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LSD, MAN & SOCIETY

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Edited by Richard C. DeBald and Russell C. Leaf

Lsd Man Society

Frank Barron



Lsd Man Society:

LSD, Man & Society Frank Barron, Richard C. DeBold, Russell C. Leaf, 1967

LSD, Man & Society Richard C. DeBold,

LSD, Man and Society, 1967

LSD, Man & Society Frank Barron, 1975

LSD, Marihuana, Yoga, and Hypnosis

Theodore X. Barber, 2017-07-12 The practice of yoga hypnosis and the use of psychedelic drugs to alter psychological and physiological states is not unknown to the study of psychology They have been called soft studies and labeled unimportant This is mostly because they are difficult to study and understand often focusing on unobservable internal states such as altered states of consciousness Samadhi or hypnotic states This book in its approach to thinking about this topic and method for analysis focuses only on phenomena that can be observed such as behavioral changes By centering on only those aspects of the psychological and physiological effects of yoga hypnosis and psychedelic drugs which can be measured and analyzed using this new method Barber distinguishes this book from others in the field He asks what overt behaviors and verbal reports are clearly observable when psychedelic drugs are taken yoga is practiced or hypnotic induction procedures are administered Instead of treating the phenomena traditionally associated with psychedelic drugs yoga or hypnosis as undifferentiated conglomerates an attempt will be made to set apart and treat separately each of the many phenomena associated with each of these areas of inquiry This book does not set out to simply demonstrate the importance of psychedelics yoga and hypnosis or to present substantive material pertaining to these topics It also treats each topic as continuous with other known psychological phenomena and as an important piece to the puzzle of social psychology It differs from most previous treatises in that it does not assume that psychedelics yoga and hypnosis can bring out unused mental or physical capacities in man heighten awareness or give rise to enhanced creativity or produce altered states of consciousness suspension of conventional reality orientation changes in body image or changes in perception *Psychedelic Mysticism* Morgan Shipley, 2015-11-12 Concerned with scholarly popular and religious backdrops that understand the connection between psychedelics and mystical experiences to be devoid of moral concerns and ethical dimensions a position supported empirically by the rise of acid fascism and psychedelic cults by the late 1960s *Psychedelic Mysticism Transforming Consciousness Religious Experiences and Voluntary Peasants in Postwar America* traces the development of sixties psychedelic mysticism from the deconditioned mind and perennial philosophy of Aldous Huxley to the sacramental ethics of Timothy Leary Richard Alpert and Ralph Metzner to the altruistic religiosity practiced by Stephen Gaskin and The Farm Building directly off the pioneering psychedelic writing of Huxley these psychedelic mystics understood the height of psychedelic consciousness as an existential awareness of unitive oneness a position that offered worldly alternatives to the maladies associated with the postwar moment e g vapid consumerism and materialism lifeless conformity unremitting racism heightened militarism In opening a doorway to a common world Morgan Shipley locates how psychedelics challenged the coherency of Western modernity by fundamentally reorienting postwar society away from neoliberal ideologies and toward a

sacred understanding of reality defined by mutual coexistence and responsible interdependence In 1960s America psychedelics catalyzed a religious awakening defined by compassion expressed through altruism and actualized in projects that sought to ameliorate the conditions of the least advantaged among us In the exact moments that historians and cultural critics often locate as signaling the death knell of the counterculture Gaskin and The Farm emerged not as a response to the perceived failures of the hippies nor as an alternative to sixties politics but in an effort to fulfill the religious obligation to help teach the world how to live more harmoniously Today as we continue to confront issues of socioeconomic inequality entrenched differences widespread violence and the limits of religious pluralism Psychedelic Mysticism serves as a timely reminder of how religion in America can operate as a tool for destabilization and as a means to actively reimagine the very basis of how people relate such a legacy can aid in our own efforts to build a more peaceful sustainable and compassionate world *Hearings* United States. Congress. Senate. Committee on Labor and Public Welfare, 1971 *Current Catalog*

National Library of Medicine (U.S.), 1968 Includes subject section name section and 1968 1970 technical reports

Congressional Record United States. Congress, 1971 **Drug Abuse Education Act** United States. Congress. Senate. Committee on Labor and Public Welfare. Subcommittee on Alcoholism and Narcotics, 1970

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