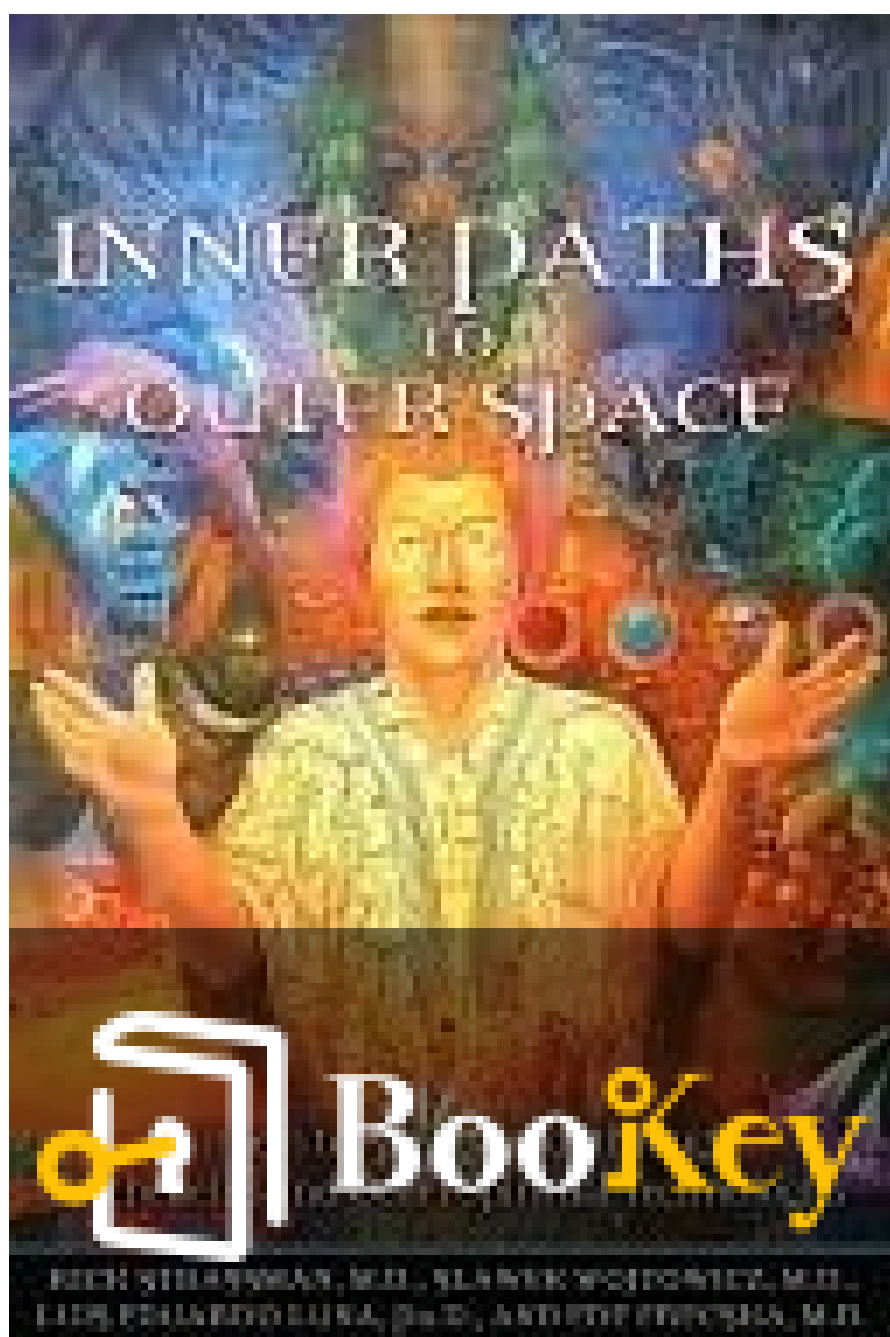


Inner Paths To Outer Space PDF (Limited Copy)

Rick Strassman



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Inner Paths To Outer Space Summary

Exploring the Spiritual Dimensions of Consciousness and Reality.

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About the book

"Inner Paths To Outer Space" by Rick Strassman delves into the fascinating intersection between consciousness and the cosmos, exploring how ancient practices and modern science converge in the spiritual quest for understanding our place in the universe. Strassman, renowned for his groundbreaking research on the psychedelic compound DMT, takes readers on a thought-provoking journey that weaves together anecdotal evidence, personal experiences, and scientific inquiry. He challenges us to consider our subconscious realms and their potential to unlock profound cosmic experiences, suggesting that altered states of consciousness may hold the keys to not only understanding ourselves but also bridging the gap between our inner worlds and the mysteries of outer space. This captivating exploration will leave you questioning the boundaries of reality and the possibilities that lie beyond the veil of everyday experience.

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About the author

Rick Strassman is a prominent American psychiatrist and notable researcher best known for his groundbreaking studies on the powerful psychedelic compound DMT (dimethyltryptamine). Born in 1952, he served as an associate professor of psychiatry at the University of New Mexico, where he conducted the first U.S. clinical research on psychedelic drugs in over 20 years during the 1990s. Strassman's pioneering work included administering DMT to human subjects, exploring its effects on consciousness and spirituality, ultimately leading to his influential book "DMT: The Spirit Molecule." His unique approach combines scientific inquiry with spiritual exploration, making him a key figure in the dialogue surrounding the therapeutic and mystical potential of psychedelics, as well as their relevance to understanding the nature of human consciousness.

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chapter 1 Summary: The Psychedelics Overview of a Controversial Drug Type

In the exploration of consciousness and altered states, Dr. Rick Strassman delves into the intricate relationship between consciousness and matter, questioning how specific molecular combinations create awareness and impact the quality of that consciousness. He categorizes altered states into recognizable forms such as wakefulness, deep sleep, meditation, and conditions like psychosis, emphasizing that both biological rhythms and external substances—natural and synthetic—can lead to these unique experiences.

The book touches on humanity's historical engagement with mind-altering plants, noting that many nonhuman animals, from elephants to bees, seek out psychoactive substances in nature, which suggests an innate drive for intoxication that may date back to early humans mimicking animal behaviors. Various methods, including environmental alterations and ingestion of psychoactive substances, have facilitated these altered states across cultures and eras.

Strassman highlights the role of different psychoactive plants and their compounds, including alcohol and tobacco, which have been utilized throughout history for their consciousness-altering properties. Notably, he discusses ayahuasca, a brew from the Amazon known for its psychedelic

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effects, prompting discussions about whether plants possess intelligence and how users often perceive them as having personalities.

The classification of mind-altering drugs is essential for understanding their effects. Drawing on Dr. Alexander Shulgin's model, Strassman categorizes drugs into stimulants ('uppers'), depressants ('downers'), and psychedelics ('hallucinogens'). Stimulants amplify psychobiological functions, while depressants generally slow mental processes. Psychedelics, on the other hand, modify consciousness itself and evoke profound shifts in perception and experience, reflected in a complex lexicon that includes terms like entheogen and psychotomimetic.

Strassman traces the historical use of psychedelics, suggesting that humans have engaged with these substances for millennia, potentially influencing the development of language and religion. Influential figures like Terence McKenna and Gordon Wasson theorize that psychedelics catalyzed significant cognitive advances in early humans, linking these experiences to spiritual awakenings.

The narrative shifts to the recent history of psychedelics, detailing their suppression in Western society after the 1970s due to seemingly pervasive fears about their safety and effects. Particularly, political turmoil around the Vietnam War and the sensationalized culture of the 1960s contributed to a stigma that stifled academic inquiry. Yet, prior to the ban, psychedelics,

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especially LSD, had garnered considerable interest in psychopharmacology, significantly advancing the understanding of brain chemistry, particularly concerning serotonin.

In the resurgence of research beginning in the late 20th century, notably with substances like psilocybin and MDMA, the field is cautiously expanding, exploring potential therapeutic applications for psychological conditions such as PTSD and obsessive-compulsive disorder, and investigating the mystical experiences often reported during psychedelic sessions. Current methodologies emphasize careful characterization of drug effects, ensuring responsible approaches following decades of neglect in mainstream science.

Ultimately, Strassman concludes that the complex interaction between psychedelics, human consciousness, and therapeutic potential merits significant further exploration. With a better understanding of factors such as 'set' (individual mindset) and 'setting' (environment), researchers can glean valuable insights into optimizing the safe and meaningful use of psychedelics for both personal and therapeutic gains.

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chapter 2 Summary: DMTThe Brain's Own Psychedelic

Summary of DMT Research Chapters by Rick Strassman, M.D.

In these chapters, Dr. Rick Strassman chronicles the intriguing history, chemical attributes, and research findings surrounding N,N-Dimethyltryptamine (DMT), a powerful psychedelic compound. Strassman begins by highlighting the long historical use of DMT-containing plants, particularly in Latin America. Notable figures, such as Spanish priest-ethnographers and explorers like Alexander von Humboldt, documented indigenous rituals involving DMT-rich substances like ayahuasca. Despite early observations, it took until 1931 for Canadian chemist Richard Manske to first synthesize DMT, although its psychoactive potential remained unknown at that time.

The first breakthrough in understanding DMT's psychedelic effects occurred in 1956 when Hungarian psychiatrist Stephen Szára self-experimented with DMT, discovering its profound effects and subsequently conducting studies with volunteers. Szára's findings indicated that DMT produces vibrant visual experiences and feelings of transcendence, sparking interest in its potential therapeutic applications. However, research slowed due to societal stigma surrounding psychedelics, particularly during the anti-psychedelic sentiment of the 1960s and 70s. DMT became associated primarily with mental illness

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rather than exploration of consciousness, an oversight that restricted broader scientific inquiry into its effects.

DMT is identified as a small, simple molecule with a distinct pharmacological profile, operating primarily through serotonin receptor sites in the brain. Its presence in human physiology has been confirmed, raising questions about its function and role in consciousness. Notably, DMT has been found in the human brain along with associated enzymes, suggesting a potential, albeit speculative, connection to the pineal gland—a small organ historically linked to spirituality and consciousness.

Strassman notes that the increasing interest in psychedelic research prompted him to pursue studies with DMT due to its short action duration and relative obscurity compared to more notorious psychedelics like LSD. His research aimed to investigate the biological underpinnings of psychedelic experiences, especially regarding states associated with spirituality and psychotherapy.

At the University of New Mexico, Strassman meticulously developed a research protocol that emphasized safety and ethical considerations. Understanding that informed consent was paramount, he focused on recruiting experienced psychedelic users who could articulate their experiences and manage adverse reactions. Initial studies involved administering varying doses of DMT via intramuscular and intravenous



routes, refining the methods to achieve optimal results.

As the studies progressed, Strassman created an innovative Hallucinogen Rating Scale (HRS) to gauge subjective experiences during DMT sessions. This scale aimed to provide a nuanced understanding of participants' experiences without bias towards negative aspects, thus emphasizing the potential benefits of psychedelics.

After extensive preparations and regulatory hurdles, Strassman's research commenced in 1990, marking a significant resurgence of psychedelic research after decades of dormancy. Over five years, the studies administered over 400 doses of DMT, providing valuable insights into its effects and contributing to a growing body of knowledge about the compound and its potential implications for understanding human consciousness.

These chapters synthesize historical context, scientific inquiry, and personal narrative, reflecting Strassman's commitment to uncovering the mystical and therapeutic dimensions of DMT through careful, ethical research practices. His work not only endeavors to bridge ancient wisdom with modern science but also dares to re-examine how psychedelics may illuminate aspects of human experience previously overlooked in psychiatric research.

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chapter 3 Summary: The Varieties of the DMT Experience

In "Sitting for Sessions," Rick Strassman, M.D., elaborates on the responsibilities and challenges of a sitter during psychedelic drug sessions, particularly focusing on DMT (N,N-Dimethyltryptamine). This process, often referred to as "sitting," involves overseeing individuals under the influence of psychedelics who may exhibit regressive behaviors and emotional extremes resembling dependency. The sitter must maintain composure while managing the intense energies and experiences of participants, facilitating a space conducive to exploration while providing necessary support.

Strassman outlines a clinical model of DMT effects observed during sessions. Initial lower doses (0.05 mg/kg and 0.1 mg/kg) reveal minimal psychedelic impact, while doses starting at 0.2 mg/kg lead to more profound experiences, culminating in overwhelming sensations and visual disturbances at higher dosages (0.4 mg/kg). Participants frequently describe an intense rush, akin to being propelled through an extraordinary state where the separation between consciousness and physical form dissolves. This disconnection often leads to vivid visual phenomena, which can include intricate geometric patterns and a sensation of pure awareness beyond the physical body.



The research participants' experiences are categorized into three primary types: **personal sessions**, which delve into individual histories and emotional landscapes; **transpersonal sessions**, evoking states that transcend personal experience yet remain tied to familiar constructs; and **invisible worlds**, where encounters with sentient beings and alternative realities occur. These sessions often yield a blend of personal insights and mystical revelations, with participants reporting feelings of healing, love, and connections to broader truths.

Strassman's investigation includes observations about volunteers who responded differently to DMT—some experienced profound effects while others experienced none. This divergence may suggest variations in individual neurochemistry, such as receptor sensitivity or metabolic differences.

The essence of reported **transpersonal experiences** share qualities with near-death experiences (NDEs), where individuals may traverse ethereal tunnels, encounter serene presences, or undergo life reviews. The notion of mystical experiences emerges as being intensely transformative and frequently results in a lasting impact on perceptions of existence and personal meaning.

Intriguingly, **encounters with invisible worlds**, which constitute contact with entities and realms beyond usual perception, reveal striking parallels



with reported alien abduction phenomena. Strassman speculates that these psychedelic experiences might offer valuable insights into consciousness itself, questioning the boundary between reality, perception, and the psychological constructs we create.

In contemplating explanations for such profound experiences, Strassman acknowledges the complexities of the DMT state, recognizing the limitations of both chemical and psychological frameworks in fully capturing the essence of participant reports. This leads to a hypothesis of DMT facilitating access to alternate realities as part of a consciousness interaction energized through biochemistry.

In "Future Studies," the text outlines further research avenues, such as comparing endogenous DMT levels in individuals undergoing various profound experiences or administering DMT to those with prior experiences of mysticism or alien-like encounters. Strassman underscores the significance of exploring and validating these altered states, emphasizing their potential to foster greater understanding and connection with the multidimensional nature of consciousness.

Ultimately, "Sitting for Sessions" acts as a lens through which readers can explore the intersections of psychology, spirituality, and the biological underpinnings of consciousness, advocating for continued examination of these unexplored territories as a means to confront human challenges and

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enhance our collective understanding of existence.

Section	Summary
Sitter Responsibilities	In "Sitting for Sessions," Strassman discusses the critical role of sitters in psychedelic sessions, especially during DMT experiences, managing participants' emotional extremes while maintaining a supportive environment.
DMT Dosage Effects	Strassman reviews the effects of different DMT dosages, indicating that lower doses (0.05-0.1 mg/kg) have minimal effects, whereas higher doses (0.2-0.4 mg/kg) lead to overwhelming experiences and vivid visual phenomena.
Types of Experiences	Participants' experiences are categorized into personal sessions, transpersonal sessions, and encounters with invisible worlds, each yielding unique insights and mystical revelations.
Individual Responses	Variations in reactions to DMT among volunteers may indicate differences in neurochemistry, such as receptor sensitivity.
Transpersonal and Near-Death Experiences	Transpersonal experiences share traits with near-death experiences, often resulting in transformative perceptions of existence.
Invisible Worlds	Encounters with invisible worlds show parallels to alien abduction reports, suggesting psychedelic experiences may give insight into consciousness and reality.
Consciousness Hypothesis	Strassman speculates that DMT may provide access to alternate realities, challenging existing frameworks of understanding consciousness.
Future Research Directions	The text proposes avenues for future research, including studying endogenous DMT levels and its effects on mystical experiences, to deepen understanding of altered states of consciousness.
Conclusion	Sitting for Sessions serves as an exploration of the intersection of psychology, spirituality, and consciousness biology, advocating for

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Section	Summary
	further study of these profound experiences.

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chapter 4: AyahuascaThe Sacred Vine of the Amazon

In this extensive exploration of ayahuasca, Dr. Luis Eduardo Luna shares his personal journey of discovery regarding this potent plant preparation, originally cultivated by indigenous groups in the Upper Amazon. Ayahuasca is made from the vine **Banisteriopsis caapi** and is typically combined with leaves from a DMT-containing plant, varying regionally between **Psychotria viridis** in Peru, Bolivia, and Brazil, and **Diplopterys cabrerana** in Colombia and Ecuador. The brew has garnered significant attention in both popular and scientific realms, becoming a focal point for a growing number of discussions and research on its psychoactive properties and cultural significance.

Luna's acquaintance with ayahuasca dates back to 1971 in Brazil, where he met Terence McKenna, who recounted his fascinating experiences with ayahuasca and other psychedelics. Inspired, Luna began his journey into understanding and experiencing ayahuasca, highlighted by a visit to don Apolinar Yacanamijoy, an esteemed shaman. There, he learned that an extensive dietary regimen was necessary before one could partake in ayahuasca rituals — a notion that highlights the cultural and spiritual complexities surrounding its use.

Luna's academic pursuits had him living in various countries, including Norway, where he taught and further pursued studies that could complement

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his exploration of ayahuasca. Throughout the years, he interacted with influential figures in the field of ethnobotany and research on hallucinogens, such as Richard Evans Schultes. The documentation of traditional ayahuasca practices forms a critical backbone to understanding its broader significance, with notable publications like **The Yagé Letters** by William Burroughs and later works emphasizing its role in shaping Western views of shamanic cultures.

As Luna revisited Colombia years later, he sought out don Apolinar again, now aged and impacted by the encroachment of colonization. After participants prepared themselves through a walk and other explorations, Luna finally secured the opportunity to experience ayahuasca, followed by insights into the spiritual and medical practices associated with its consumption.

During his transitions back to Peru, Luna deeply engaged with various ayahuasqueros and the vegetalista tradition, a healing practice that emphasizes the spiritual guidance received from plant spirits. This research led to deeper insights into the role of ayahuasca as a "doctor," a term reflecting its perceived capability to heal both physically and spiritually. His interactions facilitated the documentation of valuable knowledge surrounding ayahuasca rituals and healing practices, notably through his relationships with practitioners like don Emilio, who would play a vital role in his understanding of the effective use of ayahuasca in medicinal contexts.



Luna's formal studies, supported by research in neuropharmacology and the intricate pharmacological interactions of ayahuasca ingredients, provided foundational insights into how the brew affects the human brain. Harmine, a compound found in **Banisteriopsis caapi**, acts as a monoamine oxidase inhibitor, crucial for making DMT orally active and leading to profound psychological experiences.

The text also chronicles significant symposiums and conferences aimed at investigating ayahuasca's social, psychological, and healing effects. These gatherings contributed to establishing academic credentials for ayahuasca research, particularly regarding its psychological and health benefits as seen in studies on the União do Vegetal (UDV) organization, which utilizes ayahuasca as a sacrament.

Furthermore, Luna highlights a new wave of ayahuasca-related practices emerging in Brazil, led by various organizations like Barquinha and their integrations of Afro-Brazilian spiritual elements. This amalgamation of beliefs showcases the growing cultural significance of ayahuasca as a spiritual and therapeutic tool.

Towards the conclusion, Luna points out the importance of proper guidance and careful consideration when engaging with ayahuasca, advocating for an embrace of traditional practices alongside scientific inquiry to foster a richer



understanding of consciousness. He conveys the potential for ayahuasca to serve as a bridge between scientific discourse and indigenous knowledge, ultimately emphasizing that both realms can coexist and inform one another in the pursuit of understanding the human experience in a rapidly changing world.

Overall, Luna's journey illustrates a profound exploration of ayahuasca that is imbued with personal growth, cross-cultural dialogue, and a commitment to unraveling the complex interplay of spirituality, medicine, and anthropology in the context of this ancient yet increasingly relevant brew.

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chapter 5 Summary: The Varieties of the Ayahuasca Experience

Luis Eduardo Luna, Ph.D., explores the multifaceted use of ayahuasca, a powerful psychotropic brew revered in indigenous Amazonian cultures and increasingly embraced by others globally. Documented for its therapeutic and spiritual potential, ayahuasca plays a significant role in various settings, from traditional indigenous practices to contemporary religious organizations and personal exploration.

In traditional contexts, indigenous and mestizo practitioners prepare individuals for ayahuasca experiences through dietary restrictions and abstinence, believing that illness can stem from spiritual causes. This preparation is more relaxed for non-Amazonians but still emphasizes respect for the brew. Religious organizations like Barquinha and União do Vegetal (UDV) have structured rituals that focus on devotion, healing, or spirit incorporation, reflecting their unique doctrines and procedures.

Rituals involving ayahuasca are often enhanced by music and the use of specific instruments, which help guide participants through their experiences. In these settings, participants typically have varied intentions ranging from personal healing and self-discovery to spiritual enlightenment. The role of intention is highlighted; as Shuar belief emphasizes taking ayahuasca not just to foresee the future but to actively shape it.



The brew's effects vary greatly due to individual physiological differences, the specific plants used, and the preparation method. Participants may experience a range of physical symptoms such as nausea and dizziness, which, although uncomfortable, are regarded as part of the healing and cleansing process.

Luna notes that the experience of taking ayahuasca can lead to profound psychological revelations, including encounters with alien entities or past trauma that has remained repressed, often described in vivid visual and emotional language. Such journeys can provoke fear and anxiety—surrendering to these emotions is essential for deeper insights.

Post-session integration is crucial. Participants may engage in discussions, art, or writing to reflect on their experiences, often accompanied by a sense of renewed clarity and peace. Many report long-lasting changes, enhanced creativity, and even the resolution of addictions.

Moreover, ayahuasca rituals promote social cohesion, generating a community among participants—a stark contrast to alienation in modern society. This newfound sense of belonging and appreciation for each other can deepen the experience, emphasizing the interconnectedness of existence.

In essence, ayahuasca is more than a psychotropic agent; it serves as a



conduit for understanding the self, fostering creativity, and exploring existential mysteries. Luna's work calls for a nuanced approach to its use, championing ethical standards and respectful practices that honor the brew's cultural origins while navigating its modern-day applications.

Topic	Details
Author	Luis Eduardo Luna, Ph.D.
Subject	Ayahwasca usage in indigenous Amazonian cultures and its global acceptance.
Therapeutic and Spiritual Potential	Documented use in healing, spirituality, and personal exploration.
Traditional Contexts	Preparation includes dietary restrictions, emphasis on respect for the brew.
Religious Organizations	Groups like Barquinha and UDV conduct structured rituals focusing on various aspects.
Role of Music	Enhances the experience and guides participants through their journey.
Intention	Varied intentions cited, with emphasis on personal healing and shaping one's future.
Physical Effects	Nausea, dizziness, and other symptoms considered part of the healing process.
Psychological Revelations	Experiences can lead to profound insights, including encounters with alien entities.
Post-Session Integration	Reflection through discussion, art, and writing is crucial for processing experiences.

Topic	Details
Community Aspect	Rituals foster social cohesion and a sense of belonging among participants.
Overall Significance	Ayahuasca transcends a psychotropic agent, promoting self-understanding and creativity.
Call to Action	Advocates for ethical standards and respectful practices related to ayahuasca use.

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chapter 6 Summary: Magic Mushrooms

Chapter Summary: The History and Effects of Magic Mushrooms

Magic mushrooms, primarily belonging to the genera *Psilocybe*, *Panaeolus*, and *Copelandia*, contain psychoactive compounds psilocin and psilocybin, which induce profound changes in perception, awareness, and emotion. Distinguished by their small, brown or tan appearance, these mushrooms bruise blue when handled, making their identification crucial as many toxic varieties can be mistaken for them.

Historical Context:

The use of hallucinogenic mushrooms is deeply rooted in human culture, with evidence dating back to 5000 BCE from cave paintings in Algeria depicting mushroom use. Indigenous cultures in Latin America, such as the Aztecs, utilized mushrooms for medicinal and spiritual practices, which were documented by early Spanish explorers like Bernardino de Sahagún. Despite skepticism in the early 20th century regarding psychoactive mushrooms, interest was reignited when mycologist Gordon Wasson studied a Mazatec mushroom ritual in Mexico. His experiences, along with the isolation of psilocybin and psilocin by chemist Albert Hofmann, positioned

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magic mushrooms at the forefront of the 1960s psychedelic movement.

Following a phase of widespread use and exploration of their therapeutic potential, the legal landscape shifted dramatically in the late 1960s. With psilocybin and psilocin becoming illegal under the Controlled Substances Act, research into their uses diminished into inactivity during the ensuing decades. However, recent years have seen a resurgence in scientific exploration regarding the therapeutic applications of these compounds in treating conditions like depression and PTSD.

Mechanism of Action and Effects:

Psilocybin is converted to psilocin in the body, which mimics the neurotransmitter serotonin and engages with the brain's 5-HT_{2A} receptors, producing psychedelic effects. Users typically experience euphoria, synesthesia, altered perceptions of time, and profound introspection, with effects that can last several hours. High doses may yield visions, emotional catharsis, or even a sense of unity with the universe, while lower doses can produce varying levels of perceptual distortions.

While magic mushrooms are considered low-risk in terms of toxicity, there is a significant risk of misidentifying poisonous mushrooms. The psychological effects can be unpredictable, leading to experiences of fear

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and confusion, particularly in unprepared users or at high doses. A significant concern involves the potential to exacerbate underlying mental health issues, particularly in individuals predisposed to psychosis.

User Experiences:

Accounts of psychedelic experiences often border on the surreal or science-fictional. Some users report sensations of intergalactic travel, encounters with alien beings, or achieving a sense of cosmic unity. Users may describe vivid visions where they see themselves or others merging into a single entity or being enveloped by light, representing profound spiritual revelations or realizations about their lives.

Despite the positive narratives, some experiences also encompass discomfort, anxiety, or a feeling of losing one's identity. Interestingly, these vivid, intense experiences can lead to changes in perception and self-understanding long after the effects have worn off.

In summary, the intersection of history, pharmacology, and personal experience with magic mushrooms not only reveals the complexity of their effects but also highlights their potential risks and therapeutic benefits. As scientific scrutiny of these substances resumes, they continue to intrigue as both mystical tools for personal enlightenment and subjects for critical,

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empirical investigation.

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chapter 7 Summary: The Shaman's JourneySupernatural or Natural? A Neuro-Ontological Interpretation of Spiritual Experiences

The chapter begins with a discourse on the universal themes found in shamanic practices across varied cultures and eras, highlighting a consistent engagement with archetypal experiences relating to soul, spirit, and rebirth. Ede Frecska, M.D., emphasizes the scholarly pursuit of understanding these supernatural themes underpinning human psyches and the implications for our modern scientific landscape. While the prevailing academic narrative often regards spiritual beliefs as superstitions rooted in human anxiety, he invites readers to reconsider their value within a broader existential framework.

Key to this exploration is an examination of cognitive schemas—specifically, the parallels between the pessimistic tenets of Western scientism and the negative cognitive schemas associated with depression, as posited by psychiatrist Aaron Beck. Frecska suggests that if scientific thinking exhibits illogical biases, much like the cognitive distortions seen in depressed individuals, it warrants an introspective skepticism. He contemplates whether the reductionist view of humanity and the universe prevalent in Western thought grossly underrepresents human potential, suggesting significant insights might reside within ancient wisdom traditions such as Hinduism, Buddhism, and others, which advocate a more

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positive view of self-awareness and the universe.

Frecska introduces the idea of perennial philosophy, which posits the existence of dual realms—physical and non-physical. This philosophy offers important insights into human nature, suggesting that understanding our divine spark requires recognition of the sacred within us and the cosmos. This leads to a call for integrating the spiritual dimension into contemporary medical models, highlighting the inadequacy of the existing biopsychosocial paradigm. He proposes an 'extended biopsychosociospiritual model' that encompasses spiritual elements for a total healing approach.

As discussions shift toward shamanic practices, Frecska notes how shamanic rituals are often catalysts for psychological integration, with shamans acting as mediators who access spiritual knowledge through altered states of consciousness (ASCs). These ASCs allow shamans to traverse nonordinary realities, engaging with spiritual entities for community healing. This role as intermediaries contrasts with how disintegrative mental states, such as those experienced in psychosis, lack the systematic retrieving of beneficial information.

The chapter delves into the mechanisms of ASCs, likening them to a navigational journey through a mystical geography. Each ASC is accompanied by unique experiences—including visions and auditory stimuli—shaped by one's cultural context. Here, the role of microtubules in



the brain is introduced, suggesting these structures may facilitate quantum processes that are pivotal to consciousness and the assimilation of nonlocal information.

Frecka further explores the nonlocality principle present in quantum theory, suggesting that consciousness might be an integrative process mirroring the interconnectedness described by mystics across cultures. He examines the implications of nonlocal consciousness on healing practices and the potential for integrating scientific understanding with mystical knowledge.

In addressing the relationship between spirituality and mental health, Frecka advocates for a reconceptualization of spiritual experiences, suggesting they can offer valuable insights and pathways for healing. Through the lens of lived experiences in shamanism and spirituality, the chapter strives to redeem these practices' significance and seeks to realign modern Western science with these expansive insights.

As the chapter concludes, Frecka entangles discussions of practical applications for spiritual knowledge in therapies, calling for a bridge between spiritual wisdom and scientific inquiry. He reiterates the importance of humility in understanding these vast domains of knowledge, suggesting that they intrinsically reflect the dualism present in human experience—one rooted in observable reality and another in profound intuitive and spiritual insights. In the end, a vision for a unified perspective that respects both



rational and spiritual elements is put forth, positing that true understanding lies in harmonizing these seemingly disparate paths toward knowledge.

Key Themes	Description
Universal Themes in Shamanism	Engagement with archetypal experiences related to soul, spirit, and rebirth across cultures.
Scholarly Exploration	Ede Frecska emphasizes understanding supernatural themes and their relevance to modern science.
Scientific Skepticism	Challenges the view of spiritual beliefs as mere superstitions; encourages broader existential perspectives.
Cognitive Schemas	Parallels between Western scientism and negative schemas of depression suggest illogical biases in scientific thinking.
Perennial Philosophy	Explains dual realms (physical and non-physical) and highlights the importance of spiritual awareness.
Extended Biopsychosociospiritual Model	Proposes integration of spiritual aspects into current medical paradigms for total healing.
Shamanic Practices	Shamans facilitate psychological integration and healing through altered states of consciousness.
Altered States of Consciousness (ASCs)	ASCs compared to journeys through mystical geography; cultural context shapes experiences.
Microtubules and Consciousness	Suggests microtubules in the brain may play roles in quantum processes related to conscious experience.
Nonlocality Principle	Explores consciousness as an integrative process, connecting mystical knowledge with scientific understanding.
Spirituality and Mental Health	Advocates for recognizing spiritual experiences as pathways for healing.



Key Themes	Description
Practical Applications	Calls for integration of spiritual wisdom into therapeutic practices and scientific inquiry.
Unified Perspective	Vision for a harmonious understanding that respects both rational and spiritual domains.

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Critical Thinking

Key Point: Integrating Spirituality into Modern Understanding

Critical Interpretation: Imagine a shift in your perspective where the realms of science and spirituality converge, revealing a profound interconnectedness within yourself and the universe. This chapter encourages you to embrace the wisdom of ancient traditions, suggesting that your journey towards healing and self-discovery might thrive when you honor the spiritual dimensions of your existence. By acknowledging your 'divine spark' and the sacredness in the world around you, you are invited to challenge the limiting beliefs of purely reductionist thinking. Picture yourself stepping beyond the confines of traditional Western paradigms, allowing room for a richer understanding of your mental and emotional well-being, and ultimately, inspiring a more holistic approach to life that integrates the spiritual with the empirical.

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chapter 8: How can Shamans Talk with Plants and Animals? The Topological Roots of Plant Consciousness and Interspecies Communication

In this chapter, we delve into the intriguing concept of plant consciousness, challenging conventional scientific views regarding the intelligence of plants and their interactions with the environment. Inspired by traditions such as the shamanistic practices of the Amazon, the chapter explores the belief that plants possess consciousness and can be considered "mother" figures in the realm of healing and knowledge acquisition. This contrasts sharply with the reductionist view of plants as mere passive organisms subject to environmental conditions.

Historically, cultures across the globe have held beliefs about plant spirits—an idea that roots back to ancient beliefs but was largely dismissed during the Scientific Revolution. The chapter argues that these indigenous views, while often derided as superstition by Western rationalists, may contain insights worth examining. It presents the idea that plant and animal perspectives might reveal truths inaccessible through purely rational paradigms.

One prominent figure discussed is Charles Darwin, who observed similarities between root networks and human brain structures, suggesting a possible link between plant organization and consciousness. The chapter



emphasizes the importance of revisiting Darwin's insights in light of recent advancements in neuroscience that have expanded our understanding of consciousness and information processing—potentially extending beyond the traditional neurological frameworks.

The work of Cleve Backster, a pioneer in plant consciousness studies, is highlighted. His groundbreaking experiments using polygraph machines revealed surprising responses from plants to human thoughts and emotions, suggesting that plants may exhibit a form of primary perception. Although these findings have faced skepticism from the scientific community, they raise compelling questions about the nature of intelligence and responsiveness in the plant kingdom.

The discussion continues with an examination of other experiments demonstrating complex behaviors in plants, such as self-recognition and responsive adaptations to their environment. These findings challenge the notion that only animals possess consciousness and self-awareness, proposing instead that plants might exhibit forms of intelligence and perception.

Transitioning from plants to broader interspecies communication, the chapter introduces Amelia Kinkade's work on animal communication. Kinkade suggests that humans can tap into innate abilities to connect with animals on a profound level, a notion supported by recent trends in zoology



that recognize the mental and emotional capacities of animals.

As we move deeper into consciousness studies, the discussion shifts to a more intricate model of information processing found in biological systems. The chapter introduces concepts such as topological quantum computation,

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chapter 9 Summary: Close Encounters of the Ancient Kind and Spontaneous DMT Release

Summary of Chapters: Divine Encounters, the Nephilim, and Extraterrestrial Theories

Divine Encounters in Human History

For millennia, humans have experienced profound encounters with divine and otherworldly entities, marked by visions, prophecies, and dreams. These encounters are pivotal in shaping civilizations, influencing rulers, and inspiring religions. While scripture provides a foundational rule for faith, believers often regard these personal divine experiences as more authoritative. Historical accounts, such as God's revelation to Moses on Mount Sinai, underscore the transformative power of these encounters, which unveil deep truths that transcend ordinary consciousness.

The chapter also differentiates between two forms of altered states of consciousness (ASCs): integrative, exemplified by shamanic journeys and divine encounters, and disintegrative forms lacking divination. Integrative ASCs facilitate a significant flow of transformative knowledge, capable of altering an individual's consciousness and that of larger societies, a process termed "sociointegration." This can lead to explorations of controversial theories, including extraterrestrial intervention.

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Ramban and the Enigma of the Nephilim

Moses Ben Nachman, or Ramban, was a medieval scholar who intertwined Jewish traditions with kabbalistic concepts. He famously commented on the "Nephilim" described in Genesis 6:4 as "messengers fallen from the sky." This interpretation raises questions about their origins—were they angels, giants, or extraterrestrial beings? Matest Agrest years later proposed that these Nephilim were indeed advanced extraterrestrials who interacted with ancient humans, a concept also echoed by Erich von Däniken.

Agrest clarified that the term "Nephilim" should not be simply translated as "giants," but as "beings who descended," suggesting past direct contact between these entities and humans. He also draws parallels with Enoch, who is depicted as a bridge between heaven and earth in both biblical and Islamic texts.

Paleocontact Theories

Paleocontact theorists, including scientists like Carl Sagan, argue that extraterrestrial beings influenced human civilization. While often downplayed in academic circles due to a lack of definitive evidence, these theories propose that ancient sacred texts may encode histories of such visitations, hinting at humanity's cosmic interactions. This unfolds within a

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broader context of the Anunnaki, a group of deities from Sumerian mythology often regarded as influential figures in early human civilization, thought to have provided primitive arts, sciences, and even governance.

The Anunnaki and Their Legacy

The Anunnaki are characterized as extraterrestrial beings who descended to Earth from the heavens, where they taught civilizations essential elements of society. The interpretations of their identity vary, with some scholars proposing they symbolize a divine council. Evidence from Sumerian texts further suggests they played roles in creating a primitive worker (humans) to facilitate their laborious needs, an act possibly linked to accounts of the Nephilim as hybrid beings.

Extraterrestrial Theories Revisited

In this exploration, the integration of DMT (dimethyltryptamine) experiences is discussed as a possible link between ancient divine encounters and contemporary reports of contact with otherworldly beings. The characteristics of DMT experiences—vivid visions and interactions with perceived entities—parallel descriptions of divine engagements recorded throughout history. This perspective urges an reevaluation of how ancient narratives may stem from altered states of consciousness rather than mere myth.

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Conclusion: A New Framework for Understanding

The chapters coalesce around a critical perspective that bridges spirituality and science, suggesting that divine encounters are not mere fabrications but rather phenomena emerging from deeper human consciousness linked with a complex multiverse. The intention is to provide a robust model that respects both spiritual insights and rational inquiry, illuminating an interconnected reality where divine beings might emerge from inner spiritual depths rather than alien origins.

In the end, this narrative challenges the reader to consider encounters with divine or extraterrestrial beings as meaningful experiences that shape human understanding of existence—interfacing the sacred with the scientific to craft a more cohesive understanding of reality itself.

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Critical Thinking

Key Point: The transformative power of divine encounters

Critical Interpretation: Imagine standing on the precipice of the unknown, where the boundaries of your consciousness stretch into realms you've never dared to explore. This chapter astutely highlights that encounters with divine or otherworldly entities are not just historical footnotes but profound experiences that have shaped human civilization. When you allow these encounters—real or imagined—to influence your perspective on life, you unlock the potential for personal and societal transformation. By embracing the possibility of higher truths and deeper connections beyond your ordinary perception, you ignite a spark within yourself, inspiring you to seek knowledge, foster compassion, and cultivate a sense of belonging in the universe. This journey into the depths of your own consciousness not only enriches your understanding of existence but enhances your capacity to connect with others on a profound level, ultimately guiding you to a more integrated and fulfilling life.



chapter 10 Summary: Hypnosis, Past Life Regression, Meditation, and More

In the chapters referenced, Slawek Wojtowicz, M.D., explores the intriguing relationships between non-ordinary states of consciousness produced through various techniques and the potential implications of reported experiences of alien encounters and abductions.

The discussion begins with the assertion that certain healing techniques, such as hypnosis, meditation, yoga, and accelerated breathing practices like rebirthing and holotropic breathing, can induce experiences reminiscent of those caused by psychedelics. This sets the stage for examining how altered states can evoke memories or perceptions of alien abductions—a controversial topic popularized by Harvard psychiatrist John Mack. Mack's research suggested that these experiences might not only involve trauma but also foster a greater transpersonal awareness and a profound love for humanity, challenging conventional views about such encounters.

Mack posited that these alien interactions serve a purpose akin to a cosmic awakening initiative, intended to elevate human consciousness for the greater good. This notion is further echoed in various ancient texts, including the Vedas and the Mahabharata, which describe advanced beings and technologies suggesting an historical precedent for extraterrestrial encounters. These ancient writings mention flying machines (vimanas) and

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catastrophic weaponry, evoking a sense of continuity in humanity's contact with otherworldly presences.

The narrative unfolds to present Brian Weiss, a psychiatrist whose pioneering work in past-life regression challenged traditional psychological paradigms. His work led to significant therapeutic breakthroughs, as patients recalled memories from various historical periods, including encounters with alien entities. Weiss's findings raise questions about the nature of time and consciousness, suggesting that experiences transcending one's current life could hold profound truths about the human condition.

In a parallel exploration, modern perspectives on future possibilities emerge through the accounts of other visionary individuals like Gary Renard, who claims to have made contact with future beings. Through their guidance, he envisions technological advancements, potential global events, and a future shaped by humanity's choices, emphasizing the freedom to influence one's destiny.

The chapters conclude by questioning the significance and purpose of these extraordinary experiences. Are they merely escapades of the mind or gateways to deeper personal and collective healing? Various spiritual teachers, including Native American shamans, suggest that such experiences might enable individuals to transcend current limitations, inviting a broader exploration of consciousness that may indeed one day allow for travel

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beyond the confines of our earthly existence.

Ultimately, the central idea is that these non-ordinary states of consciousness—whether through ancient traditions or modern practices—can serve as pathways for awakening, healing, and recognizing potential futures built on understanding and connection with a cosmic community. The curtain is drawn back on a fascinating intersection of spirituality, psychology, and the potential truths hidden within human experience, opening doors to realms beyond current comprehension.

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Critical Thinking

Key Point: Non-ordinary states of consciousness serve as pathways for awakening and healing.

Critical Interpretation: Imagine a journey within yourself, where each breath you take through meditation or accelerated breathing unlocks hidden doors of perception and transcends the confines of everyday reality. This chapter illuminates how such experiences can awaken you to a greater sense of purpose and connection with the universe. By embracing these altered states, you can craft a life not just bound by your personal history, but directly influenced by the cosmic possibilities that come with deeper awareness. You might find that these practices not only heal your inner wounds but ignite a profound love for humanity and a commitment to shaping a collective future filled with understanding and connection.



chapter 11 Summary: Preparation for the Journey

In "DMT: The Spirit Molecule," Rick Strassman, M.D. begins with a critical disclaimer emphasizing that the authors do not condone illegal activities related to psychedelics, such as DMT, LSD, and psilocybin, which are outlawed in many countries. Despite the legality issues, Strassman acknowledges humanity's enduring desire to alter consciousness—often achieved more profoundly through psychedelics than through other methods like meditation or fasting. He highlights that preparation for a psychedelic journey involves careful attention to “set and setting,” which greatly influences the trip's outcome.

Chapter 1: Preparing for the Trip

Strassman discusses the significance of "getting ready," allowing individuals to minimize risks and enhance their psychedelic experiences. It emphasizes the importance of self-knowledge—gained through psychotherapy and spiritual practices—over time. Both practices focus on building self-awareness, which prepares individuals for the inner work involved in psychedelic sessions. Strassman encourages readers to engage in long-term efforts to understand themselves, noting the combination of psychotherapy and spiritual practice can yield effective results.

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Long-term Work & Self-Knowledge

Self-knowledge allows for easier navigation through the psychological effects that may arise during a trip. Strassman asserts that understanding one's emotional responses and mental processes is crucial. Prayer and meditation, as tools for self-discovery, can yield insights akin to those found in therapy.

Intermediate Preparation

Once a decision to undergo a psychedelic experience is made, it's vital to educate oneself about potential experiences. Engaging with literature and speaking to those who have journeyed before can provide invaluable insight that prepares newcomers for the unexpected nature of psychedelic experiences. However, there may be stigma attached to discussing psychedelics with therapists, leading some people to seek out alternative guidance.

Intentions & Purpose

As individuals prepare, clarifying their intentions becomes vital. Strassman urges readers to reflect deeply on why they wish to journey with psychedelics, whether their motivations stem from curiosity, a desire for healing, or creative exploration. These intentions shape the experience they

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will undergo, even if the outcome diverges from expectations.

Short-term Preparations

In the days leading up to the trip, enhancing intentions through concrete actions is necessary. Maintaining physical health and emotional readiness is paramount. Tackling unfinished tasks can provide psychological clarity. Before embarking on a trip, positive interactions with significant others are encouraged to ensure relational harmony.

Setting & Environment

The setting of the trip—indoor or outdoor—plays a crucial role in the psychedelic experience. Outdoor settings may enhance feelings of connection with nature, but they also bring unpredictability. Strassman suggests creating a sacred space, whether indoors or outdoors, to delineate the psychedelic experience from daily life.

Dosage and Administration

Strassman cautions about the importance of dosage, advocating starting with lower doses of any new substances, while being aware of potential effects from various forms of administration. One should also avoid combining substances to maintain clarity during the experience.

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Group Dynamics and the Role of Sitters

When considering a trip in a group setting, Strassman emphasizes the importance of having a sitter—a trusted individual to oversee the experience and provide support if needed. Structural parameters in group settings, such as personal boundaries and shared expectations, can enhance the safety and comfort of participants.

Accountability and Sitter Dynamics

Choosing a sitter requires discernment; their motivations, experience, and personal relationship with substances significantly impact the quality of the trip. Having someone knowledgeable and trustworthy facilitates deeper engagement.

Psychedelic Accoutrements

During sessions, thoughtful selection of music and art supplies can enrich the experience. Strassman explains supplemental techniques that can enhance or guide the experience, emphasizing the importance of knowing one's tools before using them in an altered state.

Types of Trips

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Strassman outlines the spectrum of psychedelic experiences, from pleasurable and aesthetic journeys to profound spiritual and therapeutic engagements. Each type necessitates different degrees of preparation, intention, and structural considerations.

Research Settings

Participation in structured research studies introduces an altruistic dimension to the experience, which may aid in understanding its broader implications while providing an environment of safety and support.

Letting Go

The day of the trip demands clarity and readiness to embrace whatever unfolds. Strassman underscores that the essence of a psychedelic experience lies in surrendering control, with resistance often leading to distress. Learning to navigate both high and low experiential peaks becomes part of the journey.

Encounters with Other Beings

Interactions with noncorporeal or spiritual entities can be a significant aspect of psychedelics. These encounters can produce profound insights but should



be approached with caution and discernment.

Managing Difficult Experiences

Strassman acknowledges the inevitability of challenging moments during a trip, offering strategies for managing anxiety or panic that may arise. He emphasizes the importance of supportive companions and a clear strategy for navigating intense emotional experiences.

Aftercare and Integration

Post-trip, Strassman stresses the need for gentle self-care and reflection on the experience. Sharing insights with trusted allies or practitioners aids in understanding and integrating the journey into daily life. He points out that follow-up care is essential for those who experience intense emotions or challenges.

Conclusion on Integration

Ultimately, understanding the implications of a psychedelic journey can take time. Strassman leaves readers with a reminder of the importance of integration, suggesting that the true gift of psychedelics lies in the potential for transformation and deeper understanding of oneself and the world, albeit often requiring continued inner work beyond the immediate experience.

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By meticulously preparing and fostering a thoughtful intention, individuals can approach their psychedelic experience with a greater sense of readiness, awareness, and openness to whatever unfolds.

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chapter 12: The Sacred Voyage Beyond Science Fiction?

In the exploration of the intersection between science fiction, consciousness, and reality, the chapters begin with a reflection on how science fiction has often predicted revolutionary advancements, including concepts like time travel, teleportation, and even the potential for multiple universes, as theorized by string theory and dark energy. The narrative pivots from the fantastic possibilities of the future to the current reality—how understanding of information and consciousness shapes our lives today. Notably, Slawek Wojtowicz, M.D., argues that everything in existence can be distilled down to information, echoing physicist John Wheeler's assertion that "it from bits," meaning that all physical existence derives from fundamental binary choices.

The discussion advances to the idea of altered states of consciousness (ASCs), which have long been integral to human experience, from religious rituals to artistic expression. Historical accounts reveal that key scientific discoveries, such as the structure of benzene, were inspired by dreams or altered states, showcasing the profound connection between such experiences and creativity. Meanwhile, figures like Francis Crick, who conceptualized the double helix structure of DNA while under the influence of LSD, highlight the role of psychedelics in expanding human consciousness and understanding.



The narrative argues that mystical traditions and modern quantum physics converge on the view that our perception of reality may largely be a mental construct, prompting the provocative question of whether we exist in a dream-like state or a sophisticated virtual reality. The implications of this hypothesis suggest that if human consciousness shapes reality, then awakening to a deeper understanding of ourselves is crucial for overcoming the illusions of separateness and suffering.

Awakening, according to the text, is challenging yet essential—requiring a shift from egocentric perspectives to selflessness and compassion towards others. Mystical teachings suggest that enlightenment arises from shedding ignorance and material attachments, with psychedelics potentially serving as catalysts for such transformational experiences. However, mere exposure to the psychedelic state is insufficient; true awakening demands profound personal change and dedication to embodying newfound insights.

Drawing connections to science fiction, the text highlights works that explore the blurring of reality, such as "The Matrix," which embodies Gnostic themes of awakening from an illusory existence. The comparisons to fictional narratives, including those of Polish author Stanislaw Lem and American writer Philip K. Dick, underscore the perennial questioning of the nature of reality and existence.

One poignant metaphor likens life to a game in which humanity is tasked

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with gathering clues to progress to higher levels of existence. Various spiritual teachings suggest that the key to transcending our current condition lies in compassion, love, and understanding our interconnectedness.

Ultimately, the chapters advocate for internal exploration and selfless action as pathways to enlightenment, suggesting that in our quest for meaning and truth amidst a chaotic world, we might discover that our ultimate purpose is to experience and share love.

As society faces imperils—from environmental crises to geopolitical tensions—the narrative argues for an urgent shift in consciousness. Rather than despairing over existing conditions, it encourages readers to consider that a transformative evolution awaits, emphasizing that we possess both the capacity and the direction to transcend to a more harmonious state of being.

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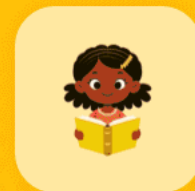
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