

## LSD, Psychedelic, Drugs, Acid

A brusque psychedelic experience in a tilted, coldly clinical setting could do more harm than good.

A completely different set of LSD sessions emerged when it became obvious that the drug experiences could enhance creative potential in certain individuals.

A genuine artistic talent of extraordinary power and scope may emerge during the LSD procedure.

A good experience with drugs heightens and intensifies all experience—a new and deeper appreciation.

A healthy society provides and protects the sacredness of the teen-age psychedelic voyage. A sick, static society fears and forbids the revelation.

A Mexican Indian told a newspaper reporter who referred to peyote as a drug, “Aspirin is a drug, peyote is sacred”.

A person in the psychedelic state can perceive much more in other human beings than he can when he is in his everyday mind.

A psychedelic is the solvent which dissolves the vigorous stereotypes of egocentric behavior.

A significant danger confronting our society may lie in losing out on the values that the responsible use of these drugs may offer.

A society in which a large percentage of the population changes consciousness regularly and harmoniously with psychedelic drugs will bring about a very different way of life.

Acid allowed me to experience my soul. Ego, ambition, defenses, critical faculties are sloughed off or suspended.

Acid opens your door, opens the window, opens your senses, opens your beam to the vast possibilities of life, to the glorious indescribable beauty of life.

Activists didn't understand that LSD was a revolutionary tool, far more powerful than the manifestos and slogans of the political radicals.

After having had the LSD experience, I know that there can never be love where there is secretiveness and darkness. Love only endures in the bright light of the day.

All who have taken LSD know that there are levels of consciousness of which we know nothing in our normal state.

Although this is in no way the norm, psychedelic experience can result in a major personal transformation or can resolve a chronic emotional problem.

An architect on LSD figured out the design for an arts and crafts shopping center. He caught the essence of the image.

An externalized psychedelic experience in the mountains, on the seashore, in the woods or even in one's own garden can become a unique and unforgettable event.

Another striking aspect of the psychedelic transformation is the development of an intense interest in consciousness, self-exploration and the spiritual quest.

Anyone with philosophical ambitions and a thoughtful desire to increase intelligence could learn how to use drugs effectively.

Are they outlawed because we fear drugs or because we fear the social effects of altered states of awareness, religious intensity, and mysticism?

As a psychedelicist, one tries to bring fragments of the other reality back into this one, as building blocks.

As drugs entered the scene, songwriters and musicians became interested in interior experience, outer space and the Meaning of Reality.

As the phenomena gains in richness, colors stream and mingle at the edges of things and colored objects stand revealed in all their characteristic drug-state vividness.

Astronauts could be using these substances for preparation of altered states of consciousness in space exploration.

At the present time, man is so sick that today it is safe to say that drugs are the specific and almost only way that the American is ever going to have a religious experience.

“Authoritative” articles appeared authored by those who had had no direct experience with the drug.

Beautiful natural scenery or certain objects that reflect nature’s creativity usually have a very positive influence on the LSD experience.

Because of the unique nature of the psychedelic state it is impossible to reach a real understanding of its quality and dimensions unless one directly experiences it.

Before taking the drug, I feel apprehensive about the possibility of flipping out, but during the high, I am afraid I won’t flip out enough.

Brain-activating drugs expose people to powerful, mind-blowing experiences that shatter conventional ideas about reality.

Brilliant minds, some of the world’s leading scientists and artists, engaged in discovering these drugs and applying them to a whole range of things.

By inducing ego-death and evolutionary perspectives, psychedelic drugs can counteract the fear of death.

Certain myths keep appearing and reappearing and many of them refer to the magic and wonder of the sacred drug, the potion, the elixir of life.

Certain pieces of music came across under LSD as so holy, it was almost as though God was humming the tune.

Compared with sex under LSD, the way you’ve been making love, no matter how ecstatic the pleasure you think you get from it, is like making love to a department-store-dummy.

Consciousness-changing devices initiated many of the religious perspectives which, taking root in history, continued after their psychedelic origins were forgotten.

Consciousness-expanding drugs unplug these narrow programs, the social ego, the game-machinery.

consciousness of the Universal Mind—This is one of the most profound and total experiences observed in LSD sessions.

“Drug” means positive things, possible growth, opening up the mind, beauty, sensual awareness, religious revelation.

Drug users often refer to emotions or combinations of emotions they have never felt before.

Drug users soon came to understand that psychedelic trips are not to be embarked on lightly.

Drugs could free man’s consciousness and bring about a new conception of man, his psychology and philosophy.

Drugs do not merely duplicate or stimulate theologically sponsored experiences but generate or shape theologies themselves.

Drugs have light to throw on the history, phenomenology and philosophy of religion and the practice of the religious life itself.

Drugs, intelligently used as tools to enter other states of consciousness, are potentially beneficial.

Drugs like LSD reveal something of the otherwise dimly visible expanse of the mind and suggest that its vast potential is scarcely to be comprehended.

Drugs open awareness to messages from the autonomous nervous system, signals from the great organ and tissue centers within the body.

Drugs suspend certain inhibitory or selective processes in the nervous system so as to render our sensory apparatus more open to impressions than usual.

During several minutes of objective time, persons under the influence of LSD can subjectively experience entire lifetimes, centuries, millennia, or even eons.

During the acid trip, the nervous system is most open, most unconditioned and ready to take a completely new imprint.

During the LSD experiences, the subject loses his accustomed habits of thinking and feeling.

During the psychedelic experience, the heavy shackles of the mind are loosened, consciousness free to move in any direction.

During the psychedelic session the nervous system returns to that state of flux and unity-chaos of infancy.

East and West, civilized or primitive, religious thought and all that flows from it almost certainly has been importantly influenced by psychedelic drugs.

Elements of mystical consciousness can occur in psychedelic sessions of well-educated, skeptical and scientifically oriented individuals.

Every kind of typically religious emotion, symbol, and insight appears during psychedelic drug trips.

Everyone says give LSD to the medical profession. The medical profession has had LSD for 23 years and hasn't known what to do with it. (It's now a lot more than 23 years.)

Excitement was brewing in the Haight. The psychedelic city-state was having its brief golden age. The energy was unmistakably sky-high.

Facing the drug state once it sets in is usually easier than dealing with all the fantasies as to what the experience will be.

Far from inducing window-jumping and self-destruction, the suicide rate for young people actually dropped during the LSD boom.

Few therapists are capable of assessing, evaluating and integrating psychedelic experiences in a useful way.

For more than four centuries, the Indians have kept the divine mushroom close to their hearts, sheltered from desecration by white men, a precious secret.

For psychedelic drugs to be administered by doctors on a "Now take this" basis defeats the whole purpose of the experience.

For thousands of years, the greatest artists, poets, philosophers and lovers have used consciousness-expanding substances.

Frequently, individuals who did not show any artistic inclinations at all prior to the LSD experience can create extraordinary pictures. (That's once they had the LSD experience.)

From 1950 to 1962, when LSD and mescaline were more freely available within the law, there were very few reports of adverse reactions.

Grass was good but only LSD could get you past the receptionist, through to God on the phone.

Greater access to unconscious resources is a cardinal feature of psychedelic, creative, and other novel perceptual experiences.

Hallucinogenic agents throughout their long history have served primarily to stimulate religious and spiritual understanding.

Hallucinogenic drugs do actually belong in the church, in a prominent place in the church, for they are sacred drugs.

He has found God and his connectedness to the rest of reality in his psychedelic experiences.

He (Leary) knew how important it was to have a warm supporting setting to experience the ego-shattering revelations of the mushroom.

He said that a few LSD sessions had given him more insight into his personality than the whole of four years in analysis.

He said that he did not "really think it possible to study and understand modern philosophy without at least having tried a psychedelic."

Her smile, her whole face was beautiful beyond description and I wondered if I would be able to see her like this when the drug experience had ended.

Here, in the far-out frontier of quantum mathematics, physics and psychedelics meet harmoniously.

How many are open to the idea that God might be easier to find with LSD in the body than with white bread or bourbon or liverwurst in the body?

How many of the current ideas of eternity, of heaven, of supernatural states are ultimately derived from the experiences of drug-takers?

How odd that a chemical can do what a lifetime of spiritual exercises rarely brings to anyone.

Huxley had taken mescaline in a garden and shucked off the mind and awakened to eternity.

Huxley was fascinated by the potential in drugs such as mescaline, LSD and psilocybin to provide a learning experience normally denied us within our educational system.

I anticipated a remarkable experience, but was in no way prepared for the mind-staggering voyage into distant dimensions that was my first acid trip.

I knew that the experience was not the result of a psychosis brought on by the drug but a glimpse into a world beyond ordinary reality.

I know from first-hand experience that the LSD-type drugs in the right hands are superb psychiatric tools.

I know now that I never knew what people were talking about when they talked about feelings till I took LSD.

I know that this is a new me. The drug does things nothing else could do. Everyone should be confronted with its virtues.

I now knew what the shamans meant when they said, “the mushroom takes you there to the place where God is”.

I realized that under the proper circumstances, psychedelic experiences are truly, a “royal road to the unconscious”.

I think it’s no accident that in so many myths passed down from generation to generation, there is this theme of the magic potion.

I’ve been given tremendous mileage on my quest for meaning by the few transmitting glimpses LSD has given me of the cosmic mesh that stitches the universe together.

Ideal conditions for an LSD session involve a simple, safe and beautiful environment and an interpersonal situation that is supportive, reassuring and nourishing.

Ideas acquire a strong emotional component, thinking and feeling being hardly separable in the LSD state.

If, as we believe, the drug-state distortions are manifestations of tendencies found also in “normal” perceptions, then they afford opportunities for studying the perceptual process.

If LSD treatment for alcoholics is allowed to resume and is expanded, alcoholism will be dealt a crippling blow.

If organized religion decides to avail itself of LSD's efficacy in spiritual matters, the church may once again be a strong spiritual force.

If psychedelic drugs actually do expand consciousness, then it is socially irresponsible not to put them into the toolbox.

If you attach more importance to your beliefs than to self-understanding, you'll probably need an awful lot of LSD.

In addition to being instruments of philosophic revelation, mystical unity and evolutionary insight, psychedelic drugs are very powerful aphrodisiacs.

In addition to widening my spiritual and aesthetic horizons, psychedelic drugs affected my feelings about my self.

In every culture of recorded history, men have used chemicals of vegetable origin to alter consciousness.

In general, the level of intelligence goes up for LSD takers; they become more than they were.

In one sense, psychedelics are enzymes that make the creative process and the process of discovery go faster.

In psychedelic drugs, we might find out how to promote creativity by enhancing the creative imagination.

In psychedelic sessions, all of the elements in the universe in its present form and throughout history can be consciously experienced by the individual.

In psychedelic therapy, there is a great emphasis on aesthetically rich settings and a beautiful environment.

In psychology, the psychedelics have provided the key to the unimagined vastness of the unconscious mind.

In sessions where the emphasis is on aesthetic experiences and artistic expression, LSD subjects are primarily interested in changed perceptions of forms, colors and sounds.

In taking LSD with someone, you are relinquishing all of your personality defenses and opening yourself up in a very vulnerable way.

In the case of the psychedelics, the conditions under which they are tried deeply influence the direction of the experience.

In the LSD era, religion without drugs would be unnatural and pointless, like astronomy without telescopes.

In the LSD state, the sensitivity to external factors and circumstances is intensified to a great degree.

In the psychedelic state, our mind seems to exist outside the scope of ordinary rational consciousness.

In the right psychological environment, these chemical mind changers make possible a genuine religious experience.

Information that comes to the LSD user seems more real than ordinary reality. (It sure is more real and meaningful than ordinary reality.)

Intelligence increase drugs like LSD enormously accelerate, extensify, intensify the human brain function.

Internal freedom people find through the drug is a personal and not a governmental matter.

Isn't the whole point of psychedelics to break down the walls of absurdity and reestablish a divine intuition amongst the human species on this good earth? Well, of course it is.

It became obvious that the drug experiences could enhance creative potential in certain individuals. Highly creative individuals became favorite subjects for LSD sessions.

It began to dawn on me that the origins of some philosophical and religious ideas might be better understood by a scholar who had ingested and experienced the psychedelics.

It has been puzzling how a single drug can produce such an enormous range of different experiences, appearing in various combinations and seemingly on the same continuum.

It has been suggested that the resurrection of Jesus was an illusion created with the help of mandrake (a drug)).

It is easier to change behavior if you understand the learned-game nature of behavior. This sort of insight can be brought about by consciousness-expanding drugs.

It is hard to imagine a more useful way to combine medicine, psychology and religion than psychedelic therapy with dying individuals.

It reveals the soul. My own experience under LSD was the revelation of my soul to me. There can be no deeper experience, or more profound revelation.

It was in the Haight that the cultural rebellion fueled by LSD happened so vividly and with such intensity.

It was puzzling how a single drug can produce such an enormous range of different experiences, appearing in various combinations and seemingly on the same continuum.

It would appear that LSD is a ticket to a wondrous time machine that transports the tripper on a whirlwind tour of mankind's ancestral past.

It's philosophical. I could write a book about the cosmic thoughts I had. This is the Rolls Royce of dope.

It's possible in one session to eliminate a neurosis that had resisted years of non-drug psychotherapy.

Just as a microscope can help a biologist, LSD can remove the inhibitions to perception which prevent us from seeing the central relationships of the world.

Leary and Alpert say they shouldn't be considered drugs at all, but should be classed with poetry, music, literature and art.

Leary insisted that the insane rat race was the real “narcotic escape” and that people could find a new kind of harmony by “sanitizing” themselves with LSD.

Leary links the psychedelic experience to Oriental mysticism as well as to the most up-to-date concepts of modern biology and brain physiology.

Leary saw the revolutionary possibilities of psilocybin and later LSD for psychotherapy and religion.

Like a microscope, LSD magnifies. Instead of magnifying things outside the body, it magnifies inner experience.

LSD activates deep repositories of unconscious material and brings their content to the surface, making it available for direct experience.

LSD activates emotionally important material in different areas and on various levels of the personality.

LSD allowed you an objective look at your own conditioning, at all the categories you had been taught to filter experience into.

LSD-assisted analysis could deepen, intensify and accelerate the therapeutic process and produce practical results.

LSD breaks down those barriers that have made it possible for words to hide truths from us. Taking of the drug is in fact essential to a true understanding of the experience.

LSD, by permitting consciousness on several levels at once, becomes specifically a tuning device for the senses.

LSD can be not just a “mind-or consciousness-expanding” drug, but a “conscience-expanding” one as well.

LSD can produce dramatic changes in personality leading to unprecedented peace, sanity and happiness.

LSD can temporarily bring back the vividness of newness, the novelty of the first sensory experience after repeated exposures.

LSD can truly accomplish the transcendence repeatedly and unsuccessfully sought in drunkenness.

LSD carried with it a certain messianic vision, a certain understanding of the meaning of freedom.

LSD could enable one to study psychic material that is buried in the deepest layers of the unconscious and is usually inaccessible to less dynamic techniques.

LSD could expedite the psychotherapeutic process and shorten the time necessary for the treatment of various emotional disorders, which makes it a potentially valuable tool.

LSD could shake people out of the rut of ordinary perception and catalyze some sort of revelation.

LSD could trigger a peak experience with therapeutic benefits on psychological growth and self-actualization.

LSD enables us to penetrate deeply and bring about changes in personality formerly thought impossible.

LSD encapsulates an enormous amount of experience into a relatively short period. Insights that might normally take years to acquire can burst forth in an awesome flurry.

LSD experiments gave new impetus to exploration into the essence of religious and mystical experience.

LSD has been said to be capable of inspiring artists to new heights of originality and productivity.

LSD has confirmed and strengthened what was already genuine in my religious intuitions.

LSD has had phenomenal success in helping individuals attain long-sought solutions to specific creative and technical problems.

LSD helps patients in psychoanalysis and psychotherapy to perceive their problems in their true significance.

LSD in psychiatric use is much more often said to have prevented suicide than to have caused it.

LSD is a catalyst or amplifier of mental processes. If properly used it could become something like the microscope or the telescope of psychiatry.

LSD is a key to opening up sensory, cellular and precellular consciousness so that you flow and harmonize with these different levels.

LSD is a kind of cure for intellectualism, a remedy for minds hung up in categories. We feel like a medical team in a plague area. (That was Timothy Leary.)

LSD is a specific cure for homosexuality. Alan Ginsberg said that the first time that he turned on to women was during an LSD session.

LSD is a way of extending yourself so that something spectacular and beautiful can be available to you.

LSD is extraordinary because of the rich view of the unconscious which it permits. Somewhere in this rich view of the unconscious lies the mystic experience.

LSD is magnificent and for a fetus, it must be ultra-magnificent (referring to a mother tripping while pregnant or while giving birth).

LSD just blew the frame right out of the picture. It gave you a sense of infinite possibility. LSD gave us the idea it could be different. It was tremendously inspiring.

LSD may lead to the finding of new potential for growth and development and to a new beginning.

LSD might be the brain's experience of itself when all the electrical circuits are turned on at once.

LSD phenomena are extremely interesting material for a deeper understanding of the mind, the nature of man and human society.

LSD propels them into hitherto unmapped regions of the mind while the mystical lore of the East serves as a guide through this virgin territory.

LSD provided me with a map of the territory, a deeper self-understanding within, a wider context than my own personal history.

LSD provides unrivaled insights into the dynamics of emotional disorders and the functioning of the human mind in general.

LSD psychotherapy can be beneficial over a very broad spectrum of emotional and psychosomatic disorders.

LSD religious experience—A Christian will report it in terms of the Christian vocabulary and the Buddhists will do likewise.

LSD remains one of the most valuable tools in understanding the functioning of the human mind.

LSD rips away the facade that keeps us from understanding how preoccupied we may have become with the trivial.

LSD serves as a catalyst for inducing rapid and profound changes in the subject's value-belief system and in his self-image.

LSD sessions can be seen as opportunities to confront the mysteries of the universe and the riddle of human existence.

LSD shows me the real Reality. It is the final enlightenment. The insights I gain are true. (That's right and don't ever listen to anyone who doesn't understand that.)

LSD stimulates an easy recall of events long buried in a patient's subconscious and striking insights into his own nature and the real world around him.

LSD strips off the protective barriers of the ego and all sensitivity and perception is heightened.

LSD subjects can have several sequences of death and rebirth in a single psychedelic session.

LSD subjects frequently experience contact with water as being not only physically cleansing, but also emotionally and spiritually purifying.

LSD subjects frequently report being able to perceive worlds that have 4, 5 or more dimensions.

LSD subjects frequently report that the flow of music helps them to let go of their psychological defenses and surrender fully to the experience.

LSD subjects in this state experience powerful currents of energy streaming through their bodies.

LSD subjects report experiences in which they identify with various animal ancestors in the evolutionary pedigree.

LSD subjects report numerous visions of archetypal forms, individual deities and complex mythological sequences. (eyes closed)

LSD translates into the language not just of religion, psychology and psychotherapy, but also of the physical and biological sciences.

LSD, used improperly as in the infamous CIA experiments, can sabotage the brain so totally that “mind murder” seems the best word for such unethical experimentation.

LSD will change biochemical balances inside our nervous system and you can experience directly some of the things which we externally view through the lens of the microscope.

Many are able to apply various insights from their psychedelic sessions in a creative way in their professional lives.

Many examples of the identification of a consciousness-changing drug with God and associated with religious ritual could be cited.

Many persons have taken LSD and have experienced remarkable enhancement of their sense of well-being.

Many people become more sensitive to the psychedelic qualities of marijuana after using more powerful drugs.

Many LSD subjects discover in their sessions new dimensions in music and new ways of listening to it.

Many LSD subjects report endless odyssey through the network of circulatory tunnels. (eyes closed)

Many LSD subjects reported unusual aesthetic experiences and insights into the nature of the creative process; they frequently developed a new understanding of art.

Many of the phenomena occurring in psychedelic sessions could not be understood within the context of theories dominating academic thinking.

Many people become more sensitive to the psychedelic qualities of marijuana after using more powerful drugs.

Many persons have taken LSD and have experienced remarkable enhancement of their sense of well-being.

Mescaline and LSD take you beyond the senses into a world of cellular awareness. (eyes closed)

Mescaline raises all colors to a higher power and makes the percipient aware of innumerable fine shades of difference, to which, at ordinary times, he is completely blind.

Modern psychopharmacology is written and practiced by scientists who do not take drugs and who therefore write textbooks about events they never experienced.

Most of the art in the collections of psychedelic therapists comes from subjects who were not professional artists, but had LSD sessions for therapeutic, didactic or other purposes.

Most of the great world religions were based on inner exploration employing brain-changing vegetables.

Most people who use LSD and marijuana to get high don't really know how to use it. (That was Timothy Leary.)

Music has several important functions and adds new dimensions to the psychedelic experience.

My experience was so deep, so moving, so meaningful. What I really discovered under LSD is love. Some call it God.

My most interesting intellectually stimulating experiences have been psychedelic sessions. Psychedelics open wide the doors of learning.

Mythological materials often emerge in consciousness during a psychedelic experience. (eyes closed)

Never before had a single substance held so much promise in such a wide variety of fields of interest.

No less renowned a prophet than the late Aldous Huxley has suggested that humanity at large may in fact come to avail itself of psychedelic drugs as a surrogate for religion.

No longer need man wonder with Job about God's mysterious ways. LSD has all the answers and more. It is The Truth, The Experience, The Godhead.

No matter how much mental training and psychological exploration had been done, further realms of experience could be revealed by the psychedelics.

No one should take LSD unless he knows that he's going into the unknown. He's laying his blue chips on the line.

No one should take LSD unless he's well prepared, knows what he's getting into and is ready to go out of his mind. Be with someone you trust emotionally and spiritually.

Not infrequently, LSD subjects discover dimensions in music that they were unable to perceive before.

Not LSD, but mishandling of the session, is with few exceptions the key factor when a normal subject experiences an LSD "psychosis."

Not only can psychedelic drugs deepen and broaden our understanding of religious experience, but they may also contribute to genuine spiritual development.

Nothing before LSD ever brought home to me the idea that things of the spirit might be real and palpable.

Now the chemical messiah has come which has the ability to awaken this sleeping realization of mind potential in even the most skeptical.

Objects take on a pristine immediacy, looking as they may have looked to Adam on the first day or to the drug user as a child.

Of utmost importance is the psychedelic peak experience which usually takes the form of a death-rebirth sequence with ensuing feelings of cosmic unity.

On a fundamental level, the human mind is connected with the Infinite; psychedelics simply made manifest this basic truth.

On an LSD trip, nearly anything one looks at can seem pregnant with meaning, embodying great truths.

On occasion, LSD subjects have stated that they experienced themselves as neurons in their own brains.

One conception of psychedelic therapy for alcoholics is that LSD can truly accomplish the transcendence that is repeatedly and unsuccessfully sought in drunkenness.

One must have a genuine curiosity about new direction of personal growth and the fabric of psychedelic insight and discovery. There should be dedication of purpose.

One of the important contributions of the drug movement to religion is that it has called the attention of religious people to the necessity of ecstasy for vital religion.

One of the most interesting aspects of LSD research is the relationship between the psychedelic state and the creative process.

One of the most striking effects of LSD is its ability to activate the leisurely pace of conventional consciousness.

One of the real tragedies of our time is that such an extraordinarily valuable and necessary tool as LSD should be held in such disrepute.

One of the things that is shaking to an individual of LSD is that he has to come to a realization that he is Christ and then recognize that everybody else is.

One of the unique properties of the drug is that it excludes random distractions from the immediate perception and permits total concentration.

One unusual characteristic of the psychedelic experience is the number of levels on which one can operate. It is just as if one is actor and audience at the same time.

Only a warm, supportive atmosphere can lead to a therapeutic LSD experience, not the cold, clinical environment.

Our social policy has all but ignored the extraordinary potential of psychedelic drugs for therapeutic use and inner development.

Our understanding of these most complex and fascinating of drugs remains incomplete, and they represent unfinished business for psychological research and psychotherapy.

Peace and joy engulfed me and I knew that the kingdom of heaven was truly within and that LSD had made this day the most important one in my life.

Peaking on LSD is above all one of an open horizon, a field of presence in the wildest sense.

People may come to understand better through psychedelic drugs the visionary and mystical language of poets like Blake, Wordsworth and Whitman.

People who have used LSD are much more attuned to getting turned on. Marijuana usually sends them much higher than it does others.

Persons who take drugs on their own are most interested in aesthetic and mystical experiences.

Peyote-eating and the religion based upon it have become important symbols of the red man's right to spiritual independence.

Pieces of music with which I thought I was thoroughly familiar, having heard them hundreds of times before, I hear as if for the first time during an LSD trip.

Profound emotional bonds can develop as a result of an LSD session—bonds that can last a lifetime.

Proponents argue that LSD may widen their window on the world and on themselves as well.

Psychedelic agents may facilitate lasting change in the direction of increased creative expression and self-actualization.

Psychedelic drug therapy did not die a natural death from loss of interest; it was killed by law. (That is fascism.)

Psychedelic drugs afford the best access yet to the contents and processes of the human mind.

Psychedelic drugs allow us to study—directly, experientially, empirically—the problems which have perplexed philosophers for millennia.

Psychedelic drugs allow you to see and hear new patterns of energy that suggest new patterns for composition. In this way, they enhance the creative perspective.

Psychedelic drugs bring you into levels of reality which aren't structural because the mind can't structure them.

Psychedelic drugs can stimulate a breakthrough to an enlarged consciousness of a transfigured world of the Eternal Now.

Psychedelic drugs enable the individual to cultivate those creative and spiritual facets of his personality that so often remain unexplored.

Psychedelic drugs enhance creativity, providing solutions to artistic and intellectual problems through new combinations of ideas and feelings (and perceptions).

Psychedelic drugs give me a sense of harmony and beauty. For the first time in my life, I can take pleasure in the beauty of a leaf; I can find meaning in the processes of nature.

Psychedelic drugs give promise of providing access to the great and hitherto largely impenetrable realms—the vast, intricate and awesome regions we call mind.

Psychedelic drugs have allowed me to believe impossible things, and I am grateful to them for that.

Psychedelic drugs have enabled them to attain significant experiences otherwise unavailable to them.

Psychedelic drugs held the promise of changing mankind and ushering in a new millennia. (The promise is still there and everywhere, at all times.)

Psychedelic drugs manifest universal native capacities of the mind and permanent possibilities of human experience.

Psychedelic drugs open up the possibility of working in areas little or not at all touched by psychoanalysis and other therapies.

Psychedelic drugs opened to mass tourism mental territories previously explored only by small parties of particularly intrepid adventurers, mainly religious mystics.

Psychedelic experience emphasizes the unity of things, the infinite dance...You are the wave, but you are also the ocean.

Psychedelic experiences mediate access to deep realms of the psyche that have not yet been discovered and acknowledged by mainstream psychology and psychiatry.

Psychedelic experiences seem to have a powerful effect and can change a person's attitude toward life.

Psychedelic substances are extremely powerful tools for opening the depths of the unconscious. They have great positive potential.

Psychedelic substances can induce without any specific programming, profound death-rebirth experiences and facilitate spiritual opening.

Psychedelic substances can occasionally facilitate extrasensory perception (like accurately describing something that is historically or geographically far away).

Psychedelic substances have been used very wisely in primitive cultures. Our culture doesn't have this framework, the closeness to God and nature.

Psychedelic therapy can have a positive effect on a variety of emotional symptoms and problems.

Psychedelics bring normally unconscious, subliminal under-the-threshold experiences into awareness.

Psychedelics have shown me that certain things are possible, things I would otherwise never have believed.

Psychedelics make it easier to see and accept aspects of reality that one can't rationally explain.

Psychedelics offer unique opportunities for healing of emotional and psychosomatic disorders, for positive personality transformation, and consciousness evolution.

Psychedelics provide opportunities for mystical insight in much the same way that well-prepared paints and brushes provide opportunities for fine painting.

Psychiatrists secretly drop LSD into the water glasses of psychotic patients and report that LSD enhances insanity.

Psychotherapy has to be significantly reevaluated in view of the observations from psychedelic therapy.

Pursuing the religious life today without psychedelic drugs is like studying astronomy with the naked eye.

Rationalist intellectuals tend to scorn the psychedelic experience as antagonistic to clear thinking if not a flight into delirium. (Have any such "intellectuals" had the experience?)

Religious training or metaphysical inquiry seems to provide the ideal context for these drugs.

Ritualized and responsible use of psychedelics received social sanction in some ancient societies and pre-industrial countries and was meaningfully woven into the social fabric.

Robert Kennedy's wife Ethyl reportedly underwent LSD therapy with a close associate of Hubbard.

Science and philosophy have been betrayed because of our irrational rejection of psychedelic evidence. It is a professional duty to help redress this error.

Sensitivity to others and their problems was stimulated by the drug. It grows naturally out of the experience of unity.

Since consciousness is a biochemical process, chemicals are the keys to the different levels of consciousness.

Some marijuana smokers learned from irrational condemnations and persecution to mistrust all laws and conventions of our society.

Some referred to their first psychedelic experience as a "peak experience," as a turning point in their lives.

Some psychiatrists very early saw the remarkable potential of LSD for telescoping many weary hours of psychotherapy into a brief, intense experience.

Something told me that if there was any microphone I could use to ask God a question, it was peyote.

Specialized training of the therapist, which includes first-hand experiences of psychedelic states of consciousness, is an important element in LSD psychotherapy.

Spiritual experiences in psychedelic sessions usually do not take an orthodox religious form. More frequently, they resemble what Einstein referred to as cosmic religion.

Spiritual insights accompanying the psychedelic experience might be subjective accounts of the objective findings of astronomy, physics, biochemistry and neurology.

Subjects consistently reported that the drug induced in them a variety of changes which facilitated the creative process.

Such a tremendous potential to alter the consciousness made LSD a sure subject of heated debate.

Terrence McKenna, among others, has speculated that the evolution from prehuman to human was the result of synergy of mind-altering plants and the human mind.

The action of consciousness-expanding drugs on the cortex can be holy and intensely educational.

The actual experience of a hallucinogenic adds dimensionality to one's understanding of a patient who is attempting to describe his.

The aim of all Eastern religion, like the aim of LSD, is basically to get high, that is, to expand your consciousness and find ecstasy and revelation within.

The association of drugs with religious experience is so offensive to some that they will deny that such things can be.

The average church will tend to reject any discussion of the drugs that does not damn them.

The basic mystery of the eidetic images will deepen along with the drug-state levels. (The eidetic images are seen with the eyes closed.)

The basic structure of experience is given by our sense of space and passage of time. Both are profoundly altered in psychedelic mystical states.

The Christian must accept by faith. The mushroom of the Aztecs carries its own conviction; every communicant will testify to the miracle that he has experienced.

The claim that drugs “expand consciousness” refers to changes in several dimensions of experience.

The consciousness-changing (expanding?) drugs give a glimpse into the mind. One could almost say that LSD gives a glimpse into the very soul of man, taps a universal knowing.

The content of LSD sessions entails simultaneous perception of many dimensions and levels of the mind.

The day of the LSD experience often became a dramatic and easily discernable landmark in the development of individual artists.

The deep psychedelic experience is a death-rebirth flip. You turn on to the ancient rhythm. You become its beat.

The discovery of LSD and subsequent psychedelic research opened up new revolutionary avenues in the study of human consciousness.

The discovery of LSD is as important to philosophy and religion as the discovery of the microscope was to biology.

The discovery of mind-expanding, mind-blowing, mind-bending and mind-transcending properties of drugs seems to go back to the New Stone Age, if not earlier.

The drug can be seen as a means of passage to the inmost self, the collective unconscious, or the transpersonal realm.

The drug can open and sensitize all the sensory channels to an extraordinary degree and make it possible for the subject to perceive the world in a totally new way.

The drug experience seemed to reduce depression, tension, pain and fear of death dramatically.

The drug invites self-disclosure and emotional closeness without disturbing intellectual capacity.

The drug is a superior instrument for treating the whole range of neuroses or any similar disorders.

The drug itself is seen as a catalyst that activates the unconscious processes in a rather unspecific way.

The drug user feels himself to have transcended the trivial and absurd preoccupations of his fellows—the “game world” of ordinary consciousness.

The drug user lives through the archetypal adventures described in myths and fairy tales. (eyes closed)

The drug-induced experience has been regarded by primitives and even by the highly civilized as intrinsically divine.

The drugs diminish defensive attitudes without blurring perception, as in the case of alcohol.

The drugs produced sudden insight that one has been living in a narrow space-time-self context.

The early experimentation with LSD brought important new insights into the nature of the creative process.

The effect of consciousness-expanding drugs will be to transform our concepts of human nature, of human potentialities, of existence.

The effects of these drugs result in an intensity of personal experience and emotion more meaningful than the term "hallucinogenic" implies.

The emotional impact of sound can be modified. Not infrequently, LSD subjects discover dimensions in music that they were unable to perceive before.

The essential effect of the psychedelic experience is the death of the time-bound ego and the consequent realization of the Supreme Identity.

The evangelists and social historians of the psychedelic revolution have a delightful roster of hero-comedian-clowns available for legendary canonization.

The experience of ego-death in psychedelic sessions is the most powerful remedy against suicidal tendencies.

The experience of peaking on LSD is above all one of an open horizon, a field of presence in the widest sense.

The fact that the experience was induced by drugs has no bearing on its validity (as a religious experience).

The ingestion of psychedelic substances evokes an activation of deeply buried psychic contents and a bringing of them to the surface of consciousness.

The insights psychedelics potentiate frequently enable one to see through the myriad pretensions and deceits which make up the mythology of the Social Lie.

The insights that have been achieved by LSD experimentation are of lasting value and relevance.

The intelligent use of drugs required a new professional, unfamiliar to the Western world, the brain guide. The multiple-reality coach.

The intense drug experience permits an impact on the subject not obtainable by any other means.

The knowledge that was suddenly revealed to me under LSD seemed to be remembered rather than learned.

The law against LSD is a violation of a people's God-given right to experience their own divinity.

The longing of my soul to experience the Reality of Oneness with the Absolute was my paramount hope and motivation in taking LSD—that some breakthrough might be given.

The LSD experience appears to involve a variety of factors on many different levels; each has a distinct therapeutic potential.

The LSD experience cut right through the Zen games and intellectual disillusionment of the once worshipped Beat generation. Acid's first and most powerful message was love.

The LSD experience is all about merging, yielding, flowing, union, communion. It's all lovemaking.

The LSD experience is felt by almost everyone who undergoes it to be profoundly significant and enlightening.

The LSD experience is not concerned with morality. Rather it is concerned with immortality.

The LSD experience made available again the "lost" and forgotten visual modalities one has a child.

The LSD experience spurs a driving hunger to communicate in new forms, in better ways, to express a more harmonious message, to live a better life.

The LSD gamble is that risk men have faced for thousands of years if they wished to pursue what lay beyond their minds.

The LSD revelation is the clear perspective. The LSD panic is the terror that ego is lost forever.

The LSD session helped them gain deep insights into the world of painters, empathize with them and understand their art.

The LSD state is, in essence, one of greatly heightened suggestibility, with environmental cues sensed most exquisitely.

The marijuana laws in this country were passed with no attempt to incorporate the available scientific evidence on the effects of marijuana.

The mere suggestion of a connection between psychedelic drugs and authentic religious experience will outrage many and perhaps, puzzle most.

The Mexican Indian who said, "Aspirin is a drug, peyote is sacred," was making a distinction that our laws do not permit.

The mushrooms might have been a "mighty springboard" which first put the idea of God into men's heads.

The nature of psychedelic therapy is such that the process itself automatically selects in each session the material that is most emotionally relevant at the time.

The only aspect of the LSD controversy about which all parties do agree is that the consciousness-expanding drugs are powerful.

The only way to study these drugs properly is to take them. You don't learn anything of significance by watching a subject under LSD.

The parallels between the phenomenology of rites of passage and LSD experiences involving death and rebirth are far-reaching.

The person who takes the drug undertakes a journey into his or her psyche. For this reason, LSD is of deep relevance for understanding the human mind and psychotherapy.

The peyote road has shown me many wonders. I shall continue to follow that adventurous path, that sublime way of life.

The plant sources of these drugs, the visionary vegetables, have been worshipped as gods in many times and places.

The power of psychedelics to evoke evolutionary archetypes awakened many women to the goddess within.

The power of substances to produce altered states of consciousness is understood by Western scientists in biochemical rather than supernatural terms.

The psychedelic drugs genuinely give some inkling of the complexity of Eastern consciousness.

The psychedelic drugs produce insights into some of the absurdities within the individual and also within the social structure in which he is embedded.

The psychedelic experience basically has been one of turning on to the life process, to the dance of life.

The psychedelic experience can become a source of revelatory, aesthetic, scientific, philosophical or spiritual insight.

The psychedelic experience frequently involves elements totally alien to an individual's own religious tradition.

The psychedelic experience has been around for a few thousand years before Haight-Ashbury.

The psychedelic experience has the potential of initiating the unfolding of a self-healing and self-realizing process.

The psychedelic experience is a way to stand apart from yourself in a way you ordinarily cannot.

The psychedelic experience is fundamentally or ideally the bursting of ego-consciousness, with the concomitant realization of cosmic-consciousness.

The psychedelic experience is incomprehensible to a rational, achievement-oriented, conformist philosophy.

The psychedelic experience is incomprehensible to one committed to a conformist philosophy.

The psychedelic experience is man's oldest and most classic adventure into meaning. Every religion was founded on the basis of some flipped out visionary trip.

The psychedelic experience provides ecstatic moments which dwarf any personal or cultural game.

The psychedelic experience provides nothing less than a means of truly going “beyond Freud” and to venture into these previously inaccessible regions of mind.

The psychedelic experience seemed to have opened new realms of mystical and cosmic feelings within her.

The psychedelic peak experience is certainly an important factor mediating deep personality transformation.

The psychedelic religious movement uses the same chemical aids or sacraments as the first American religion—the peyote religion of the native American Indians.

The psychedelic session should take place in a protected environment where the client is not disturbed by external influences and in turn, has unlimited freedom of full expression.

The psychedelic spectrum covers the entire range of experiences that are humanly possible.

The psychedelic state, and other forms of altered consciousness are worthy of serious study if the act of human creation is to be better understood, guided, and encouraged.

The psychedelic state is an immensely powerful one for obtaining insight and understanding through visual symbolism.

The psychedelic state is not a “toxic psychosis” but a “journey into the unconscious or superconscious mind.”

The psychedelic style involves a revolution in our concepts of art and creativity, the new music, the new poetry, the new visual art, the new film.

The psychedelics give warrant of being man’s most valuable resource to date in solving problems and in treating emotional disorders.

The psychedelics offer the hope that we are on the threshold of a new renaissance in which man’s view of himself will undergo dramatic change.

The psychedelics permit access to preverbal impressions, to unconscious material, and to intuitive processes.

The psychedelic technique fulfills the hopes of many troubled individuals for magical intervention, a quick solution to their problems.

The psychedelics ain’t junk. The psychedelics are holy sacraments! Everybody should take acid at least once to straighten-out their heads.

The psychedelics’ special effectiveness for mental illness is closely associated with their capacity to release ecstatic religious states.

The public at large fails to take seriously any positive feelings of inner change through drug experience. (That’s because they have never experienced those positive feelings.)

The Puritans killed the senses. English culture killed emotion. And now it was necessary to dynamite the concrete lid, to “blow the mind” as the LSD followers call it.

The rate of recovery or significant improvement was often higher with LSD therapy than with traditional methods.

The refusal to admit that drugs can induce religious experiences is like the 17<sup>th</sup> century theologians' refusal to look through Galileo's telescope.

The rigidity of the normal mind was so different from the complete openness of the psychedelic situation.

The role of the psychedelic guide is new in our society, but the newness of the role should not blind us to the antiquity of its precedents.

The sacramental process of our religion is the use of marijuana and LSD and nothing can substitute for that.

The selective, systematic use of psychedelics in creative problem-solving situations may turn out to be one of the most significant applications of these chemicals.

The significance of the LSD observations transcends the framework of psychiatry and psychology and extends to many other scientific disciplines.

The significance of the psychological components in the mechanism of pain relief induced by LSD is unquestionable. (This refers to physical pain.)

The singing is good, but under the influence of the mushroom, you think it is infinitely tender and sweet. It is as though you were hearing it with your mind's ear.

The so-called "instant psychotherapy" is in fact a possibility in the psychedelic experience.

The spiritual experiences they had in their LSD sessions were important evidence that spirituality is a genuine and deeply relevant force in human life.

The spiritual insights accompanying the psychedelic experience might be subjective accounts of the objective findings of astronomy, physics, biochemistry and neurology.

The story of drug-taking constitutes one of the most curious and also it seems to me, one of the most significant chapters in the natural history of human beings.

The study of psychedelic drugs has engendered an enormous emotional reaction from society. (Will society ever wake up?)

The subject describing a psychedelic experience is able to mention only a very few items selected from the wealth of events that make up the total experience.

The tendency of LSD seems to be to switch the operations of the mind from the verbal association stream of thought to intuitive perception of images and forms.

The therapeutic claims made for these drugs are of sufficient potential importance to warrant serious unprejudiced study.

The time of dreams is different than the time of waking. The time of mystical or psychedelic states is different again.

The time will come within a century when an educated man will be one who knows who he is and where he came from, knows on the basis of direct psychedelic experience.

The total impact of an LSD experience can never be forgotten regardless of how much the visions may dim.

The use of drugs by witches appears to make intelligible to us on a scientific level many phenomena formerly seen as involving elements of the supernatural.

The use of drugs to alter consciousness is nothing new. It has been a feature of human life in all places on the earth and in all ages of history.

The use of LSD is a ready way of stirring deeply buried sources of the religious life and perceptions, which create feelings of awe, joy, wonder, peace and love.

The use of LSD led to a resurrection of the body. The person discovered that his body belonged not to the state, the moralist or the doctor but to himself.

The use of mind-altering drugs as religious sacraments was not restricted to a particular time and place, but characterized nearly every society on the planet.

The use of psychedelic substances for ritual, religious and magical purposes can be traced back to ancient shamanic traditions and is probably as old as mankind.

The user observes what he is experiencing in the situation and realizes it is not how he usually experiences the stimuli.

The user of LSD and marijuana is not running away from life, but looks for a fuller experience.

The words which one uses to describe the psychedelic experience depend upon the investigator's cultural background, his language repertoire, his literary breadth.

There are no specific psychological reactions to these drugs; there are, rather, various reactions.

There came a knowing beyond all doubting, convictions unshakable in their strength, as if LSD had pulled back a curtain and allowed the light of wisdom to shine through.

There exist hardly any perceptual, emotional or psychosomatic manifestations that have not been observed and described as part of the LSD experience.

There exist societies that make liberal use of drugs to alter awareness, but do not appear to have problems with them.

There exists an abundance of evidence to indicate that mind-changing drugs have importantly affected the course of human history.

There is no doubt that psychedelic drugs produce experiences regarded by those who undergo them as religious in the fullest sense.

There is no issue in psychology, physics, biology and theology which cannot make use of these microscopes of consciousness.

There is pretty clear evidence of the religious use of psychedelic drugs among the ancient Greeks.

There is so much mystery in a psychedelic day, so much happens in the person who is having the experience that he cannot express.

There's a whole body of literature on the phenomenon of people temporarily possessing supernatural powers, particularly tribal peoples who use psychedelic substances.

There was a beautiful flash to meeting another acid freak. It reminded you that you were part of something big.

These chemicals will inevitably revolutionize our procedures of education, child rearing and social behavior.

These drugs are useful in producing valuable personality changes in individuals with serious personality disorders.

These drugs can elicit material normally in the subconscious that can be of considerable value to virtually all schools of psychotherapeutic thought.

These drugs characteristically generate heightened responsiveness to feelings and a sense of closeness to other people.

These drugs, handled correctly, appear to offer incomparable opportunities for studying religious experience.

These drugs have the unique effect on the human psyche of bringing into awareness forms of consciousness that are usually hidden or unconscious.

These drugs, if properly used, could be the source of energy that is to transform the human mind.

These drugs intensify experience, transfiguring the way we normally regard objective reality.

These drugs produce ecstatic states from which new learning, a shift in values, or subsequent behavior change purportedly ensue.

These drugs provide their users with direct intimations of attractive alternative realities which might normally never be encountered.

These drugs tremendously intensified bodily sensations— taste, smell, touch, colors, sounds, motion, breathing.

These foods and drugs have always been shrouded in mystery, misunderstanding and controversy (in Western societies).

These people need real love and understanding, the love and understanding which seems to come through LSD.

These plants and drugs as expanders of human consciousness could revolutionize psychology and philosophy.

These plants are found all over the world all the way back in history and probably used and known about before the creation of any system of mind-changing exercises.

These remarkable medicines temporarily dissolve our defenses and permit us to see what separative consciousness normally ignores, the world as an interrelated whole.

These sacraments are fantastic privileges. It is an undescrivable grace, an undescrivable privilege.

They enjoyed the feelings of supreme happiness and well-being that explain the age-old power these “sacred mushrooms” exercise.

They shouldn’t be considered drugs at all, but should be classed with poetry, music, literature and art.

They would return through psychedelic drugs to a lost state of innocence, a time before time, when creation was fresh and the earth a paradise.

This intensified connection through LSD at the advent of our relationship resulted in a permanent bond.

This moment now is it, eternity. The acid was acting as a cleansing agent, dissolving all the wholly stuff that got in the way of my direct perception of the here and now.

This is what I realized on LSD. This is our playground and we are here to laugh and dance and sing in the sunshine.

This “very high sort of seeing” is the heart and veritable core of the psychedelic experience.

Those who use psychedelics with religious intent are now members of a persecuted religion which appears to the rest of society as a grave menace to “mental health.”

Through the psychedelics, it is possible to experience the world as many of our great writers have experienced it.

Throughout history, the alchemist has always been a magical awesome figure. The potion. The elixir.

To develop graceful, fulfilling ways of living a more serene, beautiful and creative life, psychedelics will help to point the way.

To say that someone has taken LSD tells little more about the content and import of his experience than to say that he has had a dream.

To study drugs, one has to do it. It’s possible to be scientific about data of the internal world.

To those who rode on the crest of the wave of the psychedelic years, the transformation of society seemed only an arm’s length away.

Turning on requires a change in the physiology of the human body. You have to have something to bring about the biochemical change, a sacrament.

Under LSD, the most devastating of buried memories have been recovered and within a single session relived and resolved.

Under LSD you come to know that God is not apart and aside from Man but that God is within Man and that Man is within God.

Under the drug, they claim to feel the glory of God and the spiritual glory of each other—and all of mankind.

Unquestionably this drug is very useful to the artist, activating trains of association that would otherwise be inaccessible.

Until you have experienced the effects of the drug, you cannot know how narrow your previous ideas about the world were.

Used therapeutically, a psychedelic drug might help to resolve a neurosis or other psychological problem and therefore release creativity.

Virtually in every religious tradition, both civilized and primitive, use has been made of mind-changing drugs used for the purposes of inducing visionary experiences.

Wasson says the mushrooms might have been a “mighty springboard” which first put the idea of God into men’s heads.

We are so ignorant of the basic effects of psychedelics that we can only legislate or “educate” in ignorance and emotional hysteria at present.

We can anticipate that normal reality without drugs will be simply one of a possible two or three hundred realities interrelating at a given time.

We had discovered the long-sought after philosopher’s stone, the key to increased intelligence.

We have in our culture, even in the scientific and professional literature, a bias toward reporting only the negative effects of psychedelics.

We have much to learn from appropriate investigation of this powerful mind-altering chemical.

We must change our thinking to use the potentialities of our new instruments. (The new instruments are psychedelic drugs.)

We were using a new kind of microscope, one which made visible an extraordinary range of new perceptions.

Western scholars have greatly underestimated the importance of these drugs to the cultures that use them.

What kind of world was it back when LSD could be discussed scientifically, objectively, rationally?

What you learn from LSD can make you a better person—more alive, awake, intelligent, loving, creative.

When I was strongly under the influence of the drug were the most important hours of my life.

Where the patient suffered paralysis in one arm, LSD was finally tried as a last resort. The arm became normal again.

Whenever I’d taken LSD, I’d always sought a revelation of the sacred. Now I was in the midst of one. It was a great honor, a blessing, and I felt very humble.

Whether or not objective tests show a “real” increase in sensory acuity seems laughingly irrelevant to the drug user.

While one is under the drug, one has penetrating insights into the people around one and also into one’s own life.

With its internal, invisible, indescribable phenomena, the psychedelic experience is incomprehensible to a rational, achievement-oriented, conformist philosophy.

With LSD, technology has produced a chemical which catalyzes a consciousness which finds the entire civilization leading up to that pill absurd.

With LSD, we had found the means with which our Western kind of civilization could be renewed by the discovery of new mysteries.

With psychedelics, a new energy—a potent psychic energy—has entered the world stage and must be reckoned with.

With the aid of LSD, I had recognized that God was the whole of this paradise which lay deep within each person.

With the aid of these drugs, I was exposing myself to the most intense emotions available to the human nervous system.

With the decrease in the power of words in the psychedelic experience, the immediate sensory life gains in range of significance as well as strength.

You can no more do research on LSD and leave out sexual ecstasy than you can do microscopic research on tissue and leave out cells.

You get from an LSD experience only what you bring to it and what you're ready to take away from it.

A child sees his first bright red ball, tastes his first piece of chocolate, smells his first flower, touches his first piece of velvet and hears his first few notes of music in a manner not unlike that of the individual under LSD.

A conceptual system that could account for at least the major observations of LSD therapy requires not just a new understanding of the effects of LSD, but a new and expanded model of the human mind and the nature of human beings.

A good experience with the drugs heightens and intensifies all experience and just as one can enjoy music and art during the experience with a new and deeper appreciation, so one can do the same with sex—it can be a beautiful experience under the drug.

A know-it-all attitude, that of a “big shot” will usually cause suffering. That's what peyote can do to a man who thinks he knows everything. Peyote will bend him down and turn him inside out.

A lively boost was the publication of Huxley's books, *Doors of Perception* and *Heaven and Hell*; his enormous erudition and lucid explanations put the whole business of taking a drug to change your consciousness on a totally new level.

A number of architects have added to the extensive evidence for the drug's use as an instrument for enhancing perception, for training in visualization. They report that visual and auditory acuity are revolutionized.

A number of patients in psychotherapy could begin to paint after having been given the drug. Most of them had not previously done any painting at all, and yet the quality of the work was far above average for the ordinary beginning art student.

A professional engineer-physicist who was skeptical about the enhancement of creativity through LSD was surprised by the “intensity of concentration, the forcefulness and exuberance” with which he could work.

Alcohol is a “down” experience. It narrows consciousness and makes you a rather sloppy, a rather messy person in thought and action. The psychedelic drugs take you in the opposite direction.

Americans are permitted to do almost anything in the name of psychotherapy or religion except use disapproved drugs. (That means the U.S. is a fascist state without religious freedom.)

Amorphous surfaces, textures of objects and spots on the floor or walls can be seen as fantastic animals, grotesque faces or exotic scenery. The optical side of aesthetic LSD sessions can be so overwhelming and rich that it has been described as “orgies of vision”.

An enormous amount of energy from every fiber of your body is released under LSD, most especially including sexual energy. There is no question that LSD is the most powerful aphrodisiac ever discovered by man.

Artistic and literary folks respond ecstatically and wisely to drug experience. They tell us this is what they have been looking for: new, intense, direct confrontation with the world about them.

As long as human beings have had these kinds of bodies, living on a planet of this sort, certain myths keep appearing and reappearing and many of them refer to the magic and wonder of the sacred drug, the potion, the elixir of life.

As the sexual activity continues and the drug takes greater hold on you, the sensations intensify. The penis feels bigger, stiffer and strangely “rubbery”. Sensations of pleasure expand to more areas of the body than usual.

Become a cheerleader for evolution. That’s what I did and my grandfather before me. These brain-drugs, mass-produced will bring about vast changes in society. (That was Aldous Huxley speaking to Timothy Leary while both were tripping.)

Before beginning the program there were issues in the marriage that she could not acknowledge or break through. But the psychedelic experiences permitted breaking through them, even exploding through.

Before taking LSD, I never stayed in a state of sexual ecstasy for hours on end, but I have done this under LSD. It heightens all of your senses and it means that you’re living the sexual experience totally. Each caress or kiss is timeless.

Blake said that “gratitude is heaven itself”-a phrase I was unable to understand before taking LSD, but which now seems luminously comprehensible. (That was Aldous Huxley. One can say that LSD is heavenly gratifying.)

Certain drugs can produce in otherwise normal individuals deep mystical and religious states. Matrices for such experiences exist in the unconscious as a normal constituent of the human personality.

Could the drugs help us who are now located between the animals and the angels, to one day leave our larval state and become butterflies? With all my heart I wanted to believe in our potential to evolve, to emerge from our brutish past.

Do these drugs then promise discoveries about mind as important and far reaching in their ultimate effects as have been the revolutionary findings of this century concerning the physical universe? At the very least, the promise is so great.

Dr. David Smith, of the Haight Street Free Clinic said, "Acid lowers your powers of discrimination until everything seems important." When I heard that, I said, "No. Acid RAISES your powers of INTEGRATION until everything IS important."

Documentation of the wide-spread use of cannabis for medical, religious and intoxicant purposes begins to appear about the tenth century B. C. (That's right. The medical use of marijuana is at least 3000 years old.)

During a government investigation of the use of peyote by the Native American Church, an Indian made the statement, "You white men go to your church houses and talk about God. We eat peyote and talk with God."

During the next few hundred years, the major activity of man will be scientific exploration of and education in the many new universes of awareness which have been opened up by psychedelic drugs.

During the psychedelic session the subject's nervous system is in a state of disorganized flux closely analogous to that of infancy. (This isn't infantile. It's very high level of maturity.)

Enthoogens is the currently designated name for psychedelics used for spiritual realization, and according to Jonathan Ott, is derived from an obsolete Greek word meaning "realizing the divine within."

Experiencing the profound psychological changes induced by LSD is a unique and valuable learning experience for all clinicians and theoreticians studying abnormal mental states.

Exploration of the human psyche with these powerful catalyzing agents has shown beyond any doubt that the biographical model developed by Freud's "depth" psychology barely scratches the surface of mental dynamics.

For at least 3000 years, primitive tribes have had visionary orgies at feasts of certain sacred plants, often mushrooms. (Were they primitive or is modern man, ignorant of all of this, who is really primitive?)

For many people, one or two psychedelic experiences can accomplish the goals of a long and successful psychotherapy, a deep understanding and game-free collaboration between participants, plus insight.

For many professional artists as well as laymen, the LSD session represented a profound aesthetic experience that gave them a new understanding of modern art movements and art in general.

For millennia, man has been involved in the ritual ingestion of substances reputed to produce an awareness of a sacramental reality and has come to incorporate these substances into the myth and ritual pattern of the culture in which they occur.

For the historians and critics of art, the LSD experiments provided extraordinary new insights into the psychology and psychopathology of art, particularly various modern movements as well as paintings and sculptures of native cultures.

For the perception of art, particularly music, it is not infrequent that as a result of psychedelic experiences, nonmusical persons develop vivid interest in music and others discover entirely new ways of experiencing it.

From time immemorial, plants containing powerful mind-altering substances have been used for the diagnosing and healing of diseases, enhancement of paranormal abilities, and for magical or ritual purposes.

Hallucinogenic drugs give people who lack the gift of spontaneous perception the potential to experience this extraordinary state of consciousness and thereby to attain insight into the spiritual world.

Hallucinogens could lead to deepened understanding of religious and mystical content and to a new and fresh experience of the great works of art. (Actually, with LSD, whatever you look at becomes a great work of art, even if it's dust or garbage.)

Houston Smith ran psilocybin sessions for MIT undergraduates and graduate students as laboratory exercises for his seminars on mysticism. How elegant and civilized! This was exactly how we thought education should operate. (That was Timothy Leary.)

I became intrigued by the possibilities that LSD psychotherapy seemed to offer for the alleviation of the emotional suffering of cancer patients facing the prospect of imminent death. (That was Stanislav Grof.)

I felt strongly that the study of nonordinary states of mind in general and those induced by psychedelics in particular, was by far the most interesting area of psychiatry and decided to make it my field of specialization. (That was Stanislav Grof.)

I found myself wishing that every living person might be given LSD and see beauty equal to that which I had witnessed, have the same feelings, know the blessed nearness of God and that these feelings might stay uppermost in all of us at all times.

I hope that religious organizations in this country will begin to understand that highs triggered by drugs may be more relevant to spiritual development than appearances of spirituality on Sunday mornings.

I think it's time to be brave and honest. I know that if everybody who'd ever taken a major psychedelic stood up and said "Yeah, I did that and this is how it shaped my life," the world would be a better place the next day.

I'm eternally grateful for this experience. LSD changed my life. I've lived more, felt more, enjoyed life more in the last few years than I had dreamed possible. LSD gave me that treasure. (That was actor Cary Grant.)

If drugs can change the way in which the brain sees, hears, smells and assembles meaningful form out of the chaos of sensation, they can also radically transform the nature of sexual feeling.

If people in our schools and industries were allowed to participate in LSD programs aimed at making the most of their creative abilities and stimulating peak production, we could anticipate a Periclean age of achievement in all fields.

If psychedelics offer valid ways of exploring man's "inner world", the hidden ways of the mind and brain, we should surely admit that new knowledge of this inmost frontier may be worth quite serious risks.

If the perceptions touched off by the drugs are in any reliable sense religious, then an invaluable means of studying the dynamics and effects of profound religious experience at firsthand is available to us.

If we can even start to move in the direction of relying on intuition and experience to discover the positive potential of drugs, the drug problem will automatically begin to recede. (The fight against drugs is what creates, causes or is the "drug problem.")

In some circles of serious research into the drug's effect, it is thought that LSD is possibly the clue that will lead to the discovery and disclosure of man's unconscious, its meaning and function.

Insofar as performance has lagged because of inability to perceive the solutions to specific problems, LSD can actually increase creative activity. (With LSD, the person can "perceive the solutions" that they couldn't otherwise.)

It is important to realize that by banning psychedelic research we have not only given up the study of an interesting drug or group of substances, but also abandoned one of the most promising approaches to the understanding of the human mind and consciousness.

It is unfortunate that federal and state legislatures rush into law prohibitions based on ignorance of the nature of psychedelic drugs and on fear fostered by psychiatrists and newspapers.

It may be that LSD not only changes the pre-conditions of death, but alters the transition as well. The question is, does it do anything else? No one can answer, for in this realm, there is not a single expert.

It seems likely that any religious use of the drugs will have to be carried on in cults, outside traditional institutions. This is a pity, for it deprives the churches of a powerful influx of ecstatic energy—the very element of which they are in shortest supply.

It was a magical time. Visions of utopia flooded my brain. The pictures the psychedelics beamed into my mind opened me up to the world in new ways and showed me what is possible when love, trust and faith replace envy, possessiveness and violence.

It was very evident to her that there was a Spirit, an entity higher than herself that was part of her. She has found the psychedelic sessions helped her to cut through the layers of unconsciousness that keep her from realizing her true nature.

Leary felt that LSD's significance lay beyond all social analysis and all psychological categories and since the drug experience was completely unique, a new model was needed, a new structure.

LSD can catalyze and precipitate a sudden dramatic transformation. On occasion, one LSD experience has drastically changed an individual's world-view, life philosophy and entire way of being.

LSD had flipped consciousness out beyond life into the whirling dance of pure energy, where nothing existed except whirring vibrations and each illusory form was simply a different frequency.

LSD patients who had experienced profound feelings of cosmic unity frequently developed a negative attitude toward the states of mind produced by intoxication with alcohol and narcotics.

LSD produces an upsurge of unconscious material into consciousness and repressed memories are relived with remarkable clarity—with therapeutically beneficial consequences.

LSD subjects may scream and produce inarticulate sounds, toss and turn, act up, kneel, put their head in one's lap, pace around the room or even roll on the floor (and it's all right).

LSD subjects sophisticated in mathematics and physics have repeatedly reported that in their psychedelic sessions they gained illuminating insights into a variety of concepts and constructs that are not imaginable and visualizable in the ordinary state of consciousness.

LSD was a means of exciting consciousness and provoking visions, a kind of hurried magic enabling youthful seekers to recapture the resonance of life that society had denied.

LSD will change biochemical balances inside our nervous system and you can experience directly some of the things which we externally view through the lenses of the microscope.

Magic is a psychological branch of science, dealing with the sympathetic effects of stones, drugs, herbs and living substances upon the imaginative and reflective faculties and leading to ever new glimpses of the world of wonders around us.

Many mainstream scientists are very unsettled by the fact that among the most outstanding experiences of psychedelics is the discovery of the presence of Divinity and the sacredness of life.

Many observations from psychedelic research indicate that LSD can be of extraordinary value to various scientific disciplines that are traditionally considered domains of reason and logic.

Many of the statements made about the drug by professionals reflected a strongly irrational emotional basis rather than solid scientific evidence. (Unfortunately, that is still the case.)

Marco Polo's book contains one of the earliest accounts of the psychedelic experience. (Actually, that's not true because psychedelic experiences go back to the beginning of man.)

Millions already know that beyond the fears of the state-sanctioned psychiatry and governmental policy, under the right set and setting psychedelics can lead to joy, mystery, rebirth and realization beyond belief.

Most of the LSD experience takes place in a nonverbal region of the mind and deliberate overintellectualization stands in the way of the free flow of the subject's stream of consciousness.

Music seems to serve several important functions in the context of psychedelic therapy. It tends to evoke a variety of powerful emotions and facilitates deeper involvement in the psychedelic process.

My experiences with these substances have been the most strange, most awesome and among the most beautiful things in a varied and fortunate life. (I'm surprised he indicates that he has experienced beauty of this magnitude before trying psychedelics.)

Mystics who believe that God is everywhere but is invisible to us due to our ego-centered nature, will find it easy to believe that a drug that occasionally obliterates the ego can also make God more visible.

No one who has studied the matter closely doubts the reality of psychedelic peak experiences, the capacity of psychedelic drugs to open up the unconscious, or the conviction of some who take them that they are gaining insight.

Observations from LSD research clearly indicate that in various states of mind, the bliss of paradise, and ecstatic raptures of salvation can be experienced with a degree of vividness and a sense of reality that surpass our everyday perceptions.

Oftentimes, those who underwent psychedelic therapy reported dramatic personality changes involving not only the relief of neurotic symptoms but a wholesale revamping of value systems, religious and philosophical beliefs, and basic lifestyle.

On the verbal level, the "psychedelic" conversation may include a mutual awareness of nuances rarely encountered in ordinary conversation, multiple meanings and shades of meanings, all attached to a single word or brief phrase.

One of the most common statements one reads in subjects' reports about LSD sessions refers to the feeling that on the session day, they really heard music for the first time in their life.

One of the most fascinating by-paths of the history of religion is the one that traces the use of chemicals in various religious traditions for the purpose of changing the state of mind and producing enthusiasm, the sense of God within.

Only the most static, repressive society need worry about psychedelic subversion. Consciousness-expanding chemicals, in reality, present no threat, but rather offer hope and encouragement to a democratically oriented social structure.

Our culture teaches you that you're nothing but shit in a lot of ways, both obvious and subtle. You have to discover for yourself that you're better than that. The Psychedelic can actually help teach this lesson, but it requires guidance and preparation.

Peyote is not a plaything; Peyotists say that "if you play around with Peyote, it will turn around and start playing with you". The Native American Church is not for the curiosity seeker: it is a serious religion.

Peyote produces self-transcendence in two ways—it introduces the taker into the Other World of visionary experience and it gives them a sense of solidarity with his fellow worshippers, with human beings at large and with the divine nature of things.

Psychedelic drugs offer new perspectives on every aspect of human thinking, human behavior, human searching. There is no issue in psychology, physics, biology and theology which cannot make use of these microscopes of consciousness.

Psychedelic drugs produces reactions which are not conventional. Ecstatic behaviors are not conventional and "normal" and it follows that they must be abnormal, psychotic, crazy.

Psychedelic drugs were used for more than 15 years by hundreds of competent psychiatrists who considered them reasonably safe therapeutic agents. (This was between 1950 and the mid 1960's. These psychiatrists were not radicals or rebels.)

Psychedelic equals mind-opening consciousness. Psychedelic means ecstatic which is to stand outside our normal patterns. It means going out of your mind, your habitual world of contingencies, space-time coordinates.

Psychedelic experiences are very complex phenomena which have not yet been adequately explained and which represent a serious challenge to present theoretical thinking.

Psychedelic, mind-manifesting drugs give promise of providing access to the great and hitherto largely impenetrable realms—the vast, intricate and awesome regions we call mind.

Psychedelic rebels have likened modern medicine to a state religion. This established religion is said to treat unorthodox healing practices as heresy or pagan superstition to be eliminated by a mixture of official coercion and missionary activity.

Psychedelic research will be of great value in such diverse areas as philosophy, parapsychology and the creative arts and in the study of literature, mythology, anthropology, comparative religion and still other fields.

Psychedelic research seems to offer a unique approach to the future exploration of the process of ritual transformation. The parallels between LSD sessions and the ritual death-rebirth process are striking.

Psychedelic subjects reported experiential identification with other people, animals and various aspects of nature during which they gained access to new information about areas which they previously had no intellectual knowledge.

Psychedelics can be healing tools. I've seen a lot of healing, not just of mental problems but of physical problems, from psychedelic experiences; they've got great potential in that regard.

Psychologically, the psychedelics promised easier access to repressed unconscious materials, shortcutting the years and prohibitive expense of psychoanalysis. In behavior change, they held the promise of reducing the recidivism of paroled prisoners.

Reports of successful marital adjustments with LSD increasingly give evidence of restored appreciation for the partner and the partnership. It seems not unreasonable, therefore, that one day LSD may be regarded as a strong asset to marriage counselors.

Saying that a drug experience can precipitate a psychosis is not the same as saying that drugs cause psychosis. We do not say that sex and college cause psychosis even though we commonly see that both can trigger it.

Since LSD is a non-specific amplifier of mental processes, the LSD phenomena cover an extremely broad range, extending potentially to all aspects of human experience and behavior.

Since psychedelic drugs expose us to different levels of perception and experience, use of them is ultimately a philosophic enterprise, compelling us to confront the nature of reality.

Since the crisis in Christian culture is mainly sexual, we should not be surprised that sexual elements are very prominent in the unconscious channels opened by the Drug Revolution. These channels are a traditional part of religion outside Christianity, anyway.

Some people find it so useful in gaining new perspectives or seeing problems from a different vantage point that they smoke it in preparation for intellectual work (refers to marijuana).

Some theologians tended to view LSD and other psychedelic substances as sacred and the sessions as sacraments because they could bring the individual in touch with transcendental realities.

Somewhere deep in our DNA memory banks there is this intuitive knowledge that chemicals are the key. I think it's no accident that in so many myths passed down from generation to generation there is this theme of the magic potion.

Spiritual experiences in psychedelic sessions frequently draw on the symbolism of the collective unconscious and can thus occur in the framework of cultural and religious traditions other than the experient's own.

Take LSD in a nuthouse and you'll get a nuthouse experience. These poor patients are usually not even told what drugs they're given; they're not prepared. I consider this psychological rape. (That was Timothy Leary.)

That Plato had some kind of profound ecstatic experience is indicated by the famous Parable of the Cave, found in the Seventh Book of the Republic. Ingesters of LSD have had no trouble in recognizing and understanding the metaphysical dimensions.

The ability of the drug to connect diverse people in empathic bonds suggested exciting social applications. Once people learned to share others' perceptions, a higher level of human consciousness might be possible.

The argument that the person who has taken the psychedelic drugs thereby disqualifies himself as a person able to objectively view and evaluate the experience, must strike most seasoned researchers as simply ludicrous.

The ban on emotional expression, especially in Anglo-Saxon cultures and especially among men, makes the enthusiasm and wonder arising from drug-induced states readily understandable.

The best model for understanding the changes in behavior that occur after psychedelic drug use is the changes in one's views of self and world after a voyage to a strange country.

The content of LSD visions could be influenced by thoughts and feelings immediately preceding the experience. (Where your head is at, coming into the experience, is a key factor.)

The drugs appeared to suspend imprints of reality inducing a critical period during which new imprints could be made. In a positive, supportive atmosphere, new realities were being imprinted.

The drugs are opening possibilities and additional doors in a wide variety of fields because they seem to provide a means to the contriving of periods of intense concentration and examination.

The educational topics, philosophical issues, intellectual questions, and personal insights which evolved from my LSD experiences and subsequent investigations are a continuing source of growth.

The esoteric core of the great religious and spiritual traditions could be seen as roadmaps to higher states of consciousness, and some of the most profound material in these traditions became especially clear and meaningful during psychedelic sessions.

The experiences have been described as waking dreams. But to me, the visions are far more colored and vivid than any dream can possibly be. With LSD, you see with striking and unforgettable clarity.

The fact that many people take LSD in an attempt to find a solution to their emotional dilemmas or from a deep need for philosophical and spiritual answers should not be underestimated.

The first noticeable effects of LSD are primarily on the five senses: sight, hearing, touch, smell and taste. Colors seem more vivid and luminous; hearing becomes more acute; the sense of touch is intensified.

The guide should have considerable experience in psychedelic sessions. To administer psychedelics without personal experience is unethical and dangerous. (That was Timothy Leary.)

The illegality of cannabis is outrageous, an impediment to full utilization of a drug which helps produce the serenity and insight, sensitivity and fellowship so desperately needed in this increasingly mad and dangerous world.

The LSD experience is a confrontation with new forms of wisdom and energy that dwarf and humiliate man's mind. This experience of awe and revelation is often described as religious.

The LSD voyage goes out far beyond one's small private history. My trip was back through the cycle of being, which, if Jung's collective unconscious really exists, as I could now swear that it does, is the recurring history of you and me, all of us.

The main objective of psychedelic therapy is to create optimal conditions for the subject to experience the ego death and the subsequent transcendence into the so-called psychedelic peak experience.

The meaningful things seen in the mescaline experience are not symbols. They do not stand for something else, do not mean anything except themselves. The significance of each thing is identical with its being. Its point is that it IS.

The metaphysical hunger that provides one reason for the interest in these drugs is a permanent human condition, not an aberration that is created by the drugs nor one that can be eliminated by suppressing them.

The mind must be prepared and the conditions right for a profound mystical or religious experience to occur. And even then, the drug user may go through a descent into torment and even a seeming death agony before attaining joyous unity and rebirth.

The most important reason for making the observations from psychedelic research available to professionals, as well as the general public, is the revolutionary nature of the observations associated with it.

The motivations for psychedelic experimentation can be extremely serious and reflect the most fundamental needs of human beings—cravings for emotional well-being, spiritual fulfillment and a sense of meaning in life.

The phenomena that can occur in the course of LSD sessions cover a very wide range; there are hardly any perceptual, emotional or psychosomatic manifestations that have not been observed and described as part of the LSD spectrum.

The process of serial LSD sessions transcends the framework of traditional depth-psychological analysis and offers unique possibilities for a serious philosophical and spiritual quest.

The psychedelic can alter the perception of energy, matter, and time in such a way as to enable select random access of the spatial and temporal dimensions and make it possible to inhabit the skins of a variety of forms and entities.

The psychedelic drug doesn't mean doctor-disease, dope fiend-crime or instant insanity but ecstasy, sensual unfolding, religious experience, revelation, illumination, contact with nature.

The psychedelic experience at its best embodies a mythic substantiation of the universe that is frequently overpowering in its revelations. It is a world of myth and ritual, a never-never land of infinite grace and goodness.

The psychedelic experience can be not only a challenge, but also a support of my faith. I can see Judaism in a new and amazing light. (A Hassidic rabbi who tripped with Timothy Leary said that.)

The psychedelic experience tends to bring the subject into intimate contact with nature and dramatically enhances his or her sensory perception of the world and an encounter with nature at its best can become an aesthetic and spiritual experience of lasting value.

The psychedelic mystical experience can lead to a profound sense of inspiration, reverential awe and humility, perhaps correlated with the feeling that the experience is essentially a gift from a transcendent source.

The recent convergence between mysticism, modern consciousness research and quantum-relativistic physics suggest that psychedelic research could contribute in the future to our understanding of the human mind and consciousness.

The recent rapid convergence between mysticism, modern consciousness research and quantum-relativistic physics suggests that psychedelic research could contribute in the future to our understanding of the nature of reality.

The religious “establishment” dare not avoid facing the issues raised by the drugs without laying themselves open to the charge that they are neglecting the very roots of faith. But it often seems that there is nothing that the churches fear so much as religion!

The richness of opportunities for deep dramatic shifts and transformations that is characteristic of psychedelic states seems to make LSD a very special adjunct to psychotherapy.

The scientist of consciousness must have courage, take the drug himself, the courage that comes from faith in your body, cells, the life process, conscious faith in the harmony and wisdom of nature.

The so-called “mushroom stones” really represented mushrooms and they were the symbol of a religion, like the Cross in the Christian religion, or the Star of Judea or the Crescent of the Moslems.

The study of psychedelic-stimulated states of consciousness is, in principle, not opposed to science and reason. On the contrary, the refusal to study them is both unreasonable and antiscientific.

The things that are most important to many young Americans are not being discussed in academic life. The sterile formalism of much American higher education can hardly hold a candle to the psychedelic experience.

The unusual states of consciousness induced by LSD can generate important insights, facilitate problem-solving and lead to valid intuitions or unexpected resyntheses of accumulated data.

The variability of response to the drugs is enormous, largely because what is most important for a particular person to learn at a particular time will vary tremendously and thus the experience will differ accordingly.

The vision-producing drugs have a long history. As far back as knowledge of man exists, there have been stories of herbs, roots, brews and potions to be eaten, drunk or smoked to change in some way the state of consciousness.

The voyager may see his companion at different ages of life, at different periods of history, and as different persons. At one time or another, during the psychedelic session, the voyager looks at his companion. Often it is an overwhelming discovery.

The walls were vibrating and the air was becoming three-dimensional with psychedelic trails and energy patterns moving through it. Everything was coming alive with psychedelic energy.

The wonder of LSD is that it can bring within the capabilities of ordinary people the experience of universal love and the reality of our divine nature which was once possible only to the mystics.

The world of the LSD voyager is precisely one in which opposing ideas are true simultaneously (non-Aristotelian), space is geodesic rather than linear (non-Euclidian) and cause and effect are unreal (non-Newtonian).

There are dedicated scientists trying to find some way in which supplies of LSD may be made available for important research in brain physiology, psychology, theology or mental therapy.

There are many reports of patients receiving meaningful insight about themselves in an LSD experience without the intervention, participation or even the presence of a therapist.

There have been few serious attempts to make theoretical use of the full range of psychedelic experiences in terms that do justice to the understanding of those who undergo them.

There is a need for dedicated scientists willing to take the calculated risk of ingesting the psychedelics themselves, for the sake of the understanding that such an experience will give them.

There is evidence that the spiritual insights accompanying the psychedelic experience might be subjective accounts of the objective findings of astronomy, physics, biochemistry and neurology.

There is good reason to believe that the psychedelics are the opposite of hallucinogens insofar as they decrease the selectivity the senses and expose consciousness to events beyond those that are supposed to deserve notice.

There is no doubt that the drugs have introduced many of the youthful generation to a firsthand religious experience that they would have encountered in no other way. (That was written in 1969.)

There is probably not one major rock group that has not been influenced, directly or indirectly, by LSD and paid homage to the ecstatic experience in one or more of their songs. (That was written in 1968.)

There is the intense feeling of compassion for those who, for whatever reason, make it impossible for themselves to get anywhere near the reality revealed by the drug—the reality which is always there for those who are in the right state of mind to perceive it.

These drugs are opening possibilities and additional doors in a wide variety of fields because they seem to provide a means to the contriving of periods of intense concentration and examination.

These drugs promise discoveries about mind as important and far reaching in their ultimate effects as have been the revolutionary findings of this century concerning the physical universe.

This euphoric feeling includes elements of profound peace and steadfastness, surging like a spring from a depth of my being which has rarely, if ever, been tapped prior to the drug experience.

This is what LSD seems to tell him. It tells him that he is still in Eden, if only he knew it. It is only necessary to spit out the apple and look at the world through psychedelic eyes. The apple is his intellect or way of looking at things.

This new psychedelic style has produced not only a new rhythm in modern music, but a new decor for our discotheques, a new form of film making, a new kinetic visual art, a new literature and has begun to revise our philosophic and psychological thinking.

Those aspects of the psychedelic experience which subjects report to be ineffable and ecstatically religious involve a direct awareness of the energy processes which scientists measure.

Those psychiatrists and psychotherapists who had taken the obvious preliminary step of trying the new chemical themselves, soon began to pursue different objectives from their psychosis-oriented colleagues.

To cure the junkie and the alcoholic, you must admit that he is a deeply spiritual person and accept the cosmic validity of his search to transcend the game and you help him see that the way is through psychedelic rather than anesthetic experience.

To some people, looking only at the surface, the sequence of events of my first psychedelic experience might seem to border on madness; others will see it in a profound logic and wisdom.

Unless the LSD therapist is equally at home with both old and new ideas he may overlook creative aspects of the patient's thinking and label it all as merely confused or psychotic. The therapist's confusion may in turn confuse the patient.

Unusual states of consciousness, similar to those produced by LSD, occur spontaneously in many dying individuals for reasons of a physiological, biochemical, and psychological nature.

We are in need of a kind of philosophy or vision, an intellectual grasp of its nature and recognition of its value, so that the psychedelic experience may be incorporated into our lives as wisdom.

We came to believe, as a result of our own experiences and those reported to us by others using psychedelics, that they had the potential to facilitate for the individual the experience of major insights and problem solutions of an intellectual-emotional nature.

We can perhaps see the whole course of a psychedelic experience as an effort of consciousness to rid itself of false identifications and experience its own everchanging identity.

We have suggested that the divine mushroom played a vital part in shaking loose early man's imagination, in arousing his capacity for self-perception, for awe, wonder and reverence. They certainly made it easier for him to entertain the idea of God.

We see on the part of young people, directly or indirectly involved with the psychedelic scene, an affirmation of positives, not an "escape from reality". (That was written in 1968.)

We were getting turned on in so many ways, lit up to new experiences, discoveries, adventures, music, all of which had something very tangibly related to the drugs available.

What I learned from Tim (Leary) had nothing to do with drugs but it had everything to do with getting high. His die-hard fascination with the human brain was not about altering it, but about using it to the fullest.

When they observe mystical reactions, psychiatrists employ the labels of pathology. Psychiatrists are hung up on psychosis and think that LSD causes normal people to act like psychotics.

When used with integrity, and fortitude, psychedelic substances can reveal the unfathomed love supporting all of creation, a love that can dissolve the death grip of Thanatos to free Eros and joyously illumine life in all of its aspects.

When you sit across the room from a woman during an LSD session, you're aware of thousands of penetrating messages floating from her through the air into your sensory center, grenades of eroticism exploding.

You cannot take LSD once a week and stay rigidly rooted in a low-level ego game. You have to grow with the flow or you will stop taking LSD. You must hook up your inner power to a life of expanding intelligence.

You haven't eaten, you haven't tasted, you haven't fucked, you haven't seen colors, your fingers haven't touched rock and soil until you've had acid and then you know you're alive and you know what life is.

A high dose of LSD in the right circumstances brings you into contact not only with your deep self but with other dimensions—extraterrestrial intelligence, a collective mind, intelligent unity of life, living God, things that they don't understand and can't control and don't want free and available.

A single high-dose LSD session can frequently be of extraordinary value for those persons who do not have any serious clinical problems. The quality of their lives can be considerably enhanced and the experience can move them in the direction of self-realization and self-actualization.

A trip can function as a crack of lightning, an explosion of light so brilliant that it scorches the emotional flesh and casts deep saturnine shadows in the cavern of the soul. Many trippers feel as if their psyches were opened up from above or from within as a rolling wave of stimuli floods their sensorium to the point of overflow.

Acid taught me a different mode of experience. I learned how to see: how to give something my attention, to be drawn into it, to concentrate, to see worlds within worlds. Through psychedelic drugs, then, a few extra layers of perspective were added to my view of things.

Adventurous painters and musicians discovered that LSD was a catalyst, an impetus to startling new rearrangements of vision, to a bubbling, ecstatic, seemingly inexhaustible pool of images and ideas, to a new-old kind of harmony between the artist and the medium.

An LSD trip will show the subject the manifold aspects of reality—a reality that does not unfold upon a single level or within a single event, but involves a great variety of events on a number of levels. As the experience becomes more profound, the spectrum of sensations and feelings becomes almost infinite.

Apparently those in control of the instrumentation of coercive power in the U. S. had no difficulty in recognizing a psychedelic religion as a psychedelic religion when that religion was safely encapsulated in a racial minority group living outside the mainstream of American life. (This refers to the Native American Church legally able to use peyote.)

Consciousness after the ingestion of LSD manifests a characteristic qualitative transformation of a dreamlike nature. It can transcend its usual limits and encourage phenomena from the deep unconscious not accessible under normal circumstances. This is frequently referred to as expansion of consciousness.

Controlled research aimed at maximizing their safety, their effectiveness, and their human value has barely begun. In addition to questions concerning the possible uses of LSD as a therapeutic or educative device, its potential value as a basic research tool for investigating higher mental processes has also been minimally explored.

Doors of Perception/Heaven and Hell. Aldous Huxley. Harper Collins; 1954/1956. A demonstration of what a refined, prepared mind can do with the opportunity afforded by a psychedelic in observing nature, art, colors, and forms in their full glory, with a profound appreciation of the transpersonal and numinous aspects of life.

Drug experiences, like all novel experiences, can provide themes and material for the artists' imagination to work on. And it has also been suggested that psychedelic drug experiences can subtly affect the faculty of insight, providing original solutions to artistic and intellectual problems through new combinations of ideas and feelings.

Drug use may be criticized as an escape from reality. However, this criticism assumes unjustly that the mystical experiences themselves are escapist or unreal. LSD is by no

means a soft and cushy escape from reality. It can easily be an experience in which you have to test your soul against all the devils in hell (the ego's fight for its life).

Drugs is a subject that can never come under discussion without so much emotion that rational argument becomes obscured if not totally banished. (Fascist idiots who are ignorant about drugs and insist on forbidding them are not rational, regardless of how much power they have. Those who abuse power lack wisdom.)

During this long journey I saw recurrent images of mandala-like forms. Eventually I saw life arise on this planet, and humans evolve, and civilization develop to a point where a person with my Name/Address personality sat in a room and took some LSD and saw the evolution of the universe.

Each level of consciousness is inevitably produced by biochemical means, either by natural biochemical events or by introduced chemicals that move you to these different levels just as accurately as the magnification of a lens moves you to different levels of external reality.

Every time you take LSD you completely suspend, you step outside of the symbolic chessboard which you have built up over the long years of social conditioning and you whirl through different levels of neurological and cellular energy, continually flowing and changing.

experiences of other universes—The strange and alien worlds that LSD subjects discover and explore in this type of experience seem to have a reality of their own, although not within the range of our cosmos; they appear to exist in other dimensions, in universes coexistent with ours. (eyes closed)

Few of the drug-state phenomena are more perplexing, fascinating and potentially valuable than is the subject's participation in mythic and ritualistic dramas which represent to him in terms both universal and particular the essentials of his own situation in the world. (eyes closed)

For us, a proposition is either true or false, a or not-a, God exists or does not exist and countless gallons of ink and blood have been shed in disputes stemming from this kind of rigid either-or logic. Indian and Chinese thought, as well as mystical and psychedelic experiences, lead one to a logic of levels, rather than of propositions.

He takes a fantastic inner journey into the unconscious and superconscious mind. These drugs thus reveal and make available for direct observation, a wide range of otherwise hidden phenomena that represent intrinsic capacities of the human mind and play an important role in normal mental dynamics.

He who controls the mind-changing chemicals controls consciousness. He who controls the chemical can twist your mind, can alter your personality, can change you and your concept of the world. (No one has the right to control your consciousness and experiences by threatening you with jail. Your life belongs to you.)

His drug-induced religious experience vitalizes his religious life and demonstrates the error of those who think that only the logical and rational aspects of religion are valid. (How logical and rational is it to think that you were born in sin because of something from 2000 years ago which you had nothing to do with?)

How strange that we should all carry about with us this enormous universe of vision and that which lies beyond vision and yet be mainly unconscious of the fact! How can we learn to pass at will from one world of consciousness to the others? Mescaline and LSD will open the door.

Huxley's *Island* expresses hope for mankind. It dramatizes the conviction that the drugs can be used, rather than condemned and neglected, and that finding a way to use them well is a test for humanity. We should use our resources of intelligence, imagination, and moral discernment to face that test.

If I put on glasses and see details more clearly, no one can say that I am hallucinating. But if, under the drug, I see colors and forms I did not see before, they say I am hallucinating. But maybe I really achieved a new and better vision of external reality. (There are no maybes about it.)

I took my wife's hand and it seemed to me a great force of love flowed through my hand into hers and also from her hand into mine and that then this love was diffused throughout our bodies. Her smile, her whole face was beautiful beyond description and I wondered if I would be able to see her like this when the drug experience had ended.

I would say that the mind is not insular, but an interconnected part of a universe of both physical and symbolic substance, whose linkages extend throughout space and time. The Psychedelic has helped me to feel like a part of this connection. I feel like I have a much greater understanding of non-Western and pre-industrial mind-sets.

If any single theme dominated young people in the 1960's, it was the search for a new way of seeing, a new relation to the world. LSD was a means of exciting consciousness and provoking visions, a kind of hurried magic enabling youthful seekers to recapture the resonance of life that society had denied.

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If properly handled, a psychedelic crisis has great positive potential and can result in a profound personality transformation. Conversely, an insensitive and ignorant approach can cause psychological damage and lead to chronic psychotic states and years of psychiatric hospitalization.

In a letter to Humphrey Osmond, Aldous Huxley described a mescaline experience, during which he came to the conclusion that "I didn't think I should mind dying, for dying must be like this, a passage from the known, constituted by lifelong habits of subject-object-existence, to the unknown cosmic fact".

In the midst of our emotional turmoil about the drug problem, many of us fail to notice that most of the authorities who are supported by public funds, quoted extensively in the scientific and lay press, and sought out for advice by policy makers have never themselves experienced highs in association with drugs.

In the psychedelic '60's the flower children had been lit up like living torches and beamed out their powerful little lights across the world. For a while it looked like the

light would conquer the dark, and there would at last be peace on earth. We were filled with wonderment, gratitude, awe, love. We had seen MORE than the everyday reality.

Individuals who encounter transpersonal experiences of this kind in their psychedelic sessions frequently gain access to detailed and rather esoteric information about the corresponding aspects of the material universe that far exceeds their general educational background and their specific knowledge of the area in question.

Is the use of LSD the initial event that will guide us to a new morality and to new patterns of human life on this planet? Will we keep our heads straight and our bodies and minds clear? Or will we become anti-intellectuals devoted to the culture of “big fishes eating smaller fishes” in the holy names of religion, education, civilization, progress.

It does help you to look at the world in a new way. And you come to understand very clearly the way that certain specially gifted people have seen the world. You are actually introduced into the kind of world that Van Gogh or Blake lived in. You begin to have a direct experience of this kind of world while you’re under the drug.

It is clear that psychedelics have the potential to cut through whatever blocks stand between us and higher experiences, magically letting us enjoy, if only temporarily, transcendent states. I hope it is not necessary to belabor the point that this potential is realized if only set and setting support it.

It is man’s challenge to develop new symbol systems for these new levels of internal consciousness. Just as we had to develop a new symbol system for the invisible, uncharted world which was opened up with the microscope, the task now is to develop symbol systems for the new invisible worlds which are opened up by psychedelic drugs.

It is not unusual in psychedelic sessions to experience quite concrete and realistic episodes identified as fetal and embryonic memories. Many subjects report vivid sequences on the level of cellular consciousness which seem to reflect their existence in the form of a sperm or ovum at the moment of conception. (eyes closed)

It should be one of the chief tasks of the guide to help the subject select out of the wealth of phenomena among which he finds himself, some of the more promising opportunities for heightened insight, awareness and integral understanding that the guide knows to be available in the psychedelic experience.

It will enable each person to realize that he is not a game-playing robot put on this planet to be given a Social Security number and to be spun on the assembly line of school, college, career, insurance, funeral, good-bye. Through LSD, each human being will be taught to understand that the entire history of evolution is recorded inside his body.

Just as photographic chemicals bring to light the picture already imprinted on the film, the psychedelic chemicals have, in actual practice, introduced many people to an appreciation of music, a capacity for art or a sensitivity to poetry that was there but which they never dreamed they had.

Leary once remarked that people who believe that LSD should be illegal because some users have committed suicide, maybe because of it, should agitate even more heatedly for the abolition of examinations. Statistics show that the link between final exams and suicide is true beyond any doubt. Every year the college suicide rate rises at exam time.

LSD subjects have, in certain special states of mind, access to information about almost any aspect of the universe. The holographical approach makes it possible to imagine how the information mediated by the brain is accessible in every cerebral cell, or how the genetic information about the entire organism is available in every single cell of the body.

LSD subjects often arrive at the conclusion that no real boundaries exist between themselves and the rest of the universe. Everything appears to be part of a unified field of cosmic energy, and the boundaries of the individual are identical with the boundaries of existence itself.

LSD subjects report numerous visions of archetypal forms, individual deities and demons and complex mythological sequences (eyes closed). In the extreme form, the individual consciousness seems to encompass the totality of existence and identify with the Universal Mind.

LSD subjects sophisticated in mathematics and physics have occasionally reported that many of the concepts of these disciplines that transcend rational consciousness can become more easily comprehensible and be actually experienced in altered states of consciousness.

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 and considered to be accurate and definitive descriptions of “objective reality”.

Most of the subjects felt that the psychedelic experience could sometimes supply a guiding vision which provided direction and meaning for one’s life thereafter. They mentioned intense emotions such as love, compassion, or empathy, and the recognition that the mind can be and should be highly trained.

My own experiences leads me to believe that with LSD as a vehicle of transport, many addicts could find the determination to carry them through the remainder of the journey to freedom. (The “remainder” isn’t the rest of the LSD trip, but what happens with the addict after the trip or as a result of it.)

One of the major causes of discomfort while taking psychedelics is the subject’s attempt to maintain an image of him/herself that is not in harmony with one’s authentic self. The greater the investment in the created image—and consequently, the greater the reluctance to change—the greater the discomfort.

One traumatic event can shape a life, one therapeutic event can reshape it. Psychedelic therapy has an analogue in Abraham Maslow’s idea of the peak experience. The drug taker feels that the self is part of a much larger pattern, and the sense of cleansing, release, and joy makes old woes seem trivial.

Organized religion had little to offer. Faith in an invisible divinity was not enough. What LSD promised was the direct, unmediated experience of self-transcendence—the mystical enlightenment where we KNOW what the philosophers and the prophets talk about.

Our capacity to identify with the consciousness of plants contributed to the fact that many cultures hold certain plants to be sacred. Plants with psychedelic properties have been

incorporated into the religions of many cultures and are considered deities or the “flesh of the gods”.

People not capable of coping with a drug experience of their own are not likely to be able to cope with the experience of a subject either; and thus the sessions of the guide-to-be may serve the additional purpose of helping to eliminate from a training program candidates too disturbed or anxious about the psychedelic state.

Perceptually, LSD produces an especially brilliant and intense impact of sensory stimuli on consciousness. Normally unnoticed aspects of the environment capture the attention; ordinary objects are seen as if for the first time and with a sense of fascination or entrancement, as though they had unimagined depths of significance.

Plato tells us that beyond this ephemeral and imperfect existence here below, there is another Ideal world of Archetypes, where the original, the true, the beautiful Pattern of things exists for evermore. It is clear where Plato found his Ideas; Plato had drunk of the potion in the Temple of Eleusis and had spent the night seeing the great Vision.

Physicists and mathematicians report that after using LSD they have developed “a feeling” for such concepts as the photon, the hypercube or imaginary numbers. Similarly, philosophers have reported they have “understood” the meaning of existentialism, and theologians report having “experienced” that which they had been preaching for years.

Psychedelic drugs dramatically suspend the conditioned, learned aspects of the nervous system. Suddenly released from its conditioned patterning, consciousness is flung into a flashing loom of unlearned imagery, an eerie, novel landscape where every-thing seems possible and nothing remains fixed.

Psychedelic subjects regularly report experiencing events that seem to harmonize with quantum mechanics. They speak of participating in and emerging with pure energy; of witnessing the breakdown of objects into vibratory patterns, the awareness that everything is a dance of particles.

Psychedelics expand attention. They make the spotlight of consciousness a floodlight which not only exposes ignored relationships and unities but also brings to light unsuspected details, details normally ignored because of their lack of significance or their irrelevance to some prejudice of what ought to be.

Psychedelics induce alterations of perception which make the nervous system aware of itself. (It’s not that the nervous system becomes aware of itself. It’s always aware of itself. The alterations of perception allow the person to become consciously aware of what’s going on with the nervous system.)

Psychology, man’s view of his nature, is always the last to adapt to a new world view. From the standpoint of established values, the psychedelic process is dangerous and insane—a deliberate psychotization, a suicidal undoing of the equilibrium man should be striving for.

Psychotropic substances of plant origin had already been in use for thousands of years in Mexico as sacramental drugs in religious ceremonies and as magical potions having curative effects. (It wasn’t just in Mexico but in many if not indeed all parts of the world.)

Review of psychedelic literature shows that favorable results have been reported in a wide variety of clinical problems, including depressions, phobias and other types of psychoneuroses, psychosomatic diseases, character disorders, sexual deviations, criminal behavior, alcoholism, narcotic drug addiction, and even psychoses.

Some candidates, resisting the effects of the drug out of fear that their personalities or their “selves” are being destroyed, are inclined to put up defensive barriers to nullify the drug’s action. The subject should be aware that what is being destroyed is not his true “self”, but the abstract formulation of values and concepts society has imposed upon him.

Take the sense of sight. LSD vision is to normal vision as normal vision is to the picture on a badly tuned television set. Under LSD, it’s as though you have microscopes up to your eyes, in which you see jewellike, radiant details of anything your eyes fall upon. You are really seeing for the first time.

That Plato had some kind of profound ecstatic experience is indicated by the famous Parable of the Cave, found in the Seventh Book of the Republic. Ingesters of LSD have had no trouble in recognizing and understanding the metaphysical dimensions of this notable piece of classical symbolism.

The capacity of LSD and some other psychedelic drugs to exteriorize otherwise invisible phenomena and processes and make them the subject of scientific investigation gives these substances a unique potential as diagnostic instruments and as research tools for the exploration of the human mind.

The consensus among the architects interviewed seems to be that LSD, when administered under carefully controlled conditions, does enhance creativity to the extent that it vastly speeds up problem-solving, aids in visualizing three-dimensionality and generally heightens perceptivity.

The current public taboo on any evaluation of drug-use experience that fails to be shame-faced and remorse-laden...individually and generationally reinforces hypocrisy, denial, guilt, inhibition and repression. Like any ban on the utterance of truth, it warps public morality and cripples the soul.

The drug can mediate access to vast repositories of concrete and valid information in the collective unconscious and make them available to the experient. The revealed knowledge can be very specific, accurate and detailed; the data obtained in this way can be related to many different fields.

The emotional effects are even more profound than the perceptual ones. The drug taker becomes unusually sensitive to faces, gestures, and small changes in the environment. As everything in the field of consciousness assumes unusual importance, feelings become magnified.

The entire range of pleasurable experiences has gone unstudied, unlabeled, undefined. You will not find the word “fun” in the index of most psychology texts. Indeed, until the psychedelic movement, unconditioned behavior and unconditioned experience were considered ipso facto schizophrenic.

The exploration of ways of expanding human consciousness will occupy a prominent position in the mainstream of contemporary psychology. We can look forward to a far

more extensive application of these powerful agents as a means of facilitating social as well as individual potentialities.

The findings from psychedelic explorations throw entirely new light on the material from history, comparative religion and anthropology concerning the ancient mysteries of death and rebirth, rites of passage of various cultures, shamanic practices of various religions and mystical traditions and other phenomena of great cultural significance.

The idea of drug use as a religious practice—in fact, of any connection between drugs and religion—is one we are willing to indulge in pre-industrial cultures but violently reject for ourselves. Orthodox religion in the West long ago abandoned the sacramental use of drugs.

The individual has become relaxed, has begun to enjoy the increased sense perceptions and has become fascinated with the world of awareness that is beginning to open to him. The deep and profound experiences released by the LSD then flow uninterrupted in an ever widening scope.

The information about psychedelic drugs spread by the mass media and various agencies was mostly superficial, inaccurate and one-sided. Such distorted information, since it was unbalanced, disproportional and frequently obviously incorrect, was regarded with suspicion by young people, many of whom found it easy to laugh it off, reject it totally.

The most lasting value of the drug experience for me appears to be a number of convictions, most of them religious in nature, which are so strong that it makes not one iota of difference whether anyone agrees with them or not. (When you know the truth, no one can talk you out of it. The truth is the truth.)

The psychedelic experience depends upon many factors—the dosage, the circumstances under which it is given, the knowledge of the people giving it, and, most of all, upon the attitude of the person taking it, what he wishes to learn about himself, how much he trusts the people working with him, and how much he trusts his own underconsciousness.

The psychic depths and time depths can be tested and explored in the psychedelic experiences. The theoretical foundation of such a statement is that the ingestion of psychedelic substances evokes an activation of deeply buried psychic contents and a bringing of them to the surface of consciousness.

The reason psychedelic experiences are important and valuable is that people live their lives by their own “chess-boards,” playing the lawyer-game, the merchant-game or some rule-ridden ego-game, rarely if ever expanding their consciousness to the point of true awareness and understanding of man and nature, including themselves.

The remarkable thing about the LSD experience is that you see the broad range of the underconsciousness without losing consciousness, a state wherein you are aware of all things in the conscious mind and at the same time aware of all things in the underconscious mind.

The reports of LSD subjects who have experienced episodes of embryonic existence, the moment of conception and episodes of cellular, tissue and organ consciousness abound in medically accurate insights into the anatomical, physiological and biochemical aspects of the processes involved.

The sensation of leaving one's body is quite common in drug-produced states and can have various forms and degrees. Some persons experience themselves as completely detached from their physical bodies, hovering above them or observing them from another part of the room.

The spiritual experiences frequently observed in LSD sessions offered a radically new understanding of a wide variety of phenomena from the world of religion, including shamanism, the rites of passage, the ancient mysteries of death and rebirth, the Eastern spiritual philosophies, and the mystical traditions of the world.

The strange and alien worlds that LSD subjects discover and explore in this type of experience seem to have a reality of their own, although not within the range of our cosmos; they appear to exist in other dimensions, in universes coexistent with ours. (eyes closed)

The theoretical formulations and practical principles that LSD psychotherapy has discovered or validated include a new expanded cartography of the human mind, new and effective therapeutic mechanisms, a new strategy of psychotherapy and a synthesis of spirituality and science.

The training for this new profession of psychedelic guides will aim at producing the patience of a first-grade teacher, the humility and wisdom of a Hindu guru, the loving dedication of a minister-priest, the sensitivity of a poet and the imagination of a science fiction writer.

The whiskey-drinking white middle class imprisons those with different cultural and religious preferences. People who consider LSD a sacrament of their religion are being persecuted and deprived of their religious freedom which is "guaranteed" in the First Amendment of the Constitution.

They had understood for the first time what the sages of pre-scientific and anti-scientific traditions were talking about. Psychedelic drugs opened to mass tourism mental territories previously explored only by small parties of particularly intrepid adventurers, mainly religious mystics.

Under appropriate conditions the psychedelics could considerably speed and facilitate the process of working through psychological blocks. Material inaccessible in an ordinary state could be brought into awareness, sometimes producing dramatic transformations including death/rebirth experiences and alleviation of symptoms.

Until the government gets it bloody, reeking paws off our sacred psychedelics and ceases to harass and persecute our members, until, indeed, every poor wretch now suffering in prison because he preferred the mystical uplift of pot to the slobbering alcoholism of the politicians, is set free, our attitude must be one of uncompromising hostility.

Veneration for the induced visionary experience has roots in virtually every culture on earth, however sublimated or repressed it is today. In fact, one could argue that the use of visionary plants and hallowed drafts has been seminal to the development of civilization.

Was I going mad? Did the psychedelics rob me of my senses? No. They brought me to my senses. The world around me—people, scents, colors, sounds—all was intensified. I

never knew how keen my senses were! And that other sense—the sense of oneness with all creation!

Wasson suggested that every major world religion had originated in the botanical hallucinations of some early visionary. Food of the gods. Flesh of the gods. Even the name Jesus Christ in Aramic, he claimed, was derived from the word for psychedelic mushrooms.

We are confronted by the very real possibility that the known and unknown uses of these drugs that could prove to be legitimate and beneficial for individual persons and society may be suppressed until some future century when investigation will be permitted to proceed unhampered by popular hysteria and over-restrictive legislation.

We hoped that fellow scientists and administrators, recognizing the power of drugs to change behavior, would support our work. The opposite reaction developed. The more successful our research, the more grumbling from the bureaucracies of science. (That was Timothy Leary, referring to his days at Harvard.)

We now consider that they give us therapeutic possibilities in areas where we were formerly powerless. In fact these drugs are of such great importance in our psychiatric instrumentation that we can hardly think of doing without them. Indeed, this is a great step forward in psychiatry.

We often encounter the impressive but little understood phenomenon of timeless, universal symbols and themes emerging into consciousness in a particular dramatic form adapted to the requirements of the psychedelic drug subject who becomes the drama's protagonist and thereby is transformed (eyes closed).

When I started taking LSD, I just saw that the academic thing was more or less a socio-political game more than a true learning experience, in that the things that I really felt I was learning were when I was just purely being or purely experiencing something and not trying to read it from a stilted textbook or hearing it from a superintellectual professor.

While the religious establishment worries itself into reams of cross arguments on whether or not God is dead, these thinkers merely smile and shake their heads. God isn't dead; He isn't even lost. He is right here in the deepest recesses of the mind where he has always been. Doubting Thomases need only allow LSD to show them the way.

Words like hallucination and psychosis were loaded; they implied negative states of mind. The psychiatric jargon reflected a pathological orientation, whereas a truly objective science would not impose value judgments on chemicals that produced unusual or altered states of consciousness.

Work done by those who refused to take drugs does not demonstrate greater objectivity than that of persons who have had the drug experience; and doubtless, refusal to experience the psychedelic state is a product, in some cases, of anxiety about the person's ability to cope with that state.

You are right about the hopelessness of the "scientific" approach. Those idiots want to be Pavlovians not Lorenzian Ethnologists. Pavlov never saw an animal in its natural state, only under duress. The "scientific" LSD boys do the same with their subjects. No wonder they report psychoses. (Aldous Huxley wrote that in a letter to Timothy Leary.)

A new and exciting area was discovered for psychedelic psychotherapy: the care of patients with terminal cancer and some other incurable diseases. Studies of dying individuals indicated that this approach was able to bring not only alleviation of the emotional suffering and relief from severe physical pain associated with cancer, but also dramatically transform the concept of death and change the attitude toward dying.

A person in the psychedelic state can perceive much more in other human beings than he can when he is in his everyday mind. The voyager may see his companion at different ages of life, at different periods of history, and as different persons. At one time or another, during the psychedelic session, the voyager looks at his companion. Often it is an overwhelming discovery.

All the learned games of life can be seen as programs that select, censor and thus dramatically limit the available cortical response. Consciousness-expanding drugs unplug these narrow programs, the social ego, the game-machinery. And with the ego and mind unplugged, what is left? What is left is something that Western culture knows little about: the uncensored cortex, activated, alert and open to new realities.

Although scientific interest in psychedelic substances is relatively recent, their ritual use can be traced back to the dawn of human history. From time immemorial, plants containing powerful mind-altering substances have been used for the diagnosing and healing of diseases, enhancement of paranormal abilities, and for magical or ritual purposes.

Anything in the environment—a painting on the wall, a pattern in the carpet—may become a universe to be entered and explored; drug users say they understand what Blake meant by “the world in a grain of sand and heaven in a wild flower.” Color seems dazzlingly bright and intense, depth perception heightened, contours sharpened, and relief clearer; details usually overlooked become intensely interesting.

As an educational psychologist, I’m interested in the implications of LSD research for the study of human learning and further human development. Through the LSD experiences I have learned to look at myself and society in a new way. These experiences have been, in effect, an additional higher education for me, equal in impact, effort, knowledge, beauty, and scope to obtaining a doctorate at Stanford.

As knowledge of the existence of mind-expanding plants and chemicals dawned upon the consciousness of Western man, swift re-evaluations of our attitudes toward certain so-called “primitive” tribes became necessary. It became apparent that some of these cultures had preserved the key to higher knowledge which the civilized world had relegated to the status of myth.

At the end of the record, I felt that I had been on a long journey and that I had come to my destination. My guides came to me and welcomed me into this “brave new world.” I felt that I had reached the psychedelic shore and enjoyed the wonderful things around me. I felt joyous and deeply related to everything, as if I were part of a whole. It was a sense of total relatedness and involvement, bringing with it a sense of joy, peace and wonder.

Both Freud and Skinner explained creative processes in terms of their deviance from “normality” rather than as positive, healthy processes to be encouraged and developed. It is not surprising that most American psychiatrists and psychologists are baffled by the

reports of LSD activity, puzzled by the subjective reports of LSD users, and skeptical about the value of LSD in man's efforts to understand, describe and change his behavior.

Christianity and even Protestant Christianity has remained, willy-nilly, the most authoritarian and bigoted of all world religions. He who attempts to question or modify any of its dogmas quickly gets into very hot water in any Christian country. There has been one "revelation" and it is enough. He who has new ideas is probably inspired by the Devil or has been out in the woods taking strange drugs with the witch women.

Detailed study of psychedelic phenomena would require a long-term systematic team cooperation of experts from diverse disciplines, such as psychology, psychiatry, neurophysiology, neuropharmacology, ethno-botany, modern physics, zoology, ethology, genetics, internal medicine, obstetrics and gynecology, anthropology, history of art, theology, philosophy and comparative study of religion and mythology.

Drugs were a passport to an uncharted landscape of risk and sensation and those who entered the forbidden territory moved quickly into areas where most adults could offer little assistance. The drama enacted in this zone of enchantment was totally alien to the academic curriculum, which failed to provide the necessary tools to deal with the rewards and pitfalls one might encounter on such a journey.

Early experiments with LSD revealed its unique potential as a powerful tool offering the possibility of deepening and accelerating the psychotherapeutic process, as well as extending the range of applicability of psychotherapy to categories of patients that previously had been difficult to reach such as alcoholics, narcotic drug addicts, and criminal recidivists.

Exploration of the human psyche with these powerful catalyzing agents has shown beyond any doubt that the biographical model developed by Freud's "depth" psychology barely scratches the surface of mental dynamics. To account for all the extraordinary experiences and observations in psychedelic states, it was necessary to develop a vastly expanded cartography of the human mind. (psyche?)

Feeling not that I was drugged but that I was in an unusual degree open to reality, I tried to discern the meaning, the inner character of the dancing patterns which constituted myself and the gardens and the whole dome of the night with its colored stars. All at once, it became obvious that the whole thing was love-play. This single source was not just love as we ordinarily understand it. It was also intelligence.

Hallucinogens are still criminal. The "food of the gods" is illegal. The keys to the doors of perception are against the law. Using LSD therapy with convicts, drug addicts, and alcoholics is illegal. The great therapeutic tool of LSD that was proven so effective in case after case of psychological maladjustment has been taken away from the doctors of the mind by the fundamentalist, fascist guardians of our public morality.

Harvard—Over 400 "subjects" shared high-dosage psychedelic experiences with the researchers in an atmosphere of aesthetic precision, philosophic inquiry, inner search, self-confident dignity, intellectual openness, philosophic courage and high humor. The historical impact of this "swarm" of influential scholars has not yet been recognized by the still-timid press, popular or scientific. (That was Timothy Leary.)

I developed a whole theory of evolution based on psychedelics, saying that the critical factor in moving advanced primates into being primitive human beings was the presence of psilocybin, which improved acuity, thus improving hunting, stimulated sexual appetite, and bifurcating consciousness, offering a choice between the static and a fantasized alternative. (That was Terence McKenna.)

I doubt whether artists will have much power to shape public policy on psychedelics, but I also doubt whether illegality will ever dissuade artists from exploring all sources of stimulation and inspiration. I hope to see a day when artists, and indeed anyone else who wishes to explore all the possibilities of mental experience, will have the legal option to use substances having such power and promise.

I pronounced that LSD was the greatest discovery man had ever made. It has such enormous potential because the mind is infinite. LSD opens up the resources of the mind. Since the mind is the most important aspect of the human being, what could possibly be more important than a drug that revealed the awesome, infinite potential that lies within? (That was Timothy Leary.)

I was proud to know that my people had a medicine that was God-powerful. Listen to me, peyote does have many amazing powers. I have seen a blind boy regain his sight from taking it. Indians with ailments that hospital doctors couldn't cure have become healthy again after a peyote meeting. Once a Crow boy was to have his infected leg cut off by reservation doctors. After a peyote ceremony, it grew well again.

If an experience could not be expressed in words, he told the class, it could not exist. He was very sure of himself and obviously unwilling to be contradicted. But a few weeks before, when I had tried mescaline for the second time, I had an experience that certainly felt ineffable to me. There seemed to be no point in trying to convey anything of its nature to Professor Whatnough. (That was Andrew Weil, about a Harvard professor.)

In an LSD state, the old conceptual frameworks break down, cultural cognitive barriers dissolve and the material can be seen and synthesized in a totally new way that was not possible within the old system of thinking. This mechanism can produce not only striking new solutions to various specific problems, but new paradigms that revolutionize whole scientific disciplines.

In my utopian fantasy, Island, I speculated in fictional terms about the ways in which a substance akin to psilocybin could be used to potentiate the nonverbal education of adolescents and to remind adults that the real world is very different from the misshapen universe they have created for themselves by means of their culture-conditioned prejudices. (That was Aldous Huxley.)

In Road to Eleusis authors Albert Hoffman, Gordon Wasson and Carl Ruck present convincing evidence that the Eleusinian Mysteries, the oldest religion in the West, centered around a mass tripping ritual. For 2 millennia pilgrims journeyed from all over the world to take part in the Mysteries and drink the sacred kykeon. Plato, Aristotle and Sophocles were among those who participated in this secret ritual.

In sessions where the main objective is to have a religious or spiritual experience, there is a definite tendency to deemphasize or ignore descriptive aspects, psychopathological phenomena and traumatic personal material. The aesthetic elements are considered

important, but the major focus is on the supraindividual, transpersonal and transcendental. To a great extent, this is also characteristic of psychedelic therapy.

In the field of treatment of alcoholism, there were several studies showing a close to 50 percent control rate following "LSD therapy," a figure which cannot be matched by any other therapeutic approach to this problem and successful beyond the wildest dreams of Alcoholics Anonymous, to say nothing of conventional psychoanalysis, which has a success rate of curing alcoholics of about one in every hundred, which is nobody.

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In the transpersonal domain, where psychological and spiritual growth are one, psychedelics appear to be powerful tools for the investigation of consciousness; they could enable us to expand our understanding of the human mind and the nature of creative consciousness. A willingness to question our assumptions and to keep an open mind with respect to potential benefits and potential hazards is essential.

In this day, when spiritual hungers and longings are both widespread and acute, LSD has a great potential in the field of religious development alone. ("Alone" doesn't mean that LSD's potential is just in religious development, but also many other fields. To put it another way, even if LSD's great potential was just in religious development, it would still be very significant.)

It became obvious that the drug experiences could enhance creative potential in certain individuals. The drug became popular among artists as a source of inspiration and many hundreds of painters, sculptors, musicians, architects and writers volunteered for LSD experiments. Somewhat later, scientists, philosophers and other highly creative individuals became favorite subjects for LSD sessions.

It has been shown that LSD experiences of death and rebirth and mystical states of consciousness can change patients' concepts of death and life and alleviate their fears of dying. Psychedelic therapy has proved to be more than an important tool in the control of mental and physical pain, it has contributed greatly to our understanding of the experience of death.

It was possible to guide man to a world where no longer does man view himself as a creature separated and estranged from all other creatures but rather as a participant in a rich and fertile reality, a reality so interrelated and so full that it could only best be described as a dynamic continuum; the new reality that unfolds in the psychedelic experience.

Leary always talked about the deadening effect of the "adjust or else" brand of psychology that had held sway over the 1950's, but he hadn't realized just how dead in the water most of his colleagues were until he offered them psilocybin and they refused to try it. My God, these were psychologists yet they lacked the slightest curiosity about their own unconscious!

Leary believed that the human race is presently evolving to a higher level of consciousness and a greater spiritual awareness. His research with LSD seemed to bear out the fact that our nervous systems are equipped to receive a vastly greater spectrum of reality than we realized; and once the veils of perception are cleansed, wars, racism, competitiveness and violence will be seen as old, outgrown, pre-human traits.

Leary had always talked a great game about the deadening effect of the “adjust or else” brand of psychology that had held sway over the 1950’s, but he hadn’t realized just how dead in the water most of his colleagues were until he offered them psilocybin and they refused to try it. My God, these were psychologists yet they lacked the slightest curiosity about their own unconscious!

Leary was joined by assistant professor Richard Alpert, a hearty band of graduate students, and a constant stream of many of the leading intellectuals and artists of that time. Leary and his team employed new methods in psychological research by using themselves as subjects, reporting directly the drugs’ effects on their own minds. Sometimes they would take psilocybin with their students. This was unheard of.

Liberal principles demand free speech, freedom of worship, and the right to privacy. The government does not claim to know what sorts of experiences and thoughts its subjects should and should not cultivate. But drugs are a special case. We do not admit, even to ourselves, that outlawing psychedelic drugs could be in part an attempt to eliminate certain kinds of experience and thinking.

LSD is a unique and powerful tool for the exploration of the human mind and human nature. Psychedelic experiences mediate access to deep realms of the psyche that have not yet been discovered and acknowledged by mainstream psychology and psychiatry. They also reveal new possibilities and mechanisms of therapeutic change and personality transformation.

LSD subjects often consider the possibility that consciousness is a basic cosmic phenomenon related to the organization of energy and that it exists throughout the universe; in this context, human consciousness appears to be only one of its many varieties and outgrowths. Episodes of consciousness of inorganic matter can be accompanied by various insights of a philosophical and religious relevance. (nature?)

Many psychiatrists, even though they talk constantly of the unconscious mind and are always speculating on the unconscious thoughts of their patients, appear to know this part of the mind only as an intellectual construct and not as a direct experience. Furthermore, many of them appear to be quite frightened of patients who actually live in their unconscious minds, particularly if patients have made this contact by using drugs.

My soul, I learned, is most “into” joy and beauty, i.e., experiences of joy and beauty most occupied me on acid. Joy and beauty do not dominate my awareness in general—and never with a comparable intensity—so I treasure these experiences on the grounds of their rarity alone. They were also profoundly educational. I think I understand the human race a little better

Mystical insight is no more in the chemical itself than biological knowledge is in the microscope. There is no difference in principle between sharpening perception with an external instrument, such as a microscope and sharpening it with an internal instrument,

such as one of these drugs. If they are an affront to the dignity of the mind, the microscope is an affront to the dignity of the eye.

Newspaper headlines describing the horrors of LSD “bummers” and drug-related accidents ignited a witch-hunting response in legislators, politicians, educators and many professionals. Ignoring the data from almost two decades of responsible scientific experimentation, the anti-drug propaganda presented LSD as a totally unpredictable devil’s drug that represented a grave danger.

None of the hundreds of questions raised by the psychedelics, many of them fundamental to the way the mind processes information, have been answered. Rather, the powers that be have performed a holding action comparable to the one the Papal Curia tried with Galileo, when they confined him to a house in Arceti and forbade him the right to continue his research.

None of these people has the slightest idea of why the Indians use peyote, or what the effects of the drug are. Since they do not know, and will not try to understand, they presume that it can only be evil and therefore must be prohibited. Certainly, they feel, a practice which is so incomprehensible to Christianity cannot be religious and therefore has no right under the constitutional guarantees of religious freedom.

One of the major problems in LSD psychotherapy was the unusual nature and context of the psychedelic experience. The intensity of the emotional and physical expression characteristic of LSD sessions was in sharp contrast to the conventional image of psychotherapy, with its face-to-face discussions or disciplined free-associating on the couch.

One thing had become clear in their research with LSD. The beneficial results of the experience were almost entirely dependent upon the person’s willingness to accept the experience for whatever it might be. This willingness was dependent to a large extent upon how much you trusted yourself, and how much you trusted the people administering the program.

Opposing terms like psychosis vs. revelation, hallucination vs. vision, regression vs. mystical insight, and sensory distortion vs. sensory enhancement embodied two different attitudes toward the experience and even suggested two different world views. Psychedelic drug users thought that the words of psychiatry and medicine were being used as a weapon against them.

Our society classifies an intoxicated individual as criminal or noncriminal on the basis of which drug he used to get high. It’s like living in an occupied country. I feel like I’m in one of those old movies about Occupied Europe from the 1940’s. That is precisely how the majority of pot smokers feel. They are the largest minority group in the country and yet they are living in a weird scenario straight out of the French Underground.

Previously almost-depressed individuals typically emerge from a successfully integrated LSD session with elevated mood, joyful appreciation of existence, enhanced self-esteem and self-acceptance and greater capacity for meaningful human relationships. Their inner life is enriched, they are more open and they show an increased appreciation of beauty in nature and art.

Previously, I had forgotten the childish joy of simply being alive. Tripping makes you feel the way an infant must feel, in the absence of discomfort, simply being: energetic, open, interested. Tripping lent to my life the grace of fairy tales, where everything is right and appropriate and satisfying. Psychedelic drugs engender storybook experiences: one is tremendously cozy, delighted, enchanted, lucky.

Psychedelic drugs had an amazing potential, not only as aids to psychotherapy but in such areas as prisoner rehabilitation, personal growth and individual freedom, interpersonal community structures, improved human relations, creativity, art and entertainment, education, religion and philosophy, politics and sociology, experimental behavioral science, to mention just a few of the practical applications we had pursued.

Psychedelic drugs released new forces into the consciousness of millions of people. These forces might be seen as good, evil, or morally ambiguous; they might be regarded as coming from within, as an upsurge from the unconscious mind, or from beyond, as a revelation from other planes of existence; or some way to reconcile these interpretations might be sought.

Psychiatrists should listen to what their patients say about drug experiences; patients often know more about the workings of the unconscious mind from direct experience than doctors do from their intellects. Teachers should try to learn from students who know more about the subject than they do. In these ways, we will come to have better information than we now get from experts who do not know what they are talking about.

Reports created a witch-hunting response from parents, teachers, ministers, police authorities and legislators. Unfortunately, many mental-health professionals participated to some extent in this irrational approach; although the reports of two decades of scientific experimentation with LSD were available in the psychiatric and psychological literature, they allowed their image of this drug to be formented by newspaper headlines.

Since the psychedelic experience includes so many elements that are not part of nondrug experience, the guide never will be able to understand the subject or communicate with him adequately unless the guide himself has first-hand knowledge of the drug state and its phenomena. The point has become controversial but we see no sound reason why it should be.

Subjects repeatedly reported that they experienced consciousness of the ocean. On other occasions, they have identified with what they felt to be the consciousness of fire. Many LSD subjects also stated that they experienced consciousness of a particular material or even the microworld of the atoms. (You can experience and/or identify with the consciousness of anything.)

The acid took me directly to my lucid, "higher self." It was as though I'd arrived at my true nature: sincere, clean of purpose, and more useful and wonderful than I'd ever felt in my life. I can't fathom what it was that made me feel so "perfect" and "enlightened" or what specific obstacle the chemical had overcome to enable me to feel so wholesomely fabulous. I felt a sweeping reassurance that everything was all right after all.

The action of a psychedelic often focuses on those areas in the unconscious that most demand resolution. The willingness to surrender to the experience and allow such resolution to proceed often results in the most valuable kind of learning about one's

repressed feelings, hidden values, compulsions and aspirations, and inappropriate behavior.

The argument that the person who has taken psychedelic drugs thereby disqualifies himself as a person able to objectively view and evaluate the experience must strike most seasoned researchers as simply ludicrous. It is also unanswerable since all who might reply to it on the basis of real knowledge are declared in advance unfit to deal with the question.

The CIA and military investigators were given free reign to conduct their covert experimentation. Apparently, in the eyes of the FDA, those seeking to develop hallucinogens as weapons were somehow more “sensitive to their scientific integrity and moral and ethical responsibilities” than independent researchers dedicated to exploring the therapeutic potential of LSD.

The discovery of brain-change drugs has been compared to the discovery of the microscope. New forms swim into perception. It’s a truism that you cannot impose the ethics and language of the past upon the subject matter revealed by a new extension of the senses. Galileo was arrested for describing what he saw in his telescope. The inquisition would not bother to look through the lens.

The effect of ecstasy is to create motivation, the longing to continue the ecstasy and fulfill it. Critics of the drug cults complain that they retreat from life’s realities, become passive and inert. Actually, it is not so much this aspect of the psychedelic scene but its precise opposite to which they object. It is not the reading of Thoreau; it is the taking him seriously to which society objects.

The everyday clinical practice of LSD psychotherapy brings repeated evidence of the powerful healing potential of the death-rebirth process. The discovery of this potent therapeutic mechanism, as yet unrecognized and unacknowledged by Western science, represents one of the most surprising findings of my LSD research. (That was Stanislav Grof.)

The experience from LSD therapy and the new experiential psychotherapies clearly indicates that exposure to another person’s deep emotional material tends to shatter psychological defenses and to activate corresponding areas in the unconscious of the persons assisting and witnessing the process, unless they have confronted and worked through these levels in themselves.

The experience must come from the drug itself and the training must be specialized. No present medical or psychological degree qualifies for the job. (A medical or psychological degree doesn’t qualify someone to be an airplane pilot and nothing qualifies someone to be an LSD guide if they don’t have direct, personal tripping experience with LSD.)

The findings from psychedelic explorations throw entirely new light on the material from history, comparative religion and anthropology concerning the ancient mysteries of death and rebirth, rites of passage of various cultures, shamanic procedures of all times, aboriginal healing ceremonies, spiritual practices of various religious and mystical traditions and other phenomena of great cultural significance.

The global popularity of chemical mind-changers is due to their producing ecstasy, perception change, fresh sensation. Ecstasy means to break out of the verbal prisons, suspend your imprints, see things anew, perceive directly. With freshened perception goes the feeling of liberation, insight, the exultant sense of having escaped the lifeless net of symbols.

The reduction of ideational barriers by LSD permits certain kinds of creative activity. A direct connection exists between the ability to experience prelogical, primitive-archaic thinking and artistic creativity. (This writer, Sidney Cohen, was wrong to use the term “primitive-archaic thinking.” The thinking of the ego is what’s primitive and archaic, not what’s beyond the ego.)

The work of many artists—painters, musicians, writers and poets—who participated in LSD experimentation in various countries of the world has been deeply influenced by their psychedelic experiences. Most of them found access to deep sources of inspiration in their unconscious mind, experienced a striking enhancement and unleashing of fantasy and reached extraordinary vitality, originality and freedom of artistic expression.

There had been previous explorations. There was a history, a tradition. There were maps and guidebooks. Though trained in the Western methods of scientific research, Leary (and the rest of us) felt affirmed in our spiritual approach to psychedelic experiences by the discovery of these ancient writings. Our initial work on this text was later developed and published as *The Psychedelic Experience*. (That was Ralph Metzner.)

Those who argue that LSD-induced spiritual experiences cannot be valid because they are too easily available and their occurrence and timing depend on the individual’s decision, misunderstand the nature of the psychedelic state. The psychedelic experience is neither easy nor a partible way to God. Many subjects do not have spiritual elements in their sessions despite many exposures to the drug.

To be able to face all of the challenges of psychedelic therapy, the therapist has to have special training that involves personal experiences with the drug. Because of the extraordinary nature of the LSD states and the limitations of our language in describing them, it is impossible for the future LSD therapist to acquire deeper understanding of the process without first-hand exposure.

Transpersonal experiences, especially in psychedelic experiences, do not always occur in a pure form. Embryonal experiences can occur simultaneously with phylogenetic memories and with the experience of cosmic unity. These associations are rather constant and they reflect deep intrinsic interrelations between various types of psychedelic phenomena as well as the multileveled nature of the LSD experience.

Transpersonal psychology has emerged as that branch of psychology specifically concerned with the study of human consciousness. It attempts to expand the field of psychological inquiry to include such human experiences as those induced by psychedelics, as well as similar states attained through the practice of meditation or other disciplines.

We find drug subjects with little or no scientific training describing evolutionary processes in some detail, spelling out the scenery of microcosm and macrocosm in terms roughly equivalent to those used by the modern physicist, empathizing with primal states

of matter and energy and them recounting this experience in terms more reminiscent of Heisenberg than of a hallucinatory state.

We forgot that for thousands of years the psychedelic vision has been the rite of passage of the teen-ager—the Dakota Indian boy who sits on the mountaintop fasting and sleepless, waiting for the revelation. The threshold of adult game life is the ancient and natural time for the rebirth experience, the flip-out trip from which you come back as a man.

We use all sorts of drugs to ease our minds but none to reveal our minds. We seem to want change, but not understanding. Most of us have never heard of psychedelic drugs, and those who have would never think of using one themselves. Although man has used drugs in religious rites to discover his relationship with God since the dawn of history, the Judeo-Christian mind cannot accept such practices.

We were convinced that drug effects were almost entirely determined by what people around the tripper did. If the environment radiated safety, beauty, wisdom, then even neurotic subjects would have experiences that were safe, aesthetic and revelatory. The theory held that all “bad trips” could be converted to “good trips” if the environment was intelligently managed to provide support. (That was Timothy Leary.)

We were dealing with a powerful aphrodisiac, probably the most powerful sexual releaser known to man. The effect was sensory—contact was intensified thousand-fold but also deeper. The union was not just your body and her body but all of your racial and evolutionary entities with all of hers. It was mythic mating. Neurological union. Cellular sex. Archetypes merging. It was the direct reliving of thousands of matings.

What is needed is the clear voice of people who have no stake in disguising the truth. The young must be taught to distinguish between psychedelics, which hold out the promise of religious experience and of self-transcendence, and destructive drugs like cocaine, amphetamines, heroin, crack. They must be taught to respect the psychedelics and to be ready spiritually and psychologically before they attempt to take them.

When someone asks me to describe an experience of LSD, I try to explain: “Well, say one has a pie of many pieces and each is of a different flavor. Someone asks you what kind of pie it is. Because of the nature of speech, you can only speak of one flavor at a time. To give a list of the flavors doesn’t capture the essence of the pie, which can be said only if you could say all the different pieces at once.”

When the backlash against psychedelics began, the therapeutic community fell all over itself in its eagerness to denounce the LSD work as bad science and the researchers who had been involved in it as charlatans. A curious situation arose whereby those who knew the most about psychedelics were relegated to the sidelines of the debate, while those who knew the least were elevated to the status of “expert.”

While looking at a candle flame, tiny fragments of light began to sputter off the top like a fountain of fireworks, filling the room with sparkles of resplendent light. It was the first time on psychedelics that I cried for joy. Beholding such beauty, I felt I was being welcomed to an ineffable mystery, as I’d finally come into contact with a spiritual dimension that gave hope to humanity.

While samples of psychedelic drugs of doubtful quality are available in the streets and on college campuses, it is nearly impossible for a serious researcher to get a license for scientific investigation of their effects. As a result of this, professionals are in a very paradoxical situation: they are expected to give expert help in an area in which they are not allowed to conduct research and generate new scientific information.

Will you merely enjoy them as you would enjoy an evening at the puppet show and then go back to business as usual, back to behaving like the silly delinquents you imagine yourselves to be? (That was Aldous Huxley indicating that once you have been enlightened by psychedelics, you don't just go back to business as usual with the same outlook, as if nothing happened.)

Within our own consciousness, there is a memory, waiting to be recalled, of every movement, feeling and desire in our lives. This implies that everything survives in a way more complete than just intellectually. The psychedelic experience heightens this recall, and if handled properly, could pass through beneficial channels leading to psychotherapy and rehabilitation.

You have to take it with your patient or at least have taken it yourself in order to empathize with and follow him as he goes from one level to another. If the therapist has never taken it, he's sitting there with his sticky molasses Freudian psychiatric chessboard attempting to explain experiences that are far beyond the narrow limits of that particular system.

One of the first effects noted by many persons after ingesting a psychedelic drug is a change in spatial perception. Distances suddenly seem to be different. A person sitting across the room may suddenly seem to be sitting only a few feet away. The ceiling may seem to bulge at the corners of the room and the walls may undulate as though they were breathing. It may actually seem possible to step inside a picture of a woodland scene on the wall and walk among the trees.

Our attitudes towards psychedelic drugs involve response to certain kinds of experience as well as certain substances. We have a mysticism problem as well as a drug problem, and its historical causes are older and more complicated than the causes of the drug controversy. Mystical, messianic, and shamanistic religion always comes into conflict with established authority after social evolution has reached the stage of hierarchal state systems.

Particularly valuable and promising were the early efforts to use LSD psychotherapy with terminal cancer patients. These studies showed that LSD was able to relieve severe pain, often even in those patients who had not responded to medication with narcotics. In a large percentage of these patients, it was also possible to alleviate or even eliminate the fear of death, increase the quality of their lives during the remaining days, and positively transform the experience of dying.

That first experience with psilocybin had an immeasurable effect on my life. It was radically and totally different, yet during the course of the experience I felt closer to my true self than I had ever been and more aware of my innermost feelings and thoughts. I had also been fully and intensely aware of people and things around me and did not lose

the reality perceptions that govern our ordinary world. Rather, ordinary perception was enriched and enlivened beyond comparison.

The guide must be a versatile individual. His functions may include that of nursemaid and baby-sitter, priest and trouble-shooter, soul mate and sympathetic ear, scullery maid and mother and any other role the situation may demand. The competent guide never forgets that it is the subject's session and not his. He must be adaptable to any of the eventualities of an acid session; and he must leave his own emotional involvements behind.

The richness of the experiential content is augmented by the fact that the process involves an endless variety of illustrative material from biology, zoology, anthropology, history, mythology and religion. Psychedelic sessions focusing on the death-rebirth process not only have great therapeutic potential, but are a source of invaluable scientific, sociopolitical, philosophical and spiritual insights. (That material is seen with the eyes closed.)

The thing that most aroused my interest was the tone and contents of what my classmates who had taken the drug were saying. They talked to each other in stunned, excited voices about love, sharing, identity, unity, death, ecstasy—topics not generally discussed by psychology students except with cynical flippancy or heavy academic seriousness—but certainly never from experienced confrontation, as was happening now. (That was Ralph Metzner.)

When subjects were given a psychedelic drug without knowing what to expect or how to respond, being left alone in a dark room or threatened by unfamiliar researchers demanding cooperation in psychological testing, it is easy to understand why so many experiences became psychotic. If nonpsychotic experiences are desired, subjects must be prepared, feel secure in a friendly environment, and above be willing and able to trust in a reality greater than themselves.

Who has the right to control your mind? To explore it? To use it? With the invention of consciousness techniques, a new kind of freedom faces a new kind of control. People want to explore and develop their minds, and psychedelics are an efficient way to do so. This desire is part of human nature, but law and social ignorance block the way. I propose that we recognize a general human right: the right to explore, control, and develop one's mind.

A few adventurous and courageous intellectuals have made the psychedelic voyage.

A good experience with the drugs heightens and intensifies all experience.

A heavy psychedelic experience is upheaval time for anyone.

A psychedelic drug may open a brave new world.

A psychedelic experience flips you out of your mind.

A psychedelic system of education would result in a true utopia.

Acid awakened something in me like a waiting genius that I knew was there.

Acid enables you to take that leap ahead and come back ten years richer.

Acid taught us the universe inside our mind.

Acid wired in an understanding of the other side.

As aids to learning about being, psychedelics are of great potential value.

As unpredictable as the content of the LSD reaction is its intensity.

Because of that mushroom experience, I never forget what's really important.  
Before psychedelics, she had no sense of fulfillment.  
Before taking LSD, I had all but lost interest in sex.  
By driving LSD use underground, we multiply its dangers while minimizing its benefits.  
Chronic LSD users tend to be above average in intelligence.  
Composers given the drug discovered that they had greater insight into music.  
Drug-induced mysticism is an expression of grace in modern form.  
Drug-induced religious and mystical experience is unusually intense.  
Drug-taking, it is significant, plays an important part in almost every primitive religion.  
Drugs are the first and last frontier of human freedom.  
Drugs are the religion of the 21<sup>st</sup> century.  
Drugs can be said to promote the creation of art.  
Drugs change the quality of consciousness profoundly.  
Drugs dramatically alter the manner in which reality is experienced.  
Drugs have always been associated with the mythical, intuitive dimension.  
Drugs open up glorious and pleasurable chambers of the mind.  
Drugs released people from the grip of the game-world.  
Drugs stimulate quiet, serene, humorous, sensual, reflective responses.  
Each drug experience is a unique journey of exploration into the mind.  
Einstein's  $E=MC^2$  is a very powerful, psychedelic thing.  
Emerson took drugs with David Thoreau.  
Even a single psychedelic experience can have profound and lasting consequences.  
Every LSD experience is unique.  
Experiences under LSD can be overwhelmingly rich and emotionally kaleidoscopic.  
God produced LSD.  
Hallucinogens provide a key to the creative process.  
His art was inspired by the visions he saw on LSD.  
Hollingshead called LSD his daily consciousness vitamin.  
I experienced the euphoric effects of LSD, a celestial transformation of reality.  
I had my acid glasses on.  
I have changed my attitudes, ideas and values quite radically since my first dose of LSD.  
In a psychedelic experience, a few seconds can yield a whole new orientation.  
In LSD, we had a new chemical tool for human expression and development.  
In terms of human evolution, people not on psychedelics are not fully human.  
In the psychedelic drug-state, mythologies abound. (eyes closed)  
In the use of LSD, there's great potential if it's used properly and channeled.  
Indians believe peyote to be of divine origin.  
Indians called the magic mushroom God's flesh.  
Indians use peyote as a means of communion with the divine world.  
Insights are retained after the drug has worn off.  
It is clear that the promise of LSD may be as infinite as the experience itself.  
It is increasingly clear that our society cannot be both drug-free and free.  
LSD-assisted analysis could deepen, intensify and accelerate the therapeutic process.  
LSD can be used to harness creativity and put it to use in problem-solving.  
LSD can create affection and end alienation.  
LSD can deepen and intensify the therapeutic process.

LSD can “facilitate focusing on anything”.

LSD can produce enormous changes in our sensory and emotional systems.

LSD can provide very therapeutic experiences.

LSD connected us to the Great Spirit.

LSD could greatly facilitate the processes of psychotherapy.

LSD could reprogram nervous systems to accelerate consciousness and intelligence.

LSD experiences were often deeply spiritual.

LSD gave a sense of bliss and oneness with life.

LSD gave access to aesthetic, poetic, transcendental or mystical awareness.

LSD gives people appreciation of nature.

LSD grants an 8-12 hour period of both clarity and “transcendence.”

LSD has revolutionized my life.

LSD helps you find divinity and helps you discover yourself, discover God and meaning.

LSD in the right hands intensifies, deepens and shortens psychotherapy.

LSD “inhibits the inhibitors” in the psyche.

LSD is a tool of extraordinary power.

LSD is perfectly in tune with the wisdom of Buddha or the great philosophies of the past.

LSD is the electron microscope of psychology.

LSD is the most precious substance the world has ever known, a million dollars an ounce.

LSD is the source for the energy that is to transform human consciousness.

LSD is the spiritual equivalent of the hydrogen bomb.

LSD is uniquely flashy.

LSD is to treat illness rather than produce it.

LSD is Western yoga.

LSD magnified the environment.

LSD might have undreamed of therapeutic potential.

LSD offers vast possibilities for accelerated learning and scientific-scholarly research.

LSD opened exciting new perspectives and interesting possibilities.

LSD opened mental and emotional horizons for conscious inspection.

LSD opens some window in the mind.

LSD opened up paths of thinking that I never knew existed.

LSD permits the mind to organize its sensory impressions in new patterns.

LSD produces rapid, even sudden cures for emotional disorders.

LSD releases stored hidden programs

LSD, say these latter-day mystics, is the most powerful sacrament of them all.

LSD seemed to herald an alternative, a new way of life. A new sense of oneself appears.

LSD short-circuits the mental stranglehold that society imposes on its members.

LSD should be administered not with authority but in the spirit of brotherhood.

LSD subjects can relive elements of their biological birth in all its complexity.

LSD suspends conditioned reflexes.

LSD swirls the voyager into unknown regions.

LSD takes you out of the normal space-time ego.

LSD tends to intensify the actual psychic state.

LSD trips led to an astonishing intensification of her inner life.

LSD unplugs the ego, the game machinery and the mind, that cluster of game-concepts.

LSD users have entered the unknown land of psyche.

LSD was a catalyst in the evolution from beat to hippie.  
LSD was a powerful agent in overcoming resistances in psychotherapy.  
LSD will intensify, deepen and accelerate the therapeutic process.  
LSD would awaken appetite for spiritual meaning.  
Making love under LSD is really where it's at.  
Man is blind to the world inside himself. Acid is to help us see.  
Many insights carry over after the drug effects have worn off.  
Many of us are profoundly grateful for the vistas opened up by the drug experience.  
Many people take LSD in an attempt to find a solution to their emotional problems.  
Most people searched for the deeper meaning of life while under the drug.  
Music is an essential part of psychedelic psychotherapy.  
My LSD episodes have opened my mind and enabled me to look upon life with new eyes.  
My old foundation had been eaten away by acid.  
No words can adequately communicate the intensity of an LSD experience.  
Nothing is more deeply felt than an intense LSD experience. (Nothing else is even close.)  
Now I know what Leary means by the "energy" liberated under LSD.  
One of the great purposes of an LSD session is sexual union.  
One subject of Janiger claimed that a single acid trip was equal to four years in art school.  
Profound emotional bonds can develop as a result of an LSD session.  
Psilocybin brings out the truth of all around you.  
Psychedelic agents could facilitate creative problem-solving.  
Psychedelic art is expressive of an inner rhythm like that of music.  
Psychedelic chemicals are the microscopes of internal biology.  
Psychedelic chemicals have religious properties.  
Psychedelic drug therapy was killed by the law.  
Psychedelic drug use can change the direction of people's lives.  
Psychedelic drugs allow transcendence of inhibitory societal conditioning.  
Psychedelic drugs are capable of producing the whole range of religious experiences.  
Psychedelic drugs bring you into levels of reality which your mind can't structure.  
Psychedelic drugs can deepen the grasp of philosophic systems.  
Psychedelic drugs can produce a sense of the holy.  
Psychedelic drugs changed my feelings about being alive.  
Psychedelic drugs enhance mysticism.  
Psychedelic drugs enlarge the realm of the conscious.  
Psychedelic drugs greatly affected the '60's as a whole.  
Psychedelic drugs have a long history of giving rise to cults and belief-systems.  
Psychedelic drugs not only enhance sexuality but transforms it.  
Psychedelic drugs provide creative experience.  
Psychedelic drugs released new forces into the consciousness of millions of people.  
Psychedelic drugs slow and magnify the sex act.  
Psychedelic experience had given them greater depth as people and as creators.  
Psychedelic experience is by nature private, sensual, spiritual, internal, introspective.  
Psychedelic experiences can play an important role in the creative development of artists.  
Psychedelic experiences create an opportunity to grow and to learn.  
Psychedelic feelings are profound.  
Psychedelics act as keys or tools to give a person access to his dormant potentialities.

Psychedelics can be extraordinarily intense.  
Psychedelics can “trigger” a new sense of identity.  
Psychedelics do take us fast and far beyond our normal conceptual framework.  
Reality is a curtain for people who haven’t got the courage for acid.  
Research in the psychology of religion can utilize such drugs.  
Return to nature is an important aspect of the psychedelic experience.  
Sensations are tremendously heightened by LSD.  
Sex under LSD becomes miraculously enhanced and intensified.  
Sexual experiences and behavior can be deeply influenced by the LSD experience.  
Spiritual lives have been deepened by peyote.  
Stolaroff said that LSD was the greatest discovery that man had ever made.  
Take LSD and wipe the slate clean.  
Taking of the drug is in fact essential to a true understanding of the experience.  
The aim of LSD is to develop yourself spiritually and to open up greater sensitivity.  
The Aztec priests used the plants to commune with their gods and to induce visions.  
The consciousness-expanding drugs enable one to sense, think and feel MORE.  
The discovery of LSD might rank with the Copernican revolution.  
The drug appears to bring out latent potentialities.  
The drug became popular among artists as a source of inspiration.  
The drug can be seen as a means of passage to the inmost self.  
The drug can help to uncover one’s “essential self”.  
The drug experience could enhance creative potential.  
The drug induced experience has been regarded as intrinsically divine.  
The drug released such a flood of new thoughts and perceptions.  
The drug vision can be astonishing.  
The drugs appear to give an enormous impetus to the creative intuition.  
The drugs “free” the mind for creative activity that would otherwise be beyond reach.  
The drugs induce valuable states of self-transcendence and mystical unity.  
The drugs make an end run around Christ and go straight to the Holy Spirit.  
The drugs produce valuable states of self-transcendence and mystical unity.  
The effects of LSD are unique.  
The general understanding of the effects of LSD is poor, even among experienced users.  
The government remains steadfast in its curtailment of meaningful psychedelic research.  
The Greeks frequently referred to mushrooms as the “food of the Gods”.  
The Indians called the magic mushroom God’s flesh.  
The insight of LSD leads you to concern yourself more with internal or spiritual values.  
The intellect in the drug state remains unimpaired.  
The intense reality experienced by the person under LSD is often overwhelming.  
The intensity and magnitude of the LSD experiences are so great.  
The intensity of psychedelic states deserves notice.  
The LSD ecstasy is the joyful discovery that ego is only a fraction of my identity.  
The LSD experience heightened intellectual appreciation and curiosity.  
The LSD experience is a deeply spiritual event, a religious pilgrimage.  
The LSD experience is a manifestation of the psychic unconscious.  
The LSD experience is a revelation of something outside of time and the social order.  
The LSD experience is not conceptual manipulation.

The LSD experience puts you in touch with the wisdom of your body.  
The LSD experiences do not fit any existing theoretical system.  
The LSD session is an overwhelming awakening of experience.  
The LSD trip is the classic visionary-mystic voyage.  
The mystical effects of LSD transcending ego barriers may lead to creativity.  
The mythic folk heroes of our times will be the psychedelic drug outlaws.  
The nature of LSD phenomena is holographic, multileveled and multidimensional.  
The potential of LSD seems to be quite extraordinary and unique.  
The psychedelic experience can release learning blocks.  
The psychedelic experience is an intimate, personal and sacred one.  
The psychedelic experience is one of looking deep within yourself.  
The psychedelic experience is so powerful that it far outstrips game ambitions.  
The psychedelic experience signified the reality and the beauty of the flower of the spirit.  
The psychedelic guide is a liberator who frees men from their life-long internal bondage.  
The psychedelic liberation is so powerful that it far outstrips earthly game ambitions.  
The psychedelic voyage changed the traveler.  
The psychedelic voyage, like many adventures, changed the traveler.  
The psychedelics triggered the switch that allowed me a glimpse—an instant of eternity.  
The subject often conceives of his psychedelic experience as a kind of journey.  
The taking of a drug should be a carefully thought-out and purposeful religious act.  
The therapeutic promise of psychedelic drugs is still unfilled.  
The transcendent process lies at the core of the therapeutic use of the psychedelics.  
The use of LSD may have signified and started a revolution.  
The use of psychedelics was a search for meaning, not an escape from life.  
Their general effect is to sharpen the senses to a supernormal degree of awareness.  
There are genuine and valid levels of perception unavailable to us without drugs.  
There is a hidden truth or statement in each acid session.  
There is a need for a proper study of original thinking and artistic creativity under LSD.  
These drugs cause intense self-reflection.  
These drugs have present value and an enormously greater potential value.  
These drugs hold a potential of evolution and education.  
These drugs increase society's range of human experience and human knowledge.  
These drugs offer a means for enhancing spiritual sensitivity.  
These drugs tremendously intensified bodily sensations.  
These new mind changers will tend in the long run to deepen the spiritual life.  
These substances dramatically alter consciousness and expand awareness.  
They activate our capacity for the miraculous.  
They contact a potential greater than those afforded by ordinary means.  
They forbid a premature closing of our accounts with reality.  
They were shocked by the power and complexity of LSD.  
Things I had read and passed over before now took on a new and psychedelic dimension.  
This can jar people loose, this can break people through, this can do all kinds of things.  
This chemical could ultimately help man in his search for the ultimate truths.  
Thoughts come with amazing rapidity and clarity when one is under LSD.  
Under LSD, childhood memories emerge which are relived with intense emotion.  
Under LSD. I relived the strongest, most intense emotional experiences conceivable.

Under LSD, music seems to have an immediate and powerful impact on one's emotions.

Under LSD, the universe is perceived in its entirety as eternal, natural and perfect.

Under LSD, the world becomes a world of miracle and beauty and sublime mystery.

Under the influence of LSD, one is not insane but is in a special state of consciousness.

Unlike psychotherapy, psychedelics work.

Unrecognized sources of wisdom did seem to be set free by the drug.

Very few people in the U. S. know how to use marijuana.

Visionary foods were used by witches from 1450-1750.

Wasson theorized them (mushrooms) to be at the origin of religion.

Wasson told of giving the mushroom to a mute who thereafter was able to speak.

We could see with the miracle of LSD vision.

When sex and LSD converge, the experience is said to be indescribably ecstatic.

With LSD, every moment is eternity.

With LSD, every moment is eternity and there is no rush or hurry.

You can't get out of the mind by using the mind. A catalyst like LSD is needed.

You're never the same once you've had LSD. It makes life take on richer meanings.

a psychedelic experience a drug-induced loss of self, a journey to the inner world, the endless possibilities of the experience

a wave of psychedelic painters whose work reflected dimensions accessible only to the turned-on eye

acid a boon to psychotherapy, an enlarger of creativity, a religious sacrament and a liberation of the human spirit

an all-too-natural wild and satisfying, defiantly brave psychedelic religious pioneer existence, backed by smiling Buddhas and holy Christian martyrs all giving me the nod and the go-ahead

an inner dedication, an unruffled optimism, a deep belief in the religious experience and the power of psychedelic drugs to produce it

an instance in which vision was so heightened under LSD that a subject was able to read a newspaper at a distance of 30 feet

burst through the shell of language and convention into the country of the real under impetus of the psychedelics

centuries of safe ritual and spiritual use of psychedelics by generations of shamans, individual healers and entire aboriginal cultures

courage not to be afraid in facing those unknown realms of experience opened up by psychedelic drugs

drugs—part of the search for the meaning of life, as tools to reach new levels of awareness, for revelation

drugs useful for exploring perception and different possibilities and modes of consciousness

evidence that ergot, from which LSD is derived was used in the annual Eleusinian Mysteries (That was in ancient Greece.)

expanding consciousness through the use of sacramental substances in accord with spiritual growth and well-being

full appreciation of the therapeutic potential of the mystical and religious dimension of the LSD experience

Ginsberg the cosmic politician, the cosmic crusader, the social worker politician explaining the sex-drug-freedom, ecstasy movement (Timothy Leary said that.)

how to explain in scientific terms the mechanism that allows psychedelics to change behavior

influencing the mind-body-essence of man, as a magic, spiritual drug, a new world age which begins to act evolutionarily

insights into aspects of people's lives on psychedelic drugs that you could never have known and they turned out to be true

Leary never stinting to dare all in pursuit of his idealistic dream of universal psychedelic enlightenment

LSD a kind of telescope to scan the deep-space regions of the spirit and discover a greater understanding of his religious instinct

LSD a "psychic broom" to sweep out the cobwebs and bring alive those senses so little used that they are all but atrophied

LSD a very powerful behavior-changing agent with immense potential for therapy if used properly

LSD, its eerie power to release ancient, wise, at times even holy sources of energy, inside the human brain

LSD one of the most important scientific discoveries of our time, the significance of which has yet to dawn on modern man

LSD religious experience—a Christian will report it in terms of the Christian vocabulary and the Buddhists will do likewise.

LSD startlingly effective in releasing blocked emotions, recovering repressed childhood memories, revealing defense mechanisms and developing emotional insights

new chemical instruments for accelerated consciousness, enhancing memory and speeding up learning

psychedelic art—trying to express something in a non-conceptual highly figurative and often emotive way, through symbols which may themselves be magical, the power to turn us on

psychedelic drugs especially valuable in the area of comparative religion where the researcher might find a key to the understanding of the genesis of religious experiences

psychedelic drugs potentially useful for a wide variety of therapeutic, religious, and creative purposes

psychedelic drugs the great liberating force of our time, the destined sacrament of the Aquarian Age

psychedelic experience not a matter of intellectual conviction or belief but of direct vision

psychedelic rebels promoting LSD as the basis for a new kind of society and a new kind of humanity

psychedelics a powerful tool to cut through conditioning, to bring a person to direct understanding of their own true nature, and the nature of the universe

psychedelics, that they had the potential to facilitate for the individual the experience of major insights and problem solutions of an intellectual-emotional nature

psychedelics—the potential to facilitate for the individual the experience of major insights and problem solutions of an intellectual-emotional nature

psychotherapeutic value in the LSD experience as a new beginning—an existential encounter of decisive proportions to be followed by a realignment of the perceptual set

telescope, microscope—aids to perception of external states, LSD—aid to perception of an internal state of the nervous system

that at least for some cancer patients, LSD psychotherapy could become a factor contributing to healing and not only a preparation for death

that drugs had been used in esoteric religious rituals from the days of antiquity right up to the present, as a stimulus to religious experience

that hallucinogens produced radical changes in consciousness that could have a profound and beneficial effect

that psilocybin had the potential to facilitate major insight of an intellectual-emotional nature

that psychedelic insight can supercede both science and religion as we presently understand them

that view of life or mode of living and knowing, which lies at the heart of the psychedelic experience

the administration of LSD to terminal cancer cases, make dying a more spiritual, less strictly physiological process

the ancient traditions of religious psychedelic use—always one of the places where spirituality and psychotherapy have converged

the characteristic property of hallucinogens, to suspend the boundaries between the experiencing self and the outer world in an ecstatic, emotional experience

the concentration on the present moment that psychedelic drugs produce by crowding so much into immediate awareness

the delicate nuances of sensitized perceiving and feeling under psychedelic drugs, the sensitized nuances of being and perceiving

the drug, its revelation of interior mysteries, its glimpses of supernatural beauty and sublimity

the enormous potential importance of psychedelic research for many scholarly and scientific disciplines

the enormous potential of psychedelics, both as therapeutic tools and as substances of extraordinary heuristic value)

the feeling of profundity and truth that insights acquire under the influence of psychedelic drugs

the feeling of universal fellowship and empathic communion encountered in the peyote rites (of American Indians)

the heuristic value of LSD as a tool for the exploration of the human unconscious (Heuristic means a person learning, finding out or discovering something themselves, not just being told about it. With LSD, this is especially true. The person has to have the experience or they are just blowing meaningless smoke.)

the intense vividness, composition and significance of things seen in the psychedelic condition

the irrationality that pervades much psychiatric thinking about drugs and altered states of consciousness

the kaleidoscopic whirling of sensations, thoughts and emotions, to which the LSD subject is hyper-attuned

the landscapes of the mescaline experience rich with precious stones (eyes closed) All paradises bounds in gems

the law against LSD a violation of a people's god-given right to experience their own divinity

the message of the mushrooms which is the wordless, mindless rapture of the moment (The magic mushrooms are psychedelic.)

the parallels between LSD sessions and esoteric procedures focusing on the death experience

the possibilities that psychedelic experiences can offer in terms of self-exploration, finding the roots of one's emotional symptoms and solving life's problems

the potential of psychedelic therapy in the treatment of various psychiatric problems and in the training of mental health professionals

the potentials of the drug experience for revealing new levels of consciousness and bringing about changes in personality and behavior faster and more effectively than any other method known to us

the psychedelic drug "world" of myth and ritual which is also a world of legendary and fairy tale themes and figures of archetypes and of other timeless symbols and essences (eyes closed)

the psychological implications of the psychedelic experience, the accelerated personality change, the rapid learning, the sudden life changes so regularly reported by psychedelic researchers

the psychedelic movement, or psychedelic revolution, or perhaps better, the psychedelic evolution

the rarely satisfactory imposition of standard therapeutic procedures upon the psychedelic experience

the retrospective impressiveness of the drug experience (If one has an impressive experience, they don't forget about it. If they do forget, then it wasn't that much of an impressive experience for them.)

the sacred mushroom that gives visions and transports the eater to "the world where everything is known"

the subconscious minds of people which LSD is able to penetrate and to bring to life as experienced reality

the tendency of LSD to selectively activate unconscious material that has the strongest emotional charge

the uncanny ability of LSD to open new creative avenues which stimulated mental processes rather than dulling them

the undoubted historical fact of the widespread use of visionary plants in religious contexts

the universality of perception in the psychedelic experience, the universal central perception

the value of the drug experience for the purpose of both therapy and personal growth and fulfillment

the value that psychedelic experiences could have for the personal development of "normal" individuals

those delicious raptures of beauty and sublime revealing of truth which break upon the mind under the influence of the drug

to allow themselves to experience whatever is emerging in the LSD sessions in order to find the roots of their emotional problems

to dedicate oneself wholly to the true inner universe, the study of one's own nervous system, after one has turned on with LSD

to learn how to use psychedelic drugs to create a heaven on earth, to use drugs intelligently

to use marijuana and LSD to get beyond the TV studio, to enhance creativity, as catalysts to deepen wisdom and meaning

use drugs to intensify our ecstatic, sensual, emotional, intellectual and spiritual perspectives

a beautiful autumn day when the leaves are at their psychedelic best

a comprehensive theory of LSD therapy based on a new model of the unconscious

a deeper level of reality perceived by psychedelics

a drug that will magnify sensation

a glance behind the veil through the holy holes poked by LSD  
a higher degree of self-fulfillment in the psychedelic drug experience  
a much wider area of potential application of the LSD reaction in the therapeutic field  
a mushroom-inspired Hellenic Age (ancient Greece)  
a potentially valuable drug  
a psychedelic religious revelation  
accelerated and expanded consciousness opened up by psychedelic drugs  
acid sexually intensifying and luxurious  
acid vision  
acid's electric visions  
acid's soul-connected properties  
acquiring real knowledge of the process of life while in the drug-state  
analogy of the psychedelic trip and the space journey  
ancient painting of an obviously psychedelic religious feeling  
beneficial magical-mystical effects of LSD  
biochemical keys which unlock experiences shatteringly new to most Westerners  
communes—to apply psychedelic experience to new forms of social living  
“descent” to a “deeper” drug state level  
drug-induced, brain-change experiences  
drugs—catalysts to deepen wisdom and enhance creativity  
drugs for reprogramming the brain  
drugs that have triggered a firsthand awareness of the religious consciousness  
drugs useful as spiritual preparation for reading holy writings or entering sacred places  
effects—a mixture of drug plus psychological factors  
energizing, sense-heightening drugs  
freedom to explore oneself and the cosmos, freedom to use LSD  
full, unselected experiencing of whatever surfaces during the drug sessions  
gamble out of spiritual faith, the psychedelic key to revelation  
getting new meaning in life, LSD the greatest thing that ever happened to me  
hallucinogenic creativity  
hallucinogenic insight  
insight produced by chemicals the source of higher wisdom and creativity  
intelligent-hedonic use of drugs  
introduced to the realities of religious existence through drugs  
LSD a “learning tool”  
LSD a means of inhabiting a supremely sensual reality  
LSD a method of changing consciousness and brain function  
LSD a new experience, a new beginning  
LSD a new form of energy  
LSD a non-verbal, visionary experience  
LSD a tool of evolution  
LSD a tremendous theological breakthrough  
LSD a way to transform the world  
LSD an intellectual aphrodisiac  
LSD capable of ushering in the Kingdom of Heaven on earth  
LSD enhancing sex

LSD helping them overcome their sense of lifelessness  
LSD in relation to the creative process  
LSD permitting consciousness on several levels at once  
LSD the key to the religious or mystical state, could lead to a truer metaphysics of being  
LSD, the “mind detergent”  
LSD the most potent aphrodisiac yet discovered  
LSD the source of the energy that is to transform human intelligence and consciousness  
LSD, the universal experience  
LSD therapy which considerably deepens and intensifies all psychological processes  
LSD which can activate the awareness of the divinity within  
LSD, which opens up access to vast dimensions of the human mind  
LSD with its plunge into the deep unconscious  
LSD’s potential as a visionary or transcendental drug  
LSD’s powerful rush into the unconscious  
LSD’s problem-solving potential  
LSD’s profound effects on the way the mind handles both emotions and perceptions  
LSD’s revolutionary potential  
music to fill the new spaces in one’s mind that drugs unlocked  
my LSD-enhanced vision  
my pre-LSD days, an hour or an eon ago  
my psychedelically accelerated mind  
new drugs which expand and speed up the mind  
non-addictive, revelation-recreation drugs  
on a new psychedelic plane  
people who used psychedelic mushrooms for personal growth and spiritual discovery  
perceptually gratifying, emotionally exhilarating LSD experiences  
potentialities of the cortex, not the drug. The drug is just an instrument.  
potentially unique drugs  
psychedelic acceleration of creativity  
psychedelic agents as facilitative of creative activity  
psychedelic drugs as learning devices  
psychedelic drugs inspiring talented musicians to create new kinds of work  
psychedelic drugs to speed up mental evolution  
psychedelic drugs with unique effects  
psychedelic experience as a unique phenomenon with special therapeutic value  
psychedelic experience, its tremendous range  
psychedelic exploration  
psychedelic intuition  
psychedelic lovemaking  
psychedelic mysticism  
psychedelic participatory visions of embryos, body organs, cells and atoms (eyes closed)  
psychedelic realms  
psychedelic self-exploration  
psychedelic sensuality and intimacy  
psychedelic vision  
psychedelic visionaries

psychedelic visions of harmony, love, and trust in the sweet, divine energy of creation  
psychedelics allowing all kinds of creative connections to take place  
psychedelics as potential facilitators of development  
psychedelics for personal exploration and psychological growth  
psychedelics, mind-manifesting or mind-revealing substances  
pursuit of the Divinity through the sacrament of LSD  
responsible religious use of chemicals  
rich drug experiences  
roam around eternity via LSD  
sacramental chemical like LSD  
sacramental substances, spiritual growth  
sacred drugs  
sacred mushrooms  
sacred plants  
sacred psychedelic plants  
spiritually oriented psychedelic sessions  
take acid to cleanse his soul  
taking sacred substances to induce a heightened state  
textures with LSD colors superimposed on them  
that an LSD-induced mystical experience might harbor unexplored therapeutic potential  
that dimension of consciousness opened by the psychedelic drugs  
that golf was originally a cover for mushroom hunting (in Scotland)  
that in these chemicals the evolutionary acceleration of man's spiritual nature is at hand  
that LSD was the tool mankind needed to be free  
that religion itself is psychedelic in origin  
that the apple Adam ate was consciousness expanding  
that view of life or mode of living, which lies at the heart of the psychedelic experience  
the ability of LSD to act as an educational implement  
the ability of LSD to deepen, intensify and accelerate the psychotherapeutic process  
the ability of LSD to enhance the mystical self-understanding of a person  
the acid world  
the ancient sacramental meaning of LSD  
the authenticity of psychedelic peak experiences  
the awesome and amazing experience of LSD  
the changes in sensation and awareness that LSD can call forth  
the clinical potential of these drugs  
the complexity of the LSD experience and all the major variables involved  
the creative-fostering potential of psychedelic agents  
the creative potential of the LSD state  
the crucial agency of the drugs in a new religious birth  
the crucial importance of drug-induced "far-reaching insight experiences"  
the crystal-like quality or immediacy of the psychedelic experience  
the cult-creating power of psychedelic drugs  
the cultural and religious influence of psychedelic plants  
the curative, religious and heuristic properties of psychedelic drugs  
the deep and profound experiences released by LSD

the dimensions the psychedelics open up  
the divine plant/god Soma as the inspiration for the Hindu religions  
the divine potion  
the dream of psychedelic utopia  
the drug as a liberator which facilitates accurate perception, self-insight  
the drug experience a means to a fuller existence, to a life more innately human  
the drug movement and its significance which may be crucial to our society  
the drug's ability to give a patient "a new beginning"  
the drug's mind-changing powers  
the drug's real potential  
the ecstatic process initiated by the consciousness-expanding drugs  
the educational potential of psychedelics  
the educational value of psychedelics when used intelligently  
the educational value of the psychedelic experience  
the effects of the drug on a number of mental and emotional levels  
the ego-shattering effects of the drug  
the emotional afterglow of the drug experience  
the emotional power of LSD on the human psyche  
the enchanted life I led under the influence of the drug  
the enormously rich and varied range of experience open to the psychedelic subject  
the expanded vistas that psychedelics make possible to the earnest explorer  
the expansive universe to which drugs such as LSD can open up the mortal brain  
the expansiveness of psychedelic consciousness  
the experiential territories that were made available through the catalyzing action of LSD  
the extended awareness of time in LSD, can get outside the time context  
the extraordinary value of LSD for the education of psychiatrists and psychologists  
the fantastic experiential explosions induced by psychedelics  
the feelings evoked by the change in the subjective sensations due to the drug  
the fluidity of the LSD state  
the full range of effects of these drugs  
the grandeur, splendor, romance and revelation of LSD  
the greater depth of psychedelic experience  
the healing-educational possibilities of psychedelics  
the heightened perception produced by LSD  
the humanizing influence of the psychedelics  
the ineffability of psychedelic experience  
the infinite amount of possibilities available in psychedelic drugs  
the infinite openness of psychedelic consciousness  
the intense emotional impact of the drug  
the intensification of sexual experience and the potentiation of sexual ecstasy by LSD  
the intensity of psychedelic states  
the "internal logic" of the LSD situation  
the knowledge of the self, as revealed by the LSD experience  
the liberating power of psychedelic drugs  
the life-changing therapeutic effects of the psilocybin experience  
the LSD experience significant, useful and enriching

the magic of LSD  
the magic of the mysterious, miraculous pill  
the magical effect of LSD  
the magical, spiritual component that was really what acid was all about  
the magical virtue of the sacrament  
the message of the mushrooms which is the wordless, mindless rapture of the moment  
the mind-changing, mind-manifesting, or mind-revealing drugs  
the most powerful drug yet known to man  
the most valuable chemical discovery of the century  
the multi-faceted realities that the LSD experience opened up  
the multi-level perception of LSD  
the multidimensional and multifaceted content of LSD experiences  
the multileveled nature of the LSD experience  
the mysterious world of chemical hallucinogens  
the nature and flavor of the psychedelic experience  
the nature of LSD phenomena, multileveled and multi-dimensional  
the new, cleansing sacrament of the Aquarian Age  
the new concept of man which emerges from LSD transformations  
the new eyes the psychedelic had given me  
the new insights provided by consciousness-expansion drugs  
the new neurology and psychedelic pharmacology  
the new reality that unfolds in the psychedelic experience  
the new “wisdom drugs” which were responsible for an emerging spirituality  
the new world of consciousness which these substances reveal  
the opportunities for personal growth available through chemical ecstasy  
the peyote wonder-world  
the philosophical and spiritual dimensions of the LSD experience  
the potency of the drugs and the range of the experiences they afford  
the potent consciousness-altering qualities of LSD  
the potential depth and complexity of psychedelic experience  
the potential of LSD for enhancing creativity  
the potentially vast possibilities of LSD  
the power of LSD to change humanity for the better  
the power of psychedelics to take us further on the evolutionary ladder  
the power of these drugs to change behavior  
the power of these drugs to change beliefs and transform ways of life  
the preternatural activity of sense in the hasheesh state  
the prismatic, climactic, revealing experience which LSD promises and fulfills  
the “psychedelic artist”  
the “psychedelic consciousness”  
the psychedelic experience, a Niagara of light energy  
the psychedelic experience of mystical consciousness  
the psychedelic experience so intense and impressive  
the psychedelic experience, the treasure it promises  
the psychedelic journey  
the psychedelic-mystical state

the psychedelic revolution  
the psychedelic road to discovery  
the psychedelic road to divinity  
the psychedelic sea  
the psychedelic visual experience, a Niagara of light energy  
the quality of consciousness which these drugs induce  
the range of feeling and thought produced by the drugs  
the rare unexpected ecstasy and adventure of the psychedelic drug trip  
the raw, electric, shuddering sensitivity of the psychedelic experience  
the reality revealer, the truth-and-beauty pill  
the relationship of psychedelic states to creative inspiration  
the religious aspects and dimensions of the psychedelic drugs  
the religious aspects of the psychedelic revelatory experience  
the religious dimensions of the psychedelic experience  
the religious-ontological nature of the psychedelic experience  
the religious potentialities of LSD  
the religious significance of psychedelic drug experiences  
the revelation of LSD  
the rhythmic beauty of detail which the drugs reveal in common things  
the rich and complex content of LSD sessions  
the rich and complex phenomena of the psychedelic death-rebirth process  
the rich world of psychedelic observations  
the role of psychedelic drugs in mystery cults in ancient times  
the role of psychedelics in exploring the mind's potential  
the secrets and mysteries of the psychedelic world  
the sense of awestruck discovery psychedelic artists tried to communicate  
the spectrum of experiences induced by psychedelic compounds  
the spiritual content of the psychedelic experience  
the spiritual meaning of LSD  
the state of acute sensitivity that the drugs induce  
the therapeutic potential of psychedelics  
the transformation potential of LSD  
the tremendously expanded awareness that I was brought to by LSD  
the understanding of love which people find in the LSD experience  
the unfamiliar altered consciousness induced by LSD  
the universality of drug use by human beings, a universal phenomenon  
the unusual ability of this drug to facilitate intensive emotional abreactions  
the unusual nature and context of the psychedelic experience  
the value of a drug-induced, sudden transforming encounter  
the value of these drugs as superlative means for the study of religious experience  
the various levels and types of experience manifested in psychedelic sessions  
the vividness, intensity and perceptual peculiarities of drug trips  
the yogic possibilities of psychedelic drugs  
these internal microscopes  
these most complex and fascinating of all drugs  
these new wonder medicines

these wonderful, magical, mystical drugs  
this extraordinary experience of self-discovery under LSD  
this fascinating and holy drug  
this heavenly, world-transfiguring drug  
this most magical stimulant  
this new reality that unfolds in the psychedelic experience  
this powerful catalyst  
this powerful new tool  
this psychedelically induced Divine Comedy  
those unknown realms of experience opened up by psychedelic drugs  
to determine how LSD can best be used in releasing the potentials of the human mind  
to explore the mystical and religious dimensions of psychedelic experiences  
to go within—to explore the landscape the psychedelics had opened up  
to release creative mental activity with hallucinogens  
20th century magic potions, the psychedelics  
use drugs to intensify our aesthetic, emotional, intellectual and spiritual perspectives  
using LSD as a tool to explore the creative attributes of the mind  
vast experiences and insights via LSD  
viewed with eyes cleansed by a psychedelic  
visionary vegetables  
vivid psychedelic imagery  
whether a suicidal individual can satisfy his “need to die” by “dying” in a drug session  
which drugs the soul  
will take LSD to satisfy a deep-rooted need for wholeness and meaning  
words—static, psychedelic experience—fluid and everchanging