

Culture, Society

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

A man must be deeply serious to have the courage to stand against the awesome power of organized society.

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.

American society is an insane and destructive enterprise. You have to sanitize yourself internally. (That was Timothy Leary.)

An average person in our culture operates in a way that is far below his or her real potential and capacity.

Cultures of all times have shown a profound interest in nonordinary states of consciousness.

Each society has a vital interest in the indoctrination of the infants who form its new recruits.

Expanded consciousness extends far beyond the cultural and ego games in which men are enmeshed.

In almost all cultures, there have been “mysteries”— initiations into the world behind the scenes of both the social and the cosmic drama.

In cultures where truth-fact are tied to religious dogmas, their science wanes, practical investigation languishes and thinking is subordinated to submissive belief.

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

In every culture, the abode of the gods and of souls in bliss is a country of surpassing beauty, glowing with color, bathed in intense light.

In every culture, there have been men who have studied consciousness. They have been called shamans, gurus or alchemists.

In many cultures, visionary plants were administered in the context of spiritual healing ceremonies as means to diagnose and cure diseases.

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

It's an unclassified experience and only a very secure society can tolerate an unclassified experience.

Man's normal waking consciousness is always culturally conditioned and prevents us from actualizing some of our most valuable potentialities.

Mankind needs to discover a new culture or humanity. (What we have is a culture of inhumanity.)

Many non-Western cultures provide occasions during which their people may become familiar with a broad range of nonordinary realities.

Members of the new breed seek a culture founded in higher consciousness, a culture whose institutions are based on love, a culture that fulfills the perennial philosophy.

Most naively believe that culture-hallowed words about things are as real or even realer than their perceptions of the things themselves.

Most truly great minds prefer nature to human society. The latter limits. The former liberates.

Mysticism in the form of realizing that one's true self is the Godhead is something that Western society would not tolerate.

Mythology, the repository of a culture's sacred history, reveals the relevance and universal nature of the experience of death and rebirth.

Once you've seen it all, experienced the divine flame, how can you play out a role in the silly TV drama of American society?

Our religions, our Great Society, our culture and our civilization would be without even the pretense to greatness without ecstasy in some form.

Our society knows little of the important rites of passage and initiations provided by other civilizations. Our society suffers from the lack of these means of growth.

Our Western culture makes virtually no use of altered states of consciousness and tends to regard all of them as pathological states.

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

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.

Shamanism is nearly universal. Shamanic cultures attribute great value to nonordinary states of consciousness.

Shamans know a dirty little secret about culture, which is that it's show business. Everyone else thinks it's reality.

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

The ancient and pre-industrial societies have held non-ordinary states of consciousness in high esteem.

The archives of cultural anthropology contains countless examples of extraordinary trance-inducing instrumental music, chanting and dancing.

The birth of any new culture from the ruins of the old will depend on the discovery of some principle of unity.

The child is tricked into the ego-feeling by the attitudes, words and actions of the society which surrounds him.

The combination of our unfamiliarity with Eastern cultures and their sophistication gives them an aura of mystery into which we project fantasies of our own making.

The ego is the social image or role with which the mind is shamed into identifying itself, since we are taught to act the part which society wants us to play.

The normal state of consciousness in our culture is both the context and breeding ground for mental disease.

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 real world is very different from the misshapen universe they have created for themselves by means of their culture-conditioned prejudices.

The reflex reaction of society to the creative drop-out is panic and irritation. If anyone questions the social order, he threatens the whole shaky edifice.

The religious and mythological symbolism is rich and multiform and can draw on different cultural traditions. (eyes closed)

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 sixties scared the hell out of the culture because they showed another potential exists for people.

The spiritual crisis pervading all spheres of Western industrial society can be remedied only by a change in our world view.

The terms in which a man interprets this experience are naturally drawn from the religious and philosophical ideas of his culture.

The transcendence of culturally imposed imprints and of social conditioning always has been a goal for creative persons.

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 the senses or the enhancement of the senses comes as a shock in our puritan American culture.

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

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

This experience was overt and conscious to people in the ancient cultures of 5000 years ago, but today it is deeply unconscious and misunderstood.

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”.

Throughout history, most cultures had a great appreciation for nonordinary states of consciousness. They highly valued the positive potential of such states.

To adapt to the irrationalities of society requires a massive devastation of experience, entailing constriction, repression, etc.

To use music as a catalyst for deep self-exploration and experiential work, it is necessary to learn a new way of listening to music and relating to it that is alien to our culture.

Traditional psychiatry has never adequately explained these forms of experience, their universality, and their cultural as well as psychological importance.

We could create the new Garden of Eden. We could become the new Adam and Eve and begin the world again. And that’s why the powers that be must stop the “counterculture.”

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

We must discover new mental energy sources for overcoming our society’s psychological inertia and anachronistic state of mind.

Western culture seems at the moment spiritually disintegrated beyond hope of reconstruction.

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

Worship of the Goddess predated worship of male deities in many cultures, East and West.

Your consciousness extends beyond the language you know and the culture in which you exist.

A new cultural mythic ideal is emerging: the myth of the fully developed mind. It is an eminently democratic ideal. Only some become adventurers on land or in space, but in mind exploration, everyone is at the frontier.

Archetypal images and entire scenes from the mythology of various cultures often occur in the experiences of individuals who have no intellectual knowledge of the mythic figures and themes they are encountering. (eyes closed)

Cultural institutions encourage the delusion that the games of life are inevitable givens involving natural laws of behavior. These fixed delusions tend to rigidify behavior patterns.

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.

If anyone brought up in a Christian culture says, “I am God,” we conclude at once that he is insane. But, in India, when someone suddenly declares, “I am God,” they say, “Congratulations. At last you found out.”

In our society, the artist is a kind of harmless clown who can get away with a private life that would be scandalous for a priest or a professor. (The artist is no clown. If anything, it's the priest and the professor who are clowns.)

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.

New scientific findings are beginning to support beliefs of cultures thousands of years old, showing that our individual psyches are, in the last analysis, a manifestation of cosmic consciousness and intelligence that flows through all of existence.

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.

Psychotherapy falls short of being a way of liberation. The weakness lies in the cultural acceptance of the dualistic view of man. (Psychotherapy with LSD is a whole different story.)

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 part of us knows that an essential part has been lost, and culture does not provide adequate compensation. Thus the longing for the "good old days," for a more perfect world.

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.

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 condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man. Society highly values its normal man. It educates children to lose themselves and to become absurd, and thus to be normal.

The existence and nature of these experiences could not be explained in the context of the mainstream theories and seriously undermined the metaphysical assumptions on which Western culture is built.

The fact that visionary experiences has always, at all times and everywhere been very highly valued, means that at all times and in all cultures systematic efforts have been made to induce this experience.

The human mind-body possesses other sources of information, makes use of other types of reasoning, is gifted with an intrinsic wisdom that is independent of cultural conditioning.

The human psyche has access to images and motifs that are truly universal. They can be found in the mythology, folklore, and art of cultures widely distributed not only across the globe but also throughout the history of humanity.

The individual's right of access to his or her own brain has become the most significant political, economic and cultural issue in America today. Our states will never be united nor prosperous until the generational drug war is ended. (That was Timothy Leary.)

The society always owes a great debt to the people who defy authority and force change, and I see Leary in the tradition of Thoreau and Whitman, and the entire American transcendental impulse.

The spiritual leadership of a stable and unified society must have access to metaphysical knowledge, i.e., to an effective realization and immediate experience of the ultimate reality.

The Western man who claims consciousness of oneness with God or the universe clashes with his society's concept of religion. In most Asian cultures, however, such a man will be congratulated as having penetrated the true secret of life. He has arrived.

The wide historical and geographical distribution of transformative rituals focusing on death and rebirth and their psychological relevance for individuals, groups, and entire cultures suggest that they must reflect important basic needs inherent in human nature.

Twentieth century educators have ceased to be concerned with questions of ultimate truth or meaning and are interested solely in the dissemination of a rootless and irrelevant culture and the fostering of the solemn foolery of scholarship for scholarship's sake.

Western psychology and psychiatry are seriously biased. They consider their own idiosyncratic point of view to be superior to that of any other cultural group and label as pathological any activities that they cannot understand in their own framework.

What we ordinarily take in and respond to is a curious mixture of immediate experience with culturally conditioned symbol, of sense impressions with preconceived ideas about the nature of things.

When the process of the cultural conditioning has not been unlearned, the human mind gets stuck in a perpetual self-criticism, a perpetual division against itself, which in the end paralyzes creative action.

When the threshold of consciousness is crossed, we are flooded with the kaleidoscopic vision of cultures, peoples, symbols, remnants of historical and pre-historical memory. (eyes closed)

With the ego and mind unplugged, what is left? It's something Western culture knows little about, the open brain, the uncensored cortex, activated, alert, open to new realities, open to a broad sweep of internal and external stimuli hitherto screened out.

An important characteristic of collective and racial memories is the fact that the subject experiences them as insights into the diversity of cultural groups within the human race, illustrations of the history of mankind or manifestations of the cosmic drama and divine play. (eyes closed)

Christ was saying don't get hungup in all the bullshit of the society and the You-game because there's something bigger happening. That's dangerous talk, man. The authorities were hip to it even back then. Jesus got the shaft for saying it too loud and too convincingly.

collective and racial experiences—Subjects tuned in to these realms of the unconscious can go through brief episodes or long, elaborate sequences that take place in different countries and/or different centuries and depict various historical or contemporary cultures. (eyes closed)

Experiences from various periods of history and from different cultures are often associated with a vivid sense of a personal memory of our spiritual rather than biological history. (This refers to experiencing, remembering and reliving things from long before the person was born, even from billions of years ago.)

Experiences of plant identification often mediate deep understanding as to why certain plants have been considered sacred by some cultures. (Plant identification doesn't mean what the name of the plant is, but experiencing plant consciousness or what it is to be a plant. Psychedelic plants are the most sacred.)

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.

If left alone by society, our International Foundation for Internal Freedom (IFIF) would have succeeded in training several thousand neurologicians who, in their own communities, could have trained hundreds of thousands of Americans to use their own heads. (That was Timothy Leary.)

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.

Many transpersonal experiences have a strong influence on the individual's values, attitudes and interests. Thus, experiences of the collective and racial unconscious can generate a sensitivity to the needs and problems of another culture and create a deep appreciation for its religion, art and life philosophy.

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".

The ancient and pre-industrial societies have held non-ordinary states of consciousness in high esteem and used them for a variety of purposes—diagnosing and healing diseases, ritual, spiritual, and religious activity, cultivation of extrasensory perception and artistic inspiration.

The Church must abandon its spiritual imperialism and its craze for making converts. It must desist from its proud and arbitrary claim to be top religion. Missionaries have ruined

many cultures and wrought incalculable harm and have nowhere succeeded in bringing all mankind to the feet of Christ.

The death-rebirth cycle has been recognized as a natural and lawful pattern throughout our history by many cultures. Just as spring reliably follows winter year after year, so the development of a new life automatically follows a full experience of the destruction of the old.

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 seems to gain access to a value system that is not understandable in terms of his or her own early history or cultural norms. It entails a sense of compassion, tolerance, basic justice and aesthetic appreciation that has a transpersonal or even cosmic quality.

The language of cultures with ancient spiritual traditions that are based on experiential self-exploration have a rich and sophisticated vocabulary describing various mystical states of consciousness. However, even then the terms adequately convey the meaning only if we can relate them to a personal experience.

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.

To normal waking consciousness, things are strictly finite and insulated embodiments of verbal labels. How can we break the habit of automatically imposing our prejudices and the memory of culture-hallowed words upon immediate experience? Answer: by the practice of pure receptivity and mental silence.

Transpersonal experiences involving entities and realms that are not objectively real according to the Western worldview can convey absolutely new information. For example, in nonordinary states, many people have encountered deities and mythological realms specific to cultures about which they have no personal knowledge. (eyes closed)

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.

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 seem unable to free ourselves from preconceptions imposed on us by our culture and by what we believe to be common sense. However, if we are to maintain these illusions, it becomes necessary to ignore a vast body of observations and information coming from modern consciousness research and from a variety of other scientific disciplines.

When the non-ordinary states are opened up to them, even scientifically cautious and highly intelligent people of our own time and culture find these experiences deeply moving and personally meaningful, providing them with dramatic breakthroughs in their beliefs.

When we enter the transpersonal arena, we can experience historically or geographically remote events as vividly as if they were happening here and now. We can participate in sequences that involve our ancestors, animal predecessors, or even people in other centuries and other cultures who have no ancestral relationship to us. (eyes closed)

Which is better—to be born stupid into an intelligent society or intelligent into an insane one? (No one is born stupid as such. The insane society will make them stupid. LSD cures the stupidity, but the society itself remains insane. When LSD cures the society, then it will be the Age of Aquarius.)

While these new territories have not yet been recognized by Western academic psychiatry, they are not, by any means, unknown to humanity. On the contrary, they have been systematically studied and held in high esteem by ancient and pre-industrial cultures since the dawn of human history.

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.

Almost all of us are still robots controlled by conditioning. We think we are conscious, but we aren't. We are asleep, hypnotized, sleep-walking—the metaphors vary, but they all mean that we can't see outside our conditioned reality-tunnel. When we begin to awaken, we perceive the world is nothing at all like the myths and superstitions our society has imposed on us.

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.

Immersed in the impact of this work, it seems to me incomprehensible that our society has sunk so deeply into unconsciousness as to be unaware of such possibilities. The general public, unfamiliar with the power of our minds, remains for the most part locked in mass hypnotism, secured within the self-constructed walls that lock out the prodigious possibilities of life, the joy and exuberance waiting to be claimed.

In most preindustrial societies and ancient civilizations, there have existed powerful rituals designed to transform and consecrate individuals, groups, or even entire cultures. These transformative events, termed rites of passage by anthropologists, are of

fundamental importance to the discussion of the experience of symbolic death and rebirth.

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 the 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 systems of thinking. This mechanism can produce not only striking new solutions to various specific problems, but new paradigms that revolutionize whole scientific disciplines.

Individuals in nonordinary states of consciousness who tune into these experiential realms participate in dramatic, usually brief, by occasionally complex and elaborate, sequences that take place in more or less remote historical periods and in various countries and cultures. These scenes can be experienced from the position of observer but more frequently from experiential identification with the protagonists. (eyes closed)

It is amazing that people who in nonordinary states, “visit” various archetypal realms and encounter mythological beings residing there can often bring back information that can be verified by research into the mythology of the corresponding cultures. This led Jung to the idea of the collective unconscious and the assumption that each individual can gain access to the entire cultural heritage of humanity. (eyes closed)

Jung’s basic assumption was that the spiritual element is an organic and integral part of the psyche. Genuine spirituality is an aspect of the collective unconscious and is independent of childhood programming and the individual’s cultural or educational background. Thus, if self-exploration and analysis reach sufficient depth, spiritual elements emerge spontaneously into consciousness.

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.

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 new data are of such far-reaching relevance that they could revolutionize our understanding of the human psyche. Some of the observations transcend in their significance the framework of psychology and psychiatry and represent a serious challenge to the current Newtonian-Cartesian paradigm of Western science. They could change drastically our image of human nature, of culture and history, and of reality.

The process I was witnessing in others and experiencing myself had a deep similarity with shamanic initiations, rites of passage of various cultures, and the ancient mysteries of death and rebirth. Western scientists had ridiculed and rejected these sophisticated procedures, believing that they had successfully replaced them with rational and scientifically sound approaches.

The world of myths, legends, and fairy tales literally comes to life. The subject can witness numerous scenes from the mythology and folklore of any culture in the world and visit any mythical landscapes. He or she can also experientially identify with legendary and mythical heroes and heroines or fantastic mythological creatures. Such sequences can emerge in meaningful connection with personal problems of the subject. (eyes closed)

There are people in this society who will do everything within their considerable power to stop our research. The managers of consciousness, from the Vatican to Harvard, have been in this business for a long time and they're not about to give up their monopoly. And after all, they're the experts and we're the amateurs. They're the pros and we're just the lovers. (That was Aldous Huxley talking to Timothy Leary while both were tripping.)

There exists ample evidence that the transcendental impulse is the most vital and powerful force in human beings. Systematic denial and expression of spirituality that is so characteristic for modern Western societies can be a critical factor contributing to the alienation, existential anxiety, individual and social psychopathology, criminality, violence and self-destructive tendencies of contemporary humanity.

Traditional scientists often attribute the appreciation that non-Western societies show for shamans to the fact that these societies are unable to discriminate the abnormal from the super-normal because of their lack of education and scientific knowledge. (This is an example of how ignorant and arrogant Western societies really are. The West has advanced in technology, but where is the wisdom?)

We have to think about the university as a place which spawns new ideas or breaks through to new visions, a place where we can learn to use our neurological equipment. The university and, for that matter, every aspect of the educational system is paid for by adult society to train young people to keep the same game going, to be sure that you do not use your heads.

Western cultures have bred a type of human being who feels strongly alienated. He has lost his connection with the surrounding universe. He does not know that the "ultimate inside" of himself is the same as the "ultimate inside" of the cosmos or that, in other words, his sensation of being "I" is a glimmering intimation of what the universe itself feels like on the inside.

Western scientists view their own particular approach to reality and psychological phenomena as superior and "proven beyond a shadow of doubt," while judging the perspectives of other cultures as inferior, naive, and primitive. The traditional academic approach takes into consideration only those observations and experiences that are mediated by the five senses in an ordinary state of consciousness.

With the advent of modern science, the notion of acceptable reality was narrowed to include only those aspects of existence that are material, tangible, and measurable. Spirituality in any form was exiled from the modern scientific worldview. Western

cultures adopted a restricted and rigid interpretation of what is “normal” in human experience and behavior and rarely accepted those who sought to go beyond these limits.

Without special training and sophistication in archeology or mythology, knowledge of the cultural heritage involved or even adequate general intellectual background, an individual may experience mythological and symbolic experiences from ancient Greece, Africa, India, Tibet, China, Japan, Australia or Pre-Columbian countries (or other cultures, seen with eyes closed).

In addition to the Freudian “individual unconscious,” there is also the “collective unconscious,” which contains the memories and the cultural heritage of all of humanity. According to Jung, the universal and primordial patterns in the collective unconscious, or “archetypes,” are mythological in nature. Experiences that involve the archetypal dimensions of the psyche convey a sense of sacredness—or “numinosity,” in Jung’s terms.

All ancient and pre-industrial societies held these states in high esteem.
Cultural conditioning is a process of gradually narrowing your tunnel-reality.
In many cultures, such experiences are seen as a vital source of creative inspiration.
LSD short-circuits the mental stranglehold that society imposes on its members.
Men do not become what by nature they are meant to be, but what society makes them.
The general American culture lacks a tradition in visionary experience.
The man of deep spiritual wisdom, like the artist is looked at as irrelevant to this society.
The mythology of a certain culture can come to life for you. (eyes closed)
The possibilities for individual transformation and cultural change are enormous.
The unfamiliarities of foreign cultures are nothing to those of one’s own inner workings.
These drugs increase society’s range of human experience and human knowledge.
We are gifted with an intrinsic wisdom that is independent of cultural conditioning.
We must first transcend parochial cultural contexts to truly understand reality.

I was convinced that if we were to know peace within ourselves, the need for spiritual development must be recognized, appreciated and stressed far more than it now is in our culture.

In some instances, individuals enmeshed in elements of a certain culture felt a strong need to dance. Without any previous training or specific exposure to these cultures, they were able to perform complicated dance forms. (The person gets the vision of the different culture, sees the people dancing in the vision and then he does the dance. Before taking LSD, the person knew nothing of that culture or its dances.)

Now I could hear, as if for the first time, the depth of the wisdom in their teachings and in the mystical doctrines of all ages and all cultures. As I sought for words to express my own ineffable experience I gained a new appreciation for those individuals who had attempted to communicate their own insights in writing or art. I also became interested in understanding intuitive ways of knowing.

I discovered within myself a complex inner world, rich in sensibility, symbol, feeling, and metaphor, not only for accessible recollections of my life and those more deeply stored in my unconscious, but also for those that transcended my own direct experience. It was as if the events of my life the lives of my forebears and unknown people from

earlier periods of history and diverse cultures were passing through me. I was both actor and audience in this drama.

a spirituality that is quite independent of the individual's childhood experiences, religious programming, church affiliation and even cultural and racial background

an opening of intrinsic spiritual areas in the human mind that are independent of the individual's racial, cultural and educational background

centuries of safe ritual and spiritual use of psychedelics by generations of shamans, individual healers and entire aboriginal cultures

changes in consciousness, changes in our ways of feeling our own existence and our relation to human society and the natural world

concrete archetypal symbolism related to specific religions and mythologies of different cultures (eyes closed)

non-ordinary states of consciousness, an area grossly neglected not just by traditional science, but by the entire Western culture

overcoming the dualistic world view a prerequisite and basis for the recovery and spiritual renewal of occidental civilization and culture

promises new and exciting possibilities for the study and understanding of human history and culture

psychedelic rebels promoting LSD as the basis for a new kind of society and a new kind of humanity

sequences of psychological death and rebirth, encounters with archetypal beings, visits to mythological realms of various cultures (eyes closed)

the absurd or dangerous nonsense that within every culture, passes for philosophy, practical wisdom and political argument

the habit of automatically imposing our prejudices and the memory of culture-hallowed words upon immediate experience

the potentials—social, creative, psychological, cultural and ontological—which may be experienced by means of the consciousness-expansion process

the relation of the stranger and more remote areas of the mind with all kinds of cultural, religious and philosophical aspects of life

the “straight” society of limited experience, to whom the expanded consciousness spells anathema and fear

very complex situations from different cultures and centuries which may be visualized in considerable detail (eyes closed)

visions of archetypal personages and themes, encounters with deities of various cultures, and complex mythological, legendary and fairy tale sequences (eyes closed)

vivid and complex sequences from other cultures and other historical periods that have all the qualities of memories, a reliving of episodes from previous lifetimes (eyes closed)

what Jung termed “archetypal” imagery, a universal imagery, common to people of all cultures (eyes closed)

a visionary torrent of cultures and contexts, myths and symbols, remnants of what may seem to be racial or transpersonal memory—that near infinity of components that appears to constitute our being (eyes closed)

awakening of a spirituality that is quite independent of the individual’s childhood experience, religious programming, church affiliation and even cultural and racial background

confronts us with the undefined nature of our cosmic existence, leads us backstage to make us aware of the artificiality of our cultural values, and then shows us a world without limit

freedom from the learned cultural mind, the freedom to expand one’s consciousness beyond artificial cultural knowledge, to move from constant preoccupation with the verbal game, the social games, the game of self, to the joyous unity of what exists beyond

levels of reality denied by Western mechanistic science, but recognized and acknowledged by many ancient and non-Western cultures and by the great mystical traditions of the world

the mind that has broken out of its prison of cultural conditioning and egotism and is as fully receptive to given reality on every level, as it is possible for the human creature to be

the opening of areas of religious and spiritual experience that seem to be an intrinsic part of the human personality and are independent of the individual’s cultural and religious background

the opening up of religious and spiritual areas that appear to be an intrinsic part of the human personality and are independent of the individual’s cultural and religious background

the significance of visionary experience, this manner of comprehending the world—in cultural history, in the creation of myths, in the origin of religions and in the creative process of which works of art arise

Western culture’s preference for consensus reality, lack of a genuine understanding of altered states of consciousness and strong tendency to pathologize all such states without discrimination (It is “consensus reality” based on ego that is really pathological.)

the opening of spiritual areas of the unconscious that are intrinsic parts of the structure of human personality and are independent of the individual’s racial, cultural or religious background (One can refer to them as archetypal, belonging to the collective unconscious which Jung wrote about)

originating in the transpersonal realms of the human psyche: the interest in ontological and cosmological problems; an abundance of archetypal themes and mythological sequences; encounters with deities of different cultures; ancestral, phylogenetic memories; elements of the racial and the collective unconscious; the experiential world of

extrasensory perception and other paranormal phenomena (These things are seen with eyes closed)

a lack of cultural understanding of the importance of the transformational journey
a lack of real understanding about nonordinary states of consciousness in Western culture
a profound and meaningful experience of certain realities that are alien to our culture
a profound cultural impact
a true Wisdom Culture (That is definitely what we need.)
a universal experience free from culturally determined interpretations
broke out of the prison of their linguistic and cultural conditioning
discovered how to free the mind of humanity from culturally conditioned limitations
experiences involving archetypal realms of different cultures in the world (eyes closed)
exploration of domains that in Western culture are not considered part of objective reality
our strong cultural programming against such experiences
propels the subject beyond space, time, ego, culture, etc.
provides ecstatic moments which dwarf any personal or cultural game
the bias of our culture against nonordinary states of consciousness
the cultural and religious influence of psychedelic plants
the cultural value and philosophic implications of altered states
the culturally shared illusion of reality (That's "reality" based on ego.)'
the modern Johnny Appleseed implanting the seeds of a liberating culture
the newly exposed terrain of cultures, histories, eras, and symbols (eyes closed)
the nonverbal world of culturally uncontaminated consciousness
to break through cultural conditioning and gain new perspectives
to make us aware of the artificiality of our cultural values
transcends the relativities of cultural conditioning
various hero myths in several cultures
visits to mythological realms of various cultures (eyes closed)