

Explore, Exploration, Journey, Voyage, Adventure, Trip

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

A journey into this new mode of consciousness gives me a marvelously enhanced appreciation of patterning in nature.

According to the new data, spirituality is an intrinsic property of the psyche that emerges quite spontaneously when the process of self-exploration reaches sufficient depth.

Although out of the safe harbor of his own identity anchored in this time and this place, the traveler may still be clearly aware of this time and place as well.

An important aspect of the discussions in the preparatory period is exploration of the subject's philosophical orientation and religious beliefs.

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

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

At Millbrook, we wanted to develop a methodology to guide us in our journey within. (That was Michael Hollingshead.)

Deep self-exploration of the individual unconscious turns into a process of experiential adventure in the universe-at-large which involves cosmic consciousness.

Diane Linkletter's suicide was attributed to acid, although she was not tripping when she killed herself.

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

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

During unusual states of consciousness, one can make beneficial visionary journeys to other realms and dimensions of reality.

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

Experiences encountered in the process of in-depth self-exploration have intrinsic healing potential.

For many religions, the celestial realms represent the most describable goal, the destination of the spiritual journey.

From my "heavenly" trips, I know that I am but one of the myriad manifestations of the Self that is undying and unborn.

I entertain the hope that as the path proves fruitful for more and more people, increasing numbers will explore these realms and revise their narrow paradigm of realities.

I usually trip once a week because I can stand it if I trip only once a week. If I went two weeks, I'd grow enough ego in two weeks that it would just devastate me.

It was not goals that stimulated us, it was the experience of being and becoming, the journey there rather than the end haul.

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.

Life at Millbrook had a mythic dimension that was nourished by a sense of having embarked upon a journey into unknown waters.

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

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

Many people retain a powerful sense of incompletely explored emotional and intellectual possibilities of something felt as intensely real and not yet explained or explained away.

Many people who embark on a journey of self-exploration develop the insight that our inner dimensions are bountiful and endless.

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

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

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

One is being inundated with an ocean of new information and one has to learn to navigate.

One theme that is particularly powerful and recurs with remarkable frequency in the mythology of the heroic journey is the encounter with death and subsequent rebirth.

One would hope that society will set up places whose express purpose would be to help people through the stormy passages of such a voyage.

Patients are encouraged to use the sessions for self-exploration and dynamic understanding of their emotional problems.

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.

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

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

Psychology in general has failed to keep pace with personal explorations in altered states of consciousness.

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?)

Recognition and exploration of these dimensions is indispensable for a deeper understanding of human nature.

Some of the observations from non-ordinary states would require not only revision of our ideas about the human psyche, but of the traditional beliefs about the nature of reality.

The avatar, the divine one is he who discovers and lives out this rhythm during his earthly trip.

The bum trip could be a more meaningful and educational event than the good one. (A bad trip isn't as good as a good trip, but it can still be very beneficial.)

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

The ecstatic trip can be diverted, the person's mind ready to explain away paradise and pull him back to the old egocentric game.

The end of all our exploring will be to arrive where we started and know the place for the first time.

The human unconscious is a repository for a wide variety of experiences that constitute the basic elements of the spiritual journey.

The most important rule is that the tripper decides what behavior change is desired. Nobody else has the right to decide for him.

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 personality is touched to its core and is led into provinces of psychic life otherwise unexplored. Light is shed on boundaries otherwise dark and unrevealed.

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

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

The symbolic adventures are unusually vivid and explicit in their application to the individual's life. (eyes closed)

The universe ceases to be a gigantic assembly of material objects; it becomes an infinite system of adventures in consciousness.

The voyager returns gradually to shore, sometimes dipping back into the tides of the far sea.

There was a long and distinguished tradition of consciousness exploration, yet it was known to so few.

There's a real difference in the way you look at the world if you've had the experience of tripping.

These artists seemed like explorers or big game hunters venturing into very strange territory and bringing back alive what they had seen.

These New Worlds of a subconscious can never be colonized, are seldom thoroughly explored and in many cases await discovery.

This experience has considerably changed my view of reality. These are new experiences of the world I want to explore.

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.

Until recently, it was rarely seriously considered that the descriptions of the adventures of the soul after death could reflect experiential reality.

Visiting new realms within yourself, you are suddenly imbued with creative ideas and new insights and find that your potential seems limitless.

We are exploring a mode of experience which does not recognize the distinctions of analogic thought.

We are part of an infinite field of consciousness that encompasses all there is—beyond space-time and into realities we have yet to explore.

When the voyager is clearly in a profound ego-transcendent ecstasy, the wise guide will remain silent.

You get a sense of the larger picture of things. People who don't trip are too tied up in themselves to see anything beyond their own petty, little troubles and problems.

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

A strange, qualitative leap seems to occur in which deep exploration of the individual unconscious turns into a process of experiential adventures in the universe-at-large, involving what can be best described as the superconscious mind.

A typical myth of the heroic journey begins when the ordinary life of the protagonist is suddenly interrupted by the intrusion of elements that are magical in nature and belong to another order of reality.

As a result of the explorations of such men as R. G. Wasson, Professor Roger Heim and R. E. Schultes of Harvard, a whole new field was opened up—the study of the relationship between plant-induced visions and primitive mythology.

Can we not see that this voyage is not what we need to be cured of, but that it is itself a natural way of healing our own appalling state of alienation called normality? In other times, people intentionally embarked upon this voyage. (Some always will.)

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.

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.

Graduate students were lining up at our office doors for neurological fieldwork. Every weekend, the Harvard residence houses were transformed into spaceships floating miles above the yard. (That was Timothy Leary.)

He is, as it were, embarked upon a voyage of discovery which is only completed by his return to the normal world, to which he comes back with insights different from those of the inhabitants.

I unlock the secret not by hypothesis, not by processes of reasoning, but by journeying through self-same fields of weird experience which are dented by the sandals of the glorious old dreamers of the East.

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.

In Europe, the persecutions of the established church drove explorers of consciousness underground. (Sadly, in the U. S., even now, we have to hide underground. Is this not a form of fascism?)

Individuals who transcend the boundaries of ordinary reality and embark on the spiritual journey, typically experience a dramatic change in their concepts of the dimensions of existence.

It became obvious to many practitioners involved in these explorations that we needed a new model of the psyche whose important elements would include not only the Freudian biographical dimension but the Jungian collective unconscious and spirituality as well.

It is not unusual for people in non-ordinary states of mind to accurately portray material that precedes their conception or to explore the world of their parents, their ancestors, and of the human race.

It was clear that the range of lifestyles and outlook that my society had shown me ran the gamut from A to B; so like many others of my generation, I began exploring non-Western philosophies and concepts.

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.

Religion to us is ecstasy. It is freedom and harmony. Kids should not let the fake, television-prop religion they were taught as kids turn them off. The real trip is the God trip.

Terror at the confrontation with the Divine is natural and instinctive and has been felt by every voyager on the great journey beyond the self. It's the fear of death, the loss of control. (There is no real death and it's the ego that fears, loses control and "dies.")

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 challenge of the complete human life will be for each person to recapitulate and experientially explore every aspect and vicissitude of this ancient and majestic wilderness.

The concepts and practices found in the Buddhist, Hindu, Christian, Islamic and other mystical traditions, based on centuries of deep psychological exploration and experimentation, are indiscriminately ignored and dismissed.

The experience of confronting the various areas of one's own unconscious is absolutely necessary for developing the ability to assist other people with competence and equanimity in their process of self-exploration.

The recent increase of interest in various forms of self-exploration, which can mediate direct spiritual experiences, is a very encouraging trend and a development of great potential significance.

The spirituality revealed in the process of focused self-exploration sees God as the Divine Within. Here the individual uses various techniques that mediate direct experiential access to transpersonal realities and discovers his or her own divinity.

The term psychotic means a flight from reality and the reality is based upon what we all define it to be. If we took those limitations away, a psychotic would just be someone on another level.

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 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).

They may have a sense of being reborn and rejuvenated; they feel very different than they did at the start of the journey, born into a healthier relationship with themselves and the world.

Tripping is a very special type of activity, mentally as well as physically. It can include moments of astonishing insight and supermellow serenity, "a peace which passeth all understanding."

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.

When men set out for Plymouth in a leaky boat to pursue a new spiritual way of life, of course they were taking risks. But the risks of the voyage were less than the risks of remaining in a spiritual plague area.

You can't fulfill the hero's journey if you insist on your comfort and safety. You may have to risk your life if you seek incomparable enlightenment. (It can be a rocky ride, but you are not really risking your life, though it can seem like that, especially for the ego.)

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.

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.

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.

Everything seen by those who visit the mind's antipodes is brilliantly illuminated and seems to shine from within. All colors are intensified to a pitch far beyond anything seen in the normal state and at the same time, the mind's capacity for recognizing fine distinctions of tone and hue is notably heightened.

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.

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.

In this type of experience, subjects get involved in wild adventures in strange, alien worlds that have reality of their own, although not within the range of our cosmos. These universes seem to exist on other levels of reality or in other dimensions, parallel with and coexistent with ours.

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.)

Myths are not fictitious stories about adventures of imaginary characters in nonexistent countries and thus arbitrary products of individual human fantasy. They originate in the

collective unconscious of humanity and are manifestations of the primordial organizing principles of the psyche and the cosmos that Jung called archetypes.

Some individuals become depressed after having visited the transcendent domains because their daily life looks bleak and uninteresting in comparison to the radiance and liberation they have tasted. (Yes, if one has been up to heaven, it's hard to accept having to come back down to hell.)

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 descriptions of heaven, hell and the posthumous adventures of the soul were misunderstood—frequently not only by critics of religion, but by clergy and theologians themselves—as historical and geographical references rather than cartographies of unusual states of consciousness.

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 fates of nations and the lives of billions of people have been profoundly affected by the divine illuminations of spiritual prophets. We have only to remember the revelations of Buddha under the Bo tree, Moses on Mount Sinai, Jesus in the desert, Paul on the road to Damascus, and Mohammed during his visionary night journey for evidence of this.

The function of the guide is multifold: head nurse, tutor, baby-sitter, Mother Earth, sympathetic ear, scullery maid, priest, trouble-shooter, tourist guide, doctor, navigator, soulmate, and blank screen. The competent guide knows that it is the subject's session, not his.

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 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 subjects would be treated like astronauts—carefully prepared, briefed with all the available facts and expected to run their own spacecraft, make their own observations and report back to ground control. Our subjects were not passive patients but hero-explorers. (That was Timothy Leary at Harvard.)

These realities are an intrinsic part of the human personality that cannot be repressed and denied without serious damage to the quality of human life. For the full expression of human nature, they must be recognized, acknowledged and explored, and in this exploration, the traditional depictions of the afterlife can be our guides.

This journey is experienced as going further “in,” as going back through one’s personal life, in and back and through and beyond into the experience of all mankind, of the primal man, of Adam and perhaps even further into the beings of animals, vegetables and minerals.

Weren’t the sixties, in retrospect, a decade of romance, splendor, optimism, idealism, individual courage, high aspirations, aesthetic innovation, spiritual wonder, exploration, and search? Weren’t we happier about each other and more optimistic when the high times were rolling? (That was Timothy Leary.)

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.

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.

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.

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.

Exploration of the potential of these substances for the study of schizophrenia, for didactic purposes, for a deeper understanding of art and religion, for personality diagnostics and the therapy of emotional disorders and for altering the experience of dying has been my major professional interest throughout these years and has consumed most of the time I have spent in psychiatric research. (That was Stanislav Grof.)

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 felt like the neurological Knute Rockne. I was a scholar from the greatest university in the greatest country, moving the adventurous search for human knowledge forward. I counted myself fortunate to be a member of that long line of visionaries who throughout history have sought peaceful nature-shrines to carry on the search for self-knowledge. (That was Timothy Leary.)

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 the transpersonal realm, we experience an extension of our consciousness far beyond the usual boundaries of both our bodies and our egos, as well as beyond the physical limits of our everyday lives. The more I have explored this realm in my own research, the more I am convinced that these experiences in transpersonal consciousness can include the entire spectrum of existence itself.

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.

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.

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.

Often a good part of the session would be spent on the beach or in the water. We found that the surf, in the protected bay, proved to be an excellent way to bring someone through a difficult phase of the trip. Simply to lie at the water’s edge, merging into the eternal currents of air, ocean, sea, and earth, seemed to clear away much fear, suspicion, frustration, and other emotional baggage.

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 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 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 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 were previously convinced that death was the ultimate defeat and meant the end of any form of existence discovered various alternatives to this materialistic and pragmatic point of view. They came to realize how little conclusive evidence there is for any authoritative opinion in this matter and often began seeing death and dying as a cosmic voyage into the unknown.

Underlying all these highlights, what held us together was our feeling that we were on the cutting edge of knowledge. We were spearheading the acquisition of new and important truths and their potentials. We likened ourselves to explorers in Africa when that continent was still unknown to Europeans. (That was Timothy Leary referring to his days at Harvard.)

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 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.)

Adventurous and creative people have always been willing and have usually been encouraged to take the most serious risks in the exploration of the outer world and in the development of scientific and technological skill. Many young people now feel that the time has come to explore the inner world and are willing to take the unfamiliar risks which it involves. They, too, should be encouraged and assisted with all the wisdom at our disposal.

Each person will become his own Buddha, his own Einstein, his own Galileo. Instead of relying on canned, static, dead knowledge passed on from other symbol producers, he will be using his span of 80 or so years on this planet to live out every possibility of the human, prehuman and even subhuman adventure. As more respect and time are diverted to these explorations, he will be less hung-up on trivial, external pastimes. (That was Timothy Leary.)

The Harvard Psychedelic Project was surrounded by a charged field of excitement, glamour, adventure, enthusiasm, mystery, hyperbole, passion, controversy. Those who were running the show were charismatic, distinguished, articulate and colorful. Whilst the majority of the Harvard faculty was content to observe the world, our message was

revolutionary: if things are not right, then let's change them. (That was Michael Hollingshead.)

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 life of adventures passes. (eyes closed)
A trip is really a journey into the unknown territories of the mind.
Be a Columbus to whole new continents and worlds within you, opening new channels.
Biological death is the beginning of an adventure in consciousness.
Each drug experience is a unique journey of exploration into the mind.
Every religion was founded on the basis of some flipped out visionary trip.
Experiential self-exploration is an important tool for a spiritual and philosophical quest.
Explore the tremendous worlds which lie within.
He explores the labyrinthine regions of his own brain.
He explores the magical place.
Heard called them intranauts as opposed to astronauts.
It is a journey on which one can explore the farthest realms of consciousness.
It offers possibilities of communication which we have not explored.
LSD swirls the voyager into unknown regions.
LSD trips led to an astonishing intensification of her inner life.
Mysticism is the "exploration into God".
One is embarked on the oldest voyage in the world.
One subject of Janiger claimed that a single acid trip was equal to four years in art school.
The brain is almost an unspoiled wilderness; its exploration and charting have just begun.
The First Amendment guarantees the right of spiritual exploration.
The journey has a universal and timeless dimension.
The journey is a return to paradise lost.
The LSD trip is the classic visionary-mystic voyage.
The subject often conceives of his psychedelic experience as a kind of journey.
The trip becomes introspective, past experiences "lived through" with emotion.
The trip is so powerful, so different, so shattering to one's illusion of a single reality.
There are dimensions of the brain yet to explore.
We are exploring extraordinary phenomena devalued by mainstream consciousness.
We can explore mythological and other realities that we previously did not know existed.
We can no longer assume that such a voyage is an illness that has to be treated.
When a soul sails out on that unmarked sea called Madness, it has gained release.
You are a spiritual voyager furthering the most ancient, noble quest of man.
You can become an astronaut of yourself.

Here we could travel into our own minds to remote and hitherto inaccessible realms within.

I take space ships to the different parts of my body.

I voyage through the inner space between my atoms.

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 broke into a full joyous laughter at the mystery and the beauty of it all. How little we know about the soul's journey.

I felt that I was being transported to some mysterious place where the secrets of life and the universe were revealed.

I glowed like a new-born soul. The well-known landscape lost all of its familiarity and I was setting out upon a journey of years through heavenly territories.

I looked down at the stairs: the depth was fathomless; it was a journey of years to reach the bottom!

It was the classic visionary voyage and I came back a changed man. You are never the same after you've had the veil drawn.

The journey to the home and youth of the soul, it was everywhere and nowhere, it was the union of all times.

Within the domains of visionary travel, I'd now gone all the way toward the beginning, to my conception, and all the way toward the end, to my death.

During the playing of the record, I felt myself being swept along by the movement of the words, as if the meaning were coming through directly to me and the meaning itself was a movement, a dynamic flow which carried me along as if on a journey.

I had traveled through all that immeasurable chain of dreams in 30 seconds. "My God!" I cried, "I am in eternity." In the presence of that first sublime revelation of the soul's own time, and her capacity for an infinite life, I stood trembling with breathless awe.

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.

To travel further into the interior would have required a heroism of the martyr or the suicide. (That was written in 1857 by Fitz Hugh Ludlow. He didn't have a guide to help him.)

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.

Physical distance was not experienced as such. A glance or visual impression felt like a reaching out and amoeba-like engulfment. One lived in one's glance, one extended oneself in one's visual projection, one lived and traveled with one's eyes and view. (Eye contact is very communicative.)

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.

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.

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.

Eons had gone by and worlds within had been explored.

He voyaged to uncharted realms of his own neurology.

He was a really smart, well-coordinated, psychedelic tripper. A starship tripper.

He was graceful to trip with.

His “trip” to another level of consciousness was “a pure delight”

I had experienced enough to realize there was much remaining to be explored.

I leaped into the unconscious and began the exploration of my subterranean landscape.

I was having the ride of my life.

It was an adventure in entirely new audio-visual sensations.

Margaret was always a dramatic tripper.

My cosmic odyssey went on and on.

The inward journey deepened.

The long voyage opened and deepened him.

The psychedelic voyage changed the traveler.

The trip had been SO interesting and ecstatic.

The trip was full of life and joy.

This tour was the most extraordinary journey of my life.

a colorful visionary adventure resulting in a profound spiritual opening and personality transformation

a cosmic adventure in consciousness aimed at solving the riddles of personal identity, human existence and the universal scheme

a fantastically effective aphrodisiac, makes lovemaking an adventure which dwarfs the imagination of the pornographers

a process of experiencing Essence in such a way that it illuminated all of existence, a kind of flight TOWARDS reality

a psychedelic experience a drug-induced loss of self, a journey to the inner world, the endless possibilities of the experience

a trip to what the spiritualists had called the Other World, which lay beyond the deceptive boundary of everyday consciousness

an entirely different understanding of emotional and psychosomatic disorders, as well as the therapeutic process and strategy of self-exploration

an exciting adventure into new territories of the mind as yet uncharted by Western science

and so it went—a ten thousand years’-long adventure condensed somehow into a few brief hours

discover that eating can be an adventure involving qualities and dimensions they had never imagined

drugs useful for exploring perception and different possibilities and modes of consciousness

experiences visits to other realms of reality, many of which are fantastic and mythological in nature (eyes closed)

experiential adventures in the universe-at-large, which involves what can best be described as cosmic consciousness or the superconscious mind

had opened new vistas to my experience and has hinted at many other realms yet to be explored

has an extraordinary potential for opening the way for exploring the entire spectrum of the inner world

has provided us with some brand new clues into the meaning of the ancient journeys into other realities

intellectual and emotional adventure, sensory pleasure, enhanced awareness, self-exploration, religious and mystical insight

life’s infinitely rich responsibilities and our joyful responsibility to explore them (That’s not about going to work, paying bills, etc.)

like internal cosmographers charting new internal seas of experience and perhaps pointing out sensory landmarks

LSD an amplifier or catalyst which would enable me to explore the deeper recesses of my mind

Millbrook an attempt to bring people back from their trip in a position to maintain their spiritual transformation

my ecstasy which heightened to behold the same rose-radiance lighting us up along our immense journey

our potential for voyaging into the consciousness of other species (as well as plants, objects or anything else)

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

should be trained to recognize landmarks, use internal compasses, arrange setting, to have a voyage plan

stretch his imagination to the furthest limits of time and space and to explore the inward mystery of his own consciousness

the greatest cosmic adventure—an experiential journey of the expansion of human consciousness

the influence on relationships, a kind of powerful bonding among people who tripped together

the moment of awakening, when the voyager discovers the wonder and awe of the divine life process

the need for a radical revision of our basic ideas about the human psyche and the nature of consciousness

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

those twilight realms of consciousness where the poet explored the modes of inmost Being

to explore the infinity of inner space, to discover the terror and adventure and ecstasy that lie within us all (The ego is what has terror.)

to lead the voyager back to the central stream of energy from which he has been separated by game involvements

to transcend conditioned reflexes connected with social role and to become an evolutionary agent, a time traveler

to transport the beholder out of the old world of his everyday experience, far away, toward the visionary antipodes of the human psyche

transcendence of linear time, exploration of the biological, cultural and spiritual past (eyes closed)

transcending everyday realities and exploring realities quite outside the realm of ordinary consciousness

conscious exploration of the cellular nucleus and of the chromosomes, associated with insights into the physiochemical code of the genes (Yes, you can experience being inside the nucleus of a cell and become aware of what's going on in there.)

curanderos or shamans—explore all the corners and caves and hidden inlets of the visionary world and then guides other visionary travelers through the jungles of their own brains

to explore the underlying mystery of the spirit which lives and moves in forms, the underlying rhythm of the mysterious spirit that manifests itself in every aspect of our universe

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.)

a concentrated and intensive inner journey
a continuous journey of discovery
a cosmic traveler
a dramatic visionary odyssey into the depths of the psyche
a fantastic intellectual philosophical and spiritual adventure
a fantastic journey into his or her own mind
a fantastic visionary adventure
a fantastic visionary adventure that tears ordinary reality asunder
a field of wonders wherein I traveled in perfect rapture
a healing journey aimed at the realization of true sanity
a journey into deep recesses of one's own psyche
a journey into new realms of consciousness
a journey into the underworld
a journey of liberation and awakening
a journey of self-discovery
a journey of spiritual discovery
a journey to the center of my mind
a journey to the inner world
a journey to the inner world, the endless possibilities of the experience
a journey through the wonderful lands of vision
a lack of cultural understanding of the importance of the transformational journey
a living journey to other realms of consciousness
a long voyage
a magical flight or ascent to the heavenly regions
a mystical journey
a process of deep self-exploration and inner transformation
a psychedelic voyage
a religious pilgrimage
a revelatory and potentially restorative mental journey
a scientific and philosophic adventure into the vastness of the universe of the mind
a spiritual voyager
a strange journey of adventure
a trip through the cosmos inside my head
a true heroic journey
a true spiritual journey
a vast journey of growing self-awareness and a return to our true identity
a visit to the celestial spheres
a voyage into the unconscious
a voyage much richer in scope and meaning than any Western psychological theory
a voyage on the unpredictable terrain of the deep brain dreamscape
a wild voyage of discovery
adventures in the unconscious realms
adventures of your mind
adventurers on the frontier of spirituality
an adventure, an exploration of new dimensions of experience
an adventure in the growth of consciousness

an adventure in the unconscious human mind
an adventurous journey into new worlds of mental and physical experience
an enlightening journey
an epic adventure
an Everest expedition of the mind
an evolutionary journey
an exciting adventure, a hero's journey
an exciting adventure, filled with discovery and new learning
an exciting ongoing adventure, filled with discovery and new learning
an expansion and exploration of consciousness
an expedition that takes him or her into lands of mystery and adventure (eyes closed)
an exploration of the unseen, almost unknown realm called the unconscious
an extraordinary inner journey into the domains of the psyche
an ice cream kind of trip that was breathtakingly sensual
an immense inner domain waiting to be explored
an inner mountaineering expedition, a mystical journey
an inward journey to explore celestial, paradisaical and infernal realms
analogy of the psychedelic trip and the space journey
are tripping and having fantastically beautiful experiences
ascend in magical flights
astronauts of the interior
beyond that door, a garden of infinite dimension, infinite adventure
brain astronauts
brain explorers
brave and hearty sailors of the psychological sea
can be used for extraordinary psychiatric explorations
chemically illuminated voyages
consciousness exploration
cosmic journey
deep experiential self-exploration
deep explorations of the human psyche, new information about the human psyche
deep inner exploration
deep self-exploration
discovery of our secret life within, explore spiritual individuality
ecstatic communication with your inner navigational computer
experiential journeys into the underworld, the otherworld
experiential self-exploration
exploration in dimensions of mind
exploration into consciousness
exploration of domains that in Western culture are not considered part of objective reality
exploration of human consciousness (and all consciousness)
exploration of one's biological, cultural or spiritual past
exploration of the potentialities of the mind
exploration of the self a spiritual journey
exploration of unimagined realms
explorations of consciousness

explorations of the unknown zone
explore an inward universe
explore the frontiers of consciousness
explored their own spirituality
exploring a meaningful area of our lives
exploring and mapping new realities of internal experience
exploring and mapping new realms of internal experience
exploring new creative endeavors
exploring the labyrinth of the unconscious
exploring new areas of experience
exploring the frontiers of human consciousness and spiritual experience
exploring the mythic dimension
exploring the realities of one's nervous system in a creative rather than a clinical setting
exploring the unlimited sensory reality about us
exploring their own consciousness
fascinating journeys through the mind
filled with a renewed sense of wonder and joy and adventure
freedom to explore oneself and the cosmos, freedom to use LSD
heroic adventures
illuminate the subject's exploration of self
inner explorer
inner journeys and discoveries in the unknown territories of the human psyche
inner navigation
intellectual adventures
intense emotional exploration
internal exploration, ecstatic discovery
internal travel to new experiences
jet-propelled trips into altered states
journey into inner space
journey into the hidden recesses of the mind
journey to the heavenly realms
journey to the inner world
journey to the underworld
journeying near the truth
journeys into their inner worlds
journeys to the Beyond
Leary a true pioneer of human evolution
Leary awed by the radiance of his first trip out of the mind
magical mystery tour (Beatles song)
makes it possible to for a person to explore otherwise inaccessible areas
multihued, multileveled roller-coaster rides so spectacular
new avenues of exploration
new creative exploration and adventures
on a heavenly excursion
opened up so many areas of exploration for me
our evolutionary journey toward ultimate self-recognition

“out there” in the psychological equivalent of a hitherto unexplored geographical region
psychedelic exploration
psychedelic self-exploration
psychedelics for personal exploration and psychological growth
sailing so free
soar off into these new sensory realms of human experience
spiritual adventurer
spiritual awakening, spiritual exploration
spiritual exploration
such an awe-inspiring adventure of the mind
that an LSD-induced mystical experience might harbor unexplored therapeutic potential
the adventure of self-discovery
the awareness and fullness of the adventure
the benefits of this adventure
the deepest explorations of the internal world
the depth of emotional self-exploration
the discovery of the New World, a visit to the celestial spheres
the epic voyage of evolution
the eternal voyage
the exploration of the frontiers of the mind
the extraordinary adventure
the fabulous landscapes and cities visited during these journeys (eyes closed)
the greatest journey known to man
the inter-galactic trip
the inner journey, inner adventures
the interior journey
the internal voyage
the journey into the other half of the cerebral cortex
the journey of life
the journey of the soul
the journey of transcendence of the physical realm
the journey to freedom
the magical journeys of the shaman
the mandalas and endless corridors of the trip
the mystery of the journey
the mythology encountered during the inner journey (eyes closed)
the new level of exploration
the psychedelic journey
the rare unexpected ecstasy and adventure of the psychedelic drug trip
the ride toward ecstasy
the role of psychedelics in exploring the mind’s potential
the romance, adventure, idealism and excitement
the secret league of dedicated travelers who shared a vision of fulfillment
the spiritual journey
the trip beyond the mind to liberation
the trip to your inner galaxies

the true mystic pilgrimage inward
the ultimate trip to higher realms of consciousness
the universal myth of the hero's journey
the visionary journey
the vividness, intensity and perceptual peculiarities of drug trips
the voyage inward
the voyage of discovery, a spiritual journey
these awe-inspiring expeditions
thirst for insight, adventure, strange surprises and mystical discoveries
this amazing inner adventure
this ecstatic voyage
this mysterious adventure
this tremendous and enlightening journey
this 20th century voyage of spiritual discovery
this voyage of discovery, a spiritual journey
timeless flights into pure energy vibration fields
to adventure into being
to explore a greater range of experience more intensely
to explore mystical realms or higher states of consciousness
to explore new brain terrain
to explore our own minds and consciousness and thereby the universe
to explore the corridors of his psyche
to explore the full potentials of this unique agent
to explore the message that's coded within the nervous system
to explore the mystical and religious dimensions of psychedelic experiences
to explore the range, the extent of my mental existence
to explore the remote regions of their consciousness
to explore the unknown, to feel no limit as to what might be discovered
to explore their inner geography
to explore themselves and the infinite
to go within—to explore the landscape the psychedelics had opened up
to learn how to explore the rooms of his own consciousness
transports the user to unexplored psychic areas
traveled into the Golden Age
traveling in abstract dimensions
travels internal "otherworldly" realms
trips through eternity
unexplored and uncharted territories
unusual adventures in consciousness
using LSD as a tool to explore the creative attributes of the mind
visionary adventures
voyage into inner space and time
voyage of discovery
voyages down one's cellular pathways
voyages of self-discovery
voyages to the wider shores

wandering far out across the long night of the universe
will travel freely through many worlds of experience