alone with other species, certainly does not seem very plausible.

Sunday, October 16, 2005

Stanislav Grof, and I was deeply impressed by the man. Grof, through his epochal book, *Realms of the Human Unconscious*, 1975, had an enormous influence on my thinking, and certainly helped to lay the tracks to the point where I am in time and space, in terms of my research. To use the words of Howard Rheingold, in his review of another Grof book: *The Adventure of Self-Discovery*

". . . Grof lays out a preliminary cartography of consciousness."

This I discovered, as my own research advanced into the Underground Stream, of the Tarot, Alchemy, and so forth . . . eventually coalesced into a Hermetic vision behind all the various esoteric manifestations.

Humanity's world view is altering beyond our wildest imaginings. Jung externalizes an aspect of this as the Collective Mind, the Universal Storehouse of all symbols. In his LSD therapy, Dr Grof discovered individuals with intense abilities to translate their inner associations with re-incarnatory patterns to 'complex and elaborate sequences of motor activity.' These manifested in particular as mudras, spontaneously assumed asanas, dance forms from various unconnected cultures; Bushman trace dances, African tribal rituals, belly dancing, whirling dervishes, Javanese, Balinese, Indonesian, Kathakali and Manipuri dance forms, all from subjects with absolutely no cultural connections with those traditions. The 'ethnic look' of alternative culture is another example.

Frank Herbert qualifies this in '*The Children of Dune*':

"You can discover the future in the past or in your own imagination. Doing this, you win back your consciousness in your inner being. You know then that the universe is a coherent whole and you are indivisible from it."

From the holistic point of view, the Hermetic Law of Analogy, the 'As Above, So Below' we can consider the ordering of human consciousness as an essentially Hermetic operation. If human consciousness is a microcosmic paradigm of the universal mind, what evidence or experience do we have to confirm this?

Certainly, the work of C.G. Jung and the subsequent Jungian school, has achieved a great victory in introducing the term 'archetype' into scientific language. Another source of evidence for the ordering of human consciousness, is the complete research and publications of the work of Dr Stanislav Groff. In his book '*Realms of Consciousness*' his field of research is the LSD experience:

"Most LSD subjects have also stated that they experience consciousness of a particular material; most frequently it was diamond, granite, gold and steel. Similar experiences can reach even the microworld and depict the dynamic structure of the atoms, the nature of the electromagnetic forces involved, the world of interatomic bonds, or the Brownian dance of the molecules.

In the light of such phenomenological realms, LSD subjects often consider the possibility that consciousness is a basic cosmic phenomena related to the organization of energy, and that it exists throughout the universe; in this context, human consciousness appears to be one of its many varieties and outgrowths."

For instance, Groff found that we contain "...animal autosymbolic transformations", "Animal identifications" and "animal phylogenetic memories."

Carlos Soares:

"Somewhere in the background of our ancestral memory we have a fossilized stratum recalling that the earth put forth great and successive efforts in order to engender beings that could stand upright. The biblical serpent who appears upright is the symbolic descendent of the great saurians of early geological epochs, creatures that occupied the planet for millions of years prior to man's appearance. This serpent is, then, the symbol of the most alive creature that earth was able to produce until a certain epoch." <sup>2</sup>

We must bear in mind that the descendents of the great saurians are still very much with us, in the collective form of reptiles and birds, (and chickens). But rather than see these creatures as external to us - we could frame the entire context of the above, in the light of Stanislav Groff's '*Realms of Consciousness*' LSD research, which indicates that we contain the saurian and reptilian, as a continuity of consciousness, within us. In other words, or in a reincarnatory Jurassic Park sense, I was a dinosaur in one, or many of my past lives. And so were we all.

Now to return to Soares:

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<sup>2</sup> Carlos Soares, *Cipher of Genesis* p.123

"Nahhash (the serpent), carrier of all the memories of time, of all forgotten wisdom, now has the mission of transmitting duration to these two new beings; ..." &c. <sup>3</sup>

ALSO: [Nahash / Nahhash / Nachash: Serpent](#)

Stanislav Grof , *The Cosmic Game: Explorations of the Frontiers of Human Consciousness*, SUNY Press, Albany, NY, 1998, p. 52-. 53.

*The Cosmic Game* discusses the broadest philosophical, metaphysical and spiritual insights gleaned in Grofs research concerning human nature and reality, addressing the most fundamental questions human beings have asked about the nature of existence since time immemorial.

Insights from research into nonordinary states of consciousness portray existence as an astonishing play of the cosmic creative principle that transcends time, space, linear causality, and polarities of every kind and suggest an identity of the individual psyche in its furthest reaches with the universal creative principle and the totality of existence.

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May 24, 2003

*The Adventure of Self-Discovery*, Stanislav Grof, 1988; 321 pp.

Systematic clinical research in the use of psychedelic drugs was a major casualty of the cultural revolution triggered by LSD. Stanislav Grof, virtually the sole survivor of the original psychedelic researchers, began his research in Prague and moved it to the United States in 1968. Among the tens of thousands of psychedelic trips he investigated, as participant as well as observer, were thousands of legal LSD sessions with dying patients. His findings in that field - evidence of painkilling as well as spiritually uplifting potential of guided trips by terminal patients - remain as a challenge to those who must deal with the dying.

In this book, Grof lays out a preliminary cartography of consciousness. One of the theoretical lenses Grof uses to focus on the common elements of psychedelic experience is his idea of "Condensed Experience (COEX)" structures which emerge during different stages of psychedelic trips, near-death experiences, and other unusual states.

Many hundreds of times, Grof observed how various stages of what appeared to be the process of experiencing birth surfaced in these states. He also observed a range of religious, mythological, and paranormal phenomena, all of which he attempts to map in this book. Hindu gods, Nordic mythology, extra-terrestrial guardians, archetypal entities abound in the psychedelic sessions Grof describes, and he provides a taxonomy linking mythological, religious, and deep psychological imagery with the cartography of the psychedelic journey. Of particular interest is the emergence of a new category of experience Grof has noted in recent years: the strong, often life-changing experience of knowing that the Earth is a living organism, and is wounded, and crying out to be healed.

Howard Rheingold

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<sup>3</sup> Soares, Carlo, *Esha-Hheva-Eve- Woman*, *Maitreya* magazine.

I will illustrate this remarkable type of experience by an account of a session with 150 milligrams of Ketolar (ketamine), a dissociative anaesthetic used in surgery and veterinarian practice. It seems that after the administration of this substance, experiential identification with inorganic matter is particularly frequent.

The atmosphere was dark, heavy, and ominous. It seemed to be toxic and poisonous in a chemical sense, but also dangerous and evil in the metaphysical sense. I realized I was becoming PETROLEUM, filling enormously large cavities in the interior of the earth. I was flooded with fascinating insights combining chemistry, geology, biology, psychology, mythology, economy, and politics.

I understood that petroleum - immense deposits of mineralized fat of biological origin - had escaped the mandatory cycle of death and birth that the world of living matter is subjected to. However, the element of death was not completely avoided, it was only delayed. The destructive plutonic potential of death continues to exist in petroleum in a latent form and waits for its opportunity as a monstrous time-bomb. . . .

A diagram used by Marie-Louise von Franz to illustrate the hierarchical structure of the unconscious. The outer-most small circles (A) represent the ego consciousness of human beings. The deeper layers (B) depict the spheres of the personal unconscious discovered by Freud. Below lie the domains of the group unconscious of families, groups, clans, and tribes (C) and further the large spheres of the common unconscious of wide national units that share important mythological motifs, such as the Australian Aborigines or South American Indians (D). Finally, the central area constitutes the universal pool of archetypal structures shared by all of humanity (E); to this latter group belong such archetypal ideas as that of the Cosmic God-Man, Mother Earth, the Hero, the Helpful Animal, the Trickster, or Mana that are found in all mythologies and religious systems.

I would like to close the discussion of the most famous psychedelic materials by a brief reference to mind-altering substances of animal origin. The "dream fish" (*Kyphosus fuscus*) found off Norfolk Island in the South Pacific has a reputation among the natives for causing powerful night-marish visions. Joe Roberts, a photographer for the National Geographic Magazine, broiled and ate some in 1960 and confirmed these claims. He experienced a powerful hallucinatory state with many elements of science fiction. (Roberts 1960).

A painting representing a combined experience of being born and giving birth; it involved a simultaneous identification with the mother, the child, and the Great Mother Goddess.

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*This essay is excerpted from the preface to LSD: Doorway to the Numinous, recently released by Park Street Press.*

In 1975, I presented the first edition of *Realms of the Human Unconscious* to my professional colleagues and to the general public with somewhat mixed feelings and not without hesitation, because I was fully aware of how unusual and surprising some of its sections might seem to a reader who has not had a first-hand experience with psychedelics or some other type of non-ordinary state of consciousness.

This volume is the second U.S. edition of the book, now re-titled *LSD: Doorway to the Numinous*. In it I summarize and condense, in a systematic and comprehensive way, observations and experiences gleaned during the first seventeen years of my research with

LSD and other psychedelic substances; it represents the first of a series of books about LSD and psychedelics that I have written. Exploration of the potential of psychedelics for the study of schizophrenia, for didactic purposes, for a deeper understanding of art and religion, for personality diagnostics and the therapy of emotional disorders, and for transforming the experience of dying has been my major professional interest and has consumed most of the time I have spent in psychiatric research.

I know from my own personal development how difficult it was for me to seriously consider and eventually accept the implications of some of the quite extraordinary observations from LSD sessions. I had resisted the influx of the revolutionary new data that I was exposed to in my everyday clinical work and kept trying to explain them within the accepted theoretical frameworks, until my tendency to defend traditional ways of thinking was defeated and overwhelmed by an avalanche of indisputable clinical facts. Whenever I violated the boundaries of tradition, conventional thinking, and commonly shared assumptions, it was only because rather convincing evidence made the old concepts incomplete, unsatisfactory, implausible, or untenable.

I would like to emphasize in this context that I did not indulge in iconoclastic pleasure in opposing the existing concepts and theories. On the contrary, having been rather conservative by nature, I experienced a considerable amount of discomfort when the accepted systems proved inadequate. I had to suffer through a long period of rather unpleasant conceptual chaos, with a painful lack of any meaningful guidelines. This lasted until I developed a broader theoretical framework that seemed to introduce new order into the research data and made possible a simplifying integration and synthesis of the most important observations.

Looking for an appropriate form to communicate my findings, I rejected what seemed to be a tempting alternative, namely censoring or truncating some of the most unusual observations in order to avoid disapproval and harsh criticism of my colleagues. In addition to being personally and professionally dishonest, such an approach would have defeated the very purpose for which this book was written. It seemed important to share the data in their true form, including the challenge that they represent to our common sense and to scientific thinking. I therefore decided to take the risk of attacks, fierce criticism, and possible ridicule for the sake of integrity and accurate reporting.

In the early stage of my psychedelic research, I suggested that the potential significance of LSD and other psychedelics for psychiatry and psychology was comparable to the value the microscope has for biology and medicine or the telescope has for astronomy. My later experience with psychedelics only confirmed this initial impression. These substances seem to function as relatively unspecific amplifiers that increase the cathexis (energetic charge) associated with the deep unconscious contents of the psyche and make them available for conscious processing. This unique property of psychedelics makes it possible to study psychological undercurrents that govern our experiences and behaviours to a depth that cannot be matched by any other method or tool available in mainstream psychiatry and psychology. In addition, it offers unique opportunities for healing of emotional and psychosomatic disorders, for positive personality transformation, and for consciousness evolution.

Naturally, the tools of this power carry with them greater risks than more conservative and far less effective tools currently accepted and used by mainstream psychiatry, such as verbal psychotherapy, anti-depressants, or tranquillizing medication. Clinical research has shown that these greater risks can be minimized by responsible use and careful control of the set and

setting. The safety of psychedelic therapy, when conducted in a clinical setting, was demonstrated by Sidney Cohen's study based on information drawn from more than 25,000 psychedelic sessions run by therapists in different parts of the world. According to Cohen, LSD therapy appeared to be much safer than many other procedures that had been at one time or another routinely used in psychiatric treatment, such as electroshock therapy, insulin coma therapy, and psychosurgery (Cohen 1960).

However, legislators responding to unsupervised mass use of psychedelics did not get their information from scientific publications, but from the stories of sensation-hunting journalists. The legal and administrative sanctions against psychedelics did not deter lay experimentation, but they all but terminated legitimate scientific research of these substances. For those of us who had the privilege to explore and experience the extraordinary potential of psychedelics, this was a tragic loss for psychiatry, psychology, and psychotherapy. We felt that these unfortunate developments wasted what was probably the single most important opportunity in the history of these disciplines. Had it been possible to avoid the unnecessary mass hysteria and continue responsible research of psychedelics, they could have undoubtedly radically transformed the theory and practice of psychiatry. This new knowledge could have become an integral part of a comprehensive new scientific paradigm of the twenty-first century.

Now, thirty-five years after I stopped conducting official research with psychedelics, I can make an attempt to evaluate what has been called the "golden era of psychopharmacology" - to review the past history of psychedelic research and try to glimpse into its future. After having personally conducted over the last fifty years more than four thousand psychedelic sessions, I have developed great awe and respect for these compounds and their enormous potential, both positive and negative. They are powerful tools and, like any tool, they can be used skillfully, ineptly, or destructively. The result will be critically dependent on the set and setting.

The question whether LSD is a phenomenal medicine or a devil's drug makes as little sense as asking a similar question about a knife -- is it a dangerous instrument or a very useful tool? Naturally, we will get a very different report from a surgeon, who bases his or her judgment on successful operations performed with a knife, and from the police chief, who investigates murders committed with knives in back alleys of New York City. A housewife would see the knife primarily as a useful kitchen tool and an artist would employ it in carving wooden sculptures or woodcuts. It would make little sense to judge the usefulness and dangers of a knife by watching children who play with it without adequate maturity and skill. Similarly, the image of LSD will vary, depending upon whether we focus on the results of responsible clinical or spiritual use, or the deliberately destructive experiments of military circles or the secret police.

Until it is clearly understood that the results of the administration of psychedelics are critically influenced by the factors of set and setting, there is no hope for rational decisions in regard to psychedelic drug policies. I firmly believe that psychedelics can be used in such a way that the benefits far outweigh the risks. This has been amply proven by millennia of safe ritual and spiritual use of psychedelics by generations of shamans, individual healers, and entire native cultures. However, the Western industrial civilization has so far abused nearly all its discoveries and there is not much hope that psychedelics will make an exception, unless we rise as a group to a higher level of consciousness and emotional maturity.



Whether or not psychedelics will return into psychiatry and will again become part of the therapeutic armamentarium is a complex problem and its solution will probably be determined not only by the results of scientific research, but also by a variety of political, legal, economic, and mass-psychological factors. However, I believe that Western society is at present much better equipped to accept and assimilate psychedelics than it was in the 1950s. At the time when psychiatrists and psychologists started to experiment with LSD, psychotherapy was limited to verbal exchanges between therapist and clients. Intense emotions and active behaviour were referred to as "acting-out" and were seen as violations of basic therapeutic rules.

Psychedelic sessions were on the other side of the spectrum, evoking dramatic emotions, psychomotor excitement, and vivid perceptual changes. They thus seemed to be more like states that psychiatrists saw as pathological and tried to suppress by all means, than conditions to which one would attribute therapeutic potential. This was reflected in the terms "hallucinogens," "delirogens," "psychotomimetics," and "experimental psychoses," used initially for psychedelics and the states induced by them. In any case, psychedelic sessions more closely resembled scenes from anthropological movies about healing rituals of "primitive" cultures and other aboriginal ceremonies, than those expected in a psychiatrist's or psychotherapist's office.

In addition, many of the experiences and observations from psychedelic sessions seemed to seriously challenge the image of the human psyche and of the universe developed by Newtonian-Cartesian science, considered to be accurate and definitive descriptions of "objective reality." Psychedelic subjects reported experiential identification with other people, animals, and various aspects of nature, during which they gained access to new information about areas of which they previously had no intellectual knowledge. The same was true about experiential excursions into the lives of their human and animal ancestors, as well as racial, collective, and karmic memories.

On occasion, this new information was drawn from experiences involving the reliving of biological birth and memories of prenatal life, encounters with archetypal beings, and visits to mythological realms of different cultures of the world. In out-of-body experiences, experimental subjects were able to witness and accurately describe remote events occurring in locations that were outside of the range of their senses. None of these happenings were considered possible in the context of traditional materialistic science, and yet, in psychedelic sessions, they were observed frequently. This naturally caused deep conceptual turmoil and confusion in the minds of conventionally trained experimenters. Under these circumstances, many professionals chose to shy away from this area to protect their respectable scientific world-view and professional reputation and to preserve their common sense and sanity.

The last three decades have brought many revolutionary changes that have profoundly influenced the climate in the world of psychotherapy. Humanistic and transpersonal psychologies have developed powerful experiential techniques that emphasize psychological regression, direct expression of intense emotions, and bodywork leading to release of physical energies. Among these new approaches to self-exploration are Gestalt practice, bioenergetics and other neo-Reichian methods, primal therapy, rebirthing, and holotropic breathwork. The inner experiences and outer manifestations, as well as therapeutic strategies used in these therapies bear a great similarity to those observed in psychedelic sessions. These non-drug therapeutic strategies involve not only a similar spectrum of experiences, but also comparable conceptual challenges. As a result, for therapists practicing along these lines, the introduction

of psychedelics would represent the next logical step in their practice, rather than a dramatic change in it.

Moreover, the Newtonian-Cartesian thinking in science, which in the 1960s enjoyed great authority and popularity, has been progressively undermined by astonishing developments in a variety of disciplines. This has happened to such an extent that an increasing number of scientists feel an urgent need for an entirely different world-view, a new scientific paradigm. Salient examples of this development are philosophical implications of quantum-relativistic physics (Capra 1975, Goswami 1995, Wolf 1981), David Bohm's theory of holomovement (Bohm 1980), Karl Pribram's holographic theory of the brain (Pribram 1971), Ilya Prigogine's theory of dissipative structures (Prigogine 1980), Rupert Sheldrake's theory of morphogenetic fields (Sheldrake 1981), Gregory Bateson's brilliant synthesis of systems and information theory, cybernetics, anthropology, and psychology (Bateson 1979), and particularly Ervin Laszlo's concept of the PSI field (akashic field), his connectivity hypothesis, and his "integral theory of everything" (Laszlo 1993, 2003, 2004). It is very encouraging to see that all these new developments that are in irreconcilable conflict with traditional science seem to be compatible with the findings of psychedelic research and with transpersonal psychology. This list would not be complete without mentioning the remarkable efforts of Ken Wilber to create a comprehensive synthesis of a variety of scientific disciplines and perennial philosophy (Wilber 2000).

Even more encouraging than the changes in the general scientific climate is the fact that, in a few cases, researchers of the younger generation in the United States, Switzerland, and other countries have, in recent years, been able to obtain official permission to start programs of psychedelic therapy, involving LSD, psilocybin, dimethyltryptamine (DMT), methylenedioxy-methamphetamine (MDMA), and ketamine. I hope that this is the beginning of a renaissance of interest in psychedelic research that will eventually return these extraordinary tools into the hands of responsible therapists.

If you are interested, I have a scan of about 30 pages of key passages from *Realms of the Human Unconscious*.

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Stanislav Grof, *Beyond Death: The Gates of Consciousness, Art & Imagination*, Thames & Hudson, 1980 [[HERE](#)]

Stanislav Grof, *Realms of the Human Unconscious: Observations from LSD Research*, Souvenir Press, 1996 [[HERE](#)]

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