

## Spiritual, Spirituality

A chemical description of a spiritual experience is like a chemical description of a great painting.

After completing the process of the ego-death, individuals consider human experience in a much broader spiritual framework.

All energy is available to him who knows that it must not be grabbed, held, possessed or used for any other purpose except spiritual.

Although the experiences have been fulfilling in hundreds of ways, by far the most meaningful have been the religious insights and feelings of spirituality.

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

Beauty is the object of our most spiritual, as well as our most material perceptions of mystical vision and of sense and feeling.

Certain forms of Eastern “mysticism,” in particular Taoism and Buddhism, don’t presuppose a universe divided into the spiritual and the material.

Dances which are spiritual, body movements can get you grooving with your internal energies.

Death and rebirth experiences are very complex and have biological, emotional and intellectual, as well as philosophical and spiritual facets.

Direct spiritual experiences are perfectly compatible with the mystical branches of the great religions of the world.

Dr. Suzuki has defined spiritual insight or enlightenment as “becoming conscious of the Unconscious”.

Every man and woman who reaches the higher levels of spiritual and intellectual development feels the presence of a Higher intelligence.

Experiences of the consciousness of particular, stable, immutable and durable substances are perceived as being high spiritual states involving an element of sacredness.

Experiential identification with the inorganic world is not limited to the secular aspects, but has often distinct numinous or spiritual qualities.

Following the ego death, individuals saw human existence in a much broader spiritual framework.

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

For those who have lived a lifetime of conformity and spiritual neglect, freedom is impossible, that is, short of mystical revelation.

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

He or she has a deep sense of emotional, intellectual and spiritual liberation and gains access to breathtaking realms of cosmic inspiration and insight.

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

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

In Buddhism, attachment or clinging to the material world is seen as the root of suffering and releasing it is a key to spiritual liberation.

In its freedom, its gratuitousness, its playful absence of ulterior motive, beauty is of the essence of spiritual life.

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

In other times and countries, men would walk barefooted 2000 miles to find spiritual teachers.

Irrational, senile legislation preventing people from pursuing private, intimate experiences—sexual or spiritual—cannot and will not be obeyed.

It does not happen to everyone, although the capacity for mystical experience belongs to the essence of human spirituality.

It would appear that everybody who experiences these levels develop convincing insights into the utmost relevance of the spiritual dimension in the universal scheme of things.

It's essential meaning for the evolution of human consciousness will appear in the spiritual Age of Aquarius.

Jung's psychology returns the cosmic status to the psyche and re-introduces spirituality into psychiatry.

Just as the physicists have never been able to detect any spiritual stuff, they have never found any material stuff, goo out of which forms are made.

Life flows back into us when we turn from the stale oldness of theological notions to the newness of spiritual experience.

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

Magnificent revelations, both spiritual and philosophical can occur marking the highest union of experience and intellect.

Many people report visions of brilliant light with a super-natural quality radiating divine intelligence or experience God as pure spiritual energy permeating all.

Moral and spiritual idealism, with all their efforts and disciplines aimed at the future, are forms of the very mode of awareness which is giving us trouble.

No known religion has become mature without embracing both the spiritual and the magical.

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

Nobody has yet invented a Spiritual Calculus in terms of which we may talk coherently about the divine Ground.

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

Not until we could set aside the ego by recognizing its relative unimportance could we achieve spiritual growth here on earth.

Organized religion has very little to do with the non-verbal education of individuals for spiritual insight.

Our Hebrew-Christian spiritual tradition identifies the absolute—God—with the moral and logical order of convention. (God is not a narrow, little, meaningless convention.)

Our spiritual progress will not consist in a development and adaptation of symbolism, but in an increased understanding of its meaning.

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

Previously pragmatic and materialistic individuals can develop deep interest in and genuine appreciation of the spiritual aspect of existence.

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

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

Religion is a form of organized group activity that may or may not be conducive to true spirituality.

Rock musicians are consciously and deliberately attempting by music to raise the spiritual level of their listeners. (That was written in 1968.)

Spiritual development is a movement toward wholeness, the discovery of one's true potential.

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

Spiritual experience does not obliterate the here-and-now but makes it more radiant and miraculous (or allows us to see how radiant and miraculous it always is).

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

Spirituality is a legitimate dimension of existence and its awakening and development are desirable.

Spirituality is an intrinsic property of the psyche that emerges quite spontaneously when the process of self-exploration reaches sufficient depth.

Spirituality is seeing the world with a deeper vision that is not self-centered, a vision that sees through dualistic views to the underlying interconnectedness of all of life.

Step by step, spirituality is making a comeback into modern psychiatry and into science in general.

The deep liason between sexuality and spirituality is acknowledged and cultivated in the Tantric spiritual traditions.

The divine Ground of all existence is a spiritual Absolute, ineffable in terms of discursive thought, but susceptible of being directly experienced and realized by the human mind.

The door is opened. The door is the rigid barrier which man erects between himself and spiritual freedom.

The experience of psychological and spiritual rebirth is typically associated with a sense of love, compassion and reverence for life.

The experience of the spiritual has become more and more inaccessible to modern society.

The great religious and spiritual traditions all teach that the source of wisdom lives within us.

The habit of analytical thought is fatal to the intuitions of integral thinking, whether on the “psychic” or the spiritual level.

The healthy mystical core that inspired and nourished all great spiritual systems is now being rediscovered and reformulated in modern scientific terms.

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

The individual experiences a deep sense of emotional and spiritual liberation, redemption and salvation.

The intimate relationship between the experience of the inorganic world and spiritual states can convey an entirely new understanding of ancient teachings.

The precious stones and jewels appeared to have a much deeper meaning than being just things of beauty. The green light emanating from them was of a spiritual nature.

The prevalent bias of the modern industrialized world is one of excluding all forms of spirituality as erroneous and misleading.

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

The psychological power of his new spiritual vision was so great that it helped him overcome his excessive fear of death.

The region of death becomes knowable and death itself is seen primarily as a rite of passage to a spiritual mode of being.

The religious experience is the ecstatic certain discovery of answers to spiritual questions.

The soul emerges into the radiance of the Divine Light and experiences spiritual rebirth, salvation, redemption, resurrection, reunion.

The spirit, interiorly in a state harmonious to the celestial concourse, will be invested with a spiritual body.

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

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

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

The substitution of interminable chatter for mystical experience or immediate realization of our union with God is the basic reason why the Church has no spiritual power.

The therapist has to be open to the spiritual dimension and recognize it as an important part of life.

There are experiential-spiritual as well as secular-behavioral potentialities of the nervous system.

There has been no recognition of spirituality in Western psychiatry and no notion that there might be some difference between mysticism and psychosis.

There is a realm of spiritual wisdom which religion as we know it can express by analogy only.

There is no dualism of heaven and earth, natural and supernatural, Man and God, material and spiritual, mortal and immortal.

These experiences are often accompanied by intense sensations of a potent spiritual force that floods the body.

These experiences occur in a complex psychological, philosophical, mythological and spiritual context.

Things the least suspected of having a significance beyond their material agency were perceived to be the most startling illustrations and incarnations of spiritual facts.

This feeling made me realize as never before that the need for spirituality was a universal need of every individual who loves.

This increased awareness has been eagerly sought by many people who have devoted their lives to spiritual development.

This most intimate of relationships of the self with another (sex) would naturally become one of the chief spheres of spiritual insight and growth.

This spiritual craving seems to be more basic and compelling than the sexual drive, and if it is not satisfied it can result in serious psychological disturbances.

To be alive spiritually, man must have union with God and must be conscious of it. Apart from this union, his religious life will be an empty drudgery.

To reach a translogical form of knowledge or realm of wisdom, celestial beauty, and spiritual essence is one of the most ancient experiential goals of mankind.

Transpersonal psychology brings together the ancient wisdom and spiritual systems of the world and the pragmatism of Western science.

True spirituality is based on deep revelation of the unity underlying all humanity and the entire phenomenal world.

True spirituality is based on personal experience and is an extremely important and vital dimension of life.

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

Useful analytical knowledge about the world is replaced by some kind of biologically inessential but spiritually enlightening acquaintance with the world as beauty.

We believed that it was the beginning of a spiritual revolution, a revolution of consciousness (Human Be-In, 1967, San Francisco).

We firmly believe that some of the people who are labeled as psychotic are really undergoing difficult stages of spiritual opening.

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

When experiences are associated with a sense of personal memory from one's spiritual past rather than biological history, we can refer to them as past incarnation experiences.

Without the consciousness of God in the soul and of the soul in God, Christianity in this age and for modern man can be no more than a superficial mimicry of spirituality.

You cannot accept the political or spiritual leadership of anyone you cannot get high with.

A sacrament is something that engenders in those who use it certain spiritual resonances which defy exact analysis and can't be accurately described to one who does not experience authenticity in himself.

After the experiences of ego death, abuse of alcohol or narcotics, as well as suicidal tendencies, are seen as tragic mistakes due to an unrecognized and misunderstood spiritual craving for transcendence.

Anything emotional, anything that might involve touching, anything that may involve feeling, anything that involved spiritual things, was very, very frightening to academics. Of course, Leary was doing all of that.

At last, it came to me that one could never find God by intellectual probing and that spiritual wealth could be gained only by allowing rich emotions to live within one's heart.

Because they know nothing of spirituality and regard the material world and their hypotheses about it as supremely significant, rationalists are anxious to convince themselves and others that miracles do not and cannot happen.

During some spiritual states, one sees the ordinary environment as a glorious creation of divine energy, filled with mystery; everything within it appears to be part of an exquisite interconnected web.

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

I, as an experienced student of the psychology of religion, can no longer pursue research in the field. This is a barbarous restriction of spiritual and intellectual freedom. (That was Alan Watts.)

I believed the time would come when each person would be in continuous contact with the beauty, the great capacity for love, the musical and artistic talents, the spiritual richness and all the other wealth which now lay untapped deep within himself.

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

I 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 the spiritual and mystical literature of all ages, one can find numerous descriptions of spectacular physiological changes in the body or seemingly impossible achievements of people in various extraordinary states of mind.

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 has mediated a profound spiritual opening in atheists, skeptics and materialistically oriented scientists, facilitated far-reaching emotional liberation and caused radical changes in value systems and the basic life style. (The "it" is LSD.)

It opens access to most extraordinary realms of experience, offers remarkable philosophical and spiritual revelations and mediates fascinating insights into the cosmic processes by which reality itself is created.

It seems that everyone who experientially reaches these levels develop convincing insights into the total relevance of the spiritual dimension to the universal scheme of things.

It seemed to me that the feelings of joy, rhythm, appreciation of music and the many other emotions I had experienced were all part of an intrinsic spiritual power which pervades the universe, each of them different aspects of God.

It was a time when our hearts were filled with the yearning for spiritual growth and the desire to establish the kingdom of God on earth. (That was Nina Graboi talking about the sixties.)

Many great scientists who have revolutionized modern physics, such as Einstein have found their scientific thinking quite compatible with spirituality and the mystical world view.

One of the most important changes most people experience through non-ordinary states of consciousness involves a new appreciation for the role of spirituality in the universal scheme of things.

Our so-called scientific attitude destroys faith and throttles the spiritual development. Things of real worth can never be proved: God, love, compassion, mercy, kindness, charity and dozens of other wonderful values.

People who have had such experiences usually agree that deep within each of us lie goodness unimagined, wisdom, music, talents of every variety, joy, peace, humility, love and spirituality, to mention only a few.

Perennial philosophy offers a rich spectrum of spiritual techniques through which it is possible to recognize and experience one's own divinity and achieve liberation from suffering.

Professionally, in relation to his chosen specialty, a man may be completely mature. Spiritually and sometimes even ethically, in relation to God and his neighbors, he may be hardly more than a fetus.

Spiritual experiences in the 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.

Spiritual feelings are associated with the dilemma of time and space, origin of matter, life and consciousness, dimensions and complexity of the universe and human existence, and the ultimate purpose underlying the process of creation.

Spiritual grace originates from the divine Ground of all being and it is given for the purpose of helping man to achieve his final end, which is to return out of time and selfhood to that Ground.

Spiritual practice begins by allowing ourselves to die to the ego's ideas about how things should be and to love and accept the truth of things as they are. (The ego doesn't know the meaning of truth.)

Spirituality is something that characterizes the relationship of an individual to the universe and does not necessarily require a formal structure, collective ritual, or mediation by a priest.

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

The experience quite regularly has a definite spiritual and mystical emphasis and this typically takes the form of enchantment with the mysteries of nature and the creative forces of the Universe.

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

The form of spirituality I am referring to is fully compatible with any level of intelligence, education, and specific knowledge of the information amassed by such disciplines as physics, biology, medicine, and psychology.

The individual sees the world as incredibly beautiful, radiant, safe, and nourishing. This is associated with a deep awareness of the spiritual and mystical dimensions in the universal scheme of things and with a sense of oneness and belonging.

The individual who connects with these levels of his or her psyche automatically develops a new world view within which spirituality represents a natural, essential and absolutely vital element of existence.

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

The new emphasis was on recognition of spirituality and transcendental needs as intrinsic aspects of human nature and on the right of every individual to choose or change his or her “path.”

The participation of archetypal elements in the death-rebirth process reflects the fact that deep experiential confrontation with the phenomena of death and birth typically results in a spiritual and mystical opening and mediates access to the transpersonal realm.

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

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

The really important division in the world of spirituality is not the line that separates the individual mainstream religions from each other, but the one that separates all of them from their mystical branches.

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 significance of incarnation and resurrection is not that Jesus was a human like us but rather that we are gods like him—or at least have the potential to be. This is the secret of all ages and all spiritual traditions. This is the highest mystery.

The spiritual dimension is a key factor in the human psyche and in the universal scheme of things. Becoming aware of this dimension of our lives and cultivating it is an essential and desirable part of our existence.

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 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.

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

There is often an experience of passing through a purifying fire; its flames destroy whatever is corrupt in the individual, preparing him or her for the experience of spiritual rebirth.

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

Traditional Western scientists like to assume an all-knowing position and discard any notion of spirituality as primitive superstition, regressive magical thinking, lack of education, or clinical psychopathology.

Vivid experiential encounters with elements of the deep unconscious made it possible to relate to spiritual and psychic dimensions that were beyond their previous conceptual frameworks.

We cannot just talk about spirituality; it needs to be an experiential realization. Enlightenment does not come simply from following the wisdom teachings. It comes through direct experience.

What truly defines the transpersonal orientation is a model of the human psyche that recognizes the importance of the spiritual or cosmic dimensions and the potential for consciousness evolution.

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.

When the Self is no longer identified with the ego, when in certain spiritual practices, it penetrates and realizes its own depths, it simply KNOWS that it is eternal and all-inclusive.

William James was well aware that a deep religious conversion is the best therapy for alcoholism. The importance of deep spiritual experiences for overcoming alcoholism was also well known to Carl Gustav Jung.

A science which fails to address itself to spiritual goals becomes secular, political and tends to oppose new data. A religion which fails to provide direct experimental answers to these spiritual questions becomes secular, political and tends to oppose the individual revelatory confrontation.

A system of thinking that deliberately discards everything that cannot be weighed and measured does not have any opening for the recognition of creative cosmic intelligence, spiritual realities or such entities as transpersonal experiences or the collective unconscious.

Enlightenment remains unrealized so long as it is considered as a specific state to be attained and for which there are tests and standards of success. It is much rather freedom to be the failure that one is. This freedom is the basis of all mental and spiritual wholeness, provided that it seeks no result.

Even positivistically oriented scientists, hard-core materialists, skeptics and cynics, uncompromising atheists and antireligious crusaders such as Marxist philosophers and politicians, suddenly become interested in the spiritual quest after they confront these levels in themselves.

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.)

“Holy madness” or “divine madness” is known and acknowledged by various spiritual traditions and is distinguished from ordinary insanity; it is seen as a form of intoxication by the Divine. Revered seers, mystics, and prophets are often described as inspired by madness.

I never suspected that the ancient spiritual systems had actually charted, with amazing accuracy, different levels and types of experiences that occur in non-ordinary states of consciousness. I was astonished by their emotional power, authenticity, and potential for transforming people’s views of their lives.

It is one of the oldest and most universal practices for the initiate to go through the experience of death before he can be spiritually reborn. Symbolically he must die to his past, and to his old ego, before he can take his place in the new spiritual life into which he has been initiated.

Let us try to bring about a new and glowing synthesis, a new higher consciousness that brings together the East and West, the head and the heart, science and spirituality and knowledge and wisdom. (Knowledge, here, means what the ego “knows” which isn’t wisdom.)

Mainstream psychiatry and psychology in general make no distinction between mysticism and mental illness. These fields do not officially recognize that the great

spiritual traditions that have been involved in the systematic study of human consciousness for millennia have anything to offer.

Mainstream psychiatry and psychology in general make no distinction between mysticism and psychopathology. There is no official recognition that the great spiritual traditions that have been involved in the systematic study of consciousness for centuries have anything to offer to our understanding of the psyche and of human nature.

Spiritual awakening is the difficult process whereby the increasing realization that everything is as wrong as it can be flips suddenly into the realization that everything is as right as it can be. (Alan Watts wrote that. With LSD, it's not a difficult process at all, except for the ego.)

Spiritual feelings are associated with such issues as the enigma of time and space; the origin of matter, life and consciousness; the dimensions of the universe and of existence; the meaning of human life and the ultimate purpose underlying the process of the creation of the phenomenal world.

Spiritual literature and traditions of the world over validate the healing and transformative power of such extraordinary states for those who undergo them. Why, then, are people who have such experiences in today's world almost invariably dismissed as mentally ill?

The aim of the psychiatrist is to teach the (statistically) abnormal to adjust themselves to the behavior of the (statistically) normal. The aim of the educator in spiritual insight is to teach the (statistically) normal that they are in fact insane and should do something about it. (That was Aldous Huxley.)

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 craving for and contact with transcendental realities can be more powerful than the sexual urge. Throughout human history, countless individuals have been willing to take enormous risks of various kinds and to sacrifice years or decades of their lives to spiritual pursuits.

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 inner experience of the spiritual Self and its intimate association with the personal self, gives a sense of internal expansion, of universality and the conviction of participating in some way in the divine nature. In the religious traditions and spiritual doctrines of every epoch one finds numerous attestations on this subject.

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 modern term for the direct experience of spiritual realities is transpersonal, meaning transcending the usual way of perceiving and interpreting the world from the position of a separate individual or body-ego. There exists an entirely new discipline, transpersonal psychology, that specializes in experiences of this kind and their implications.

The person feels a deep connection with the innermost spiritual core of his or her being. The illusion of the individual self fades away and the person enjoys reunion with his or her divine Self, which is also the Universal Self, the cosmic source of all existence. This is a direct and immediate contact with the Beyond Within, with God.

The term spirituality should be reserved for situations that involve personal experiences of certain dimensions of reality that give one's life and existence in general a numinous quality. C. G. Jung used the word numinous to describe an experience that feels sacred, holy, or out of the ordinary.

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

The value, apart from their intrinsic value, so to say the ethical, sociological and spiritual value of the visionary experience, is that if it is well used, it can result in a significant and important change in the mode of consciousness and perhaps also in a change in behavior or for the good.

Until Western science is able to offer plausible explanations of all the observations surrounding such phenomena as spiritual experiences, the concepts found in mystical and occult literature have to be seen as superior to the present approach of most Western scientists, who either do not know the facts or ignore them.

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.)

Elements of plant consciousness can be accompanied by philosophical and spiritual ideation and insights. Several subjects, for example, have pondered over the purity and unselfishness of plant existence and have seen plant life as a model for ideal human conduct; unlike animals and man, most plants do not kill and do not live at the expense of other organisms.

I would suggest that ages and attitudes of man that are long gone by still survive in the deepest unconscious layers of our mind. The spiritual heritage of archaic man, the ritual and mythology that once visibly guided his conscious life, has vanished to a large extent from the surface of the tangible and conscious realm, yet survives and remains ever present in the subterranean layers of the unconscious.

In many traditions, the notion of “dying before dying” is essential to spiritual advancement. Coming to terms with the fact of death as part of the continuity of life is seen as tremendously liberating, releasing one from the fear of death and opening one to the experience of immortality. As the 17<sup>th</sup> century Christian monk, Abraham a Santa Clara wrote: “A man who dies before he dies does not die when he dies.”

In nonordinary states of consciousness, visions of various universal symbols can play a significant role even in experiences of individuals who previously had no interest in mysticism or were strongly opposed to anything esoteric. These visions tend to convey instant intuitive understanding of the various levels of meaning of these symbols and generate a deep interest in the spiritual path. (visions seen with eyes closed) -

In the transpersonal domain, where psychological and spiritual growth are one, psychedelics appear to be powerful tools for the investigation of consciousness; they could enable us to expand our understanding of the human mind and the nature of creative consciousness. A willingness to question our assumptions and to keep an open mind with respect to potential benefits and potential hazards is essential.

In this day, when spiritual hungers and longings are both widespread and acute, LSD has a great potential in the field of religious development alone. (That doesn't mean that LSD's great potential is just in religious development, but also many other fields. To put it another way, if LSD's great potential was just in religious development, it would still be very significant.)

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.

Leary believed that the human race is presently evolving to a higher level of consciousness and a greater spiritual awareness. His research with LSD seemed to bear out the fact that our nervous systems are equipped to receive a vastly greater spectrum of reality than we realized; and once the veils of perception are cleansed, wars, racism, competitiveness and violence will be seen as old, outgrown, pre-human traits.

Modern consciousness research has confirmed the basic thesis of perennial philosophy that the consensus reality reveals only one aspect or fragment of existence. There are important realms of reality that are transcendental and transphenomenal. The impulse in human beings to connect with the spiritual domain is an extremely powerful and important force. It resembles, in its nature, sexuality.

Nonordinary experiences are vital to us because they are expressions of our unconscious minds, and the integration of conscious and unconscious experience is the key to life, health, spiritual development, and fullest use of our nervous systems. By instilling fear and guilt about altered states of consciousness into our children, we force this drive underground, guaranteeing that it will be expressed in antisocial ways.

Once people have experienced the spiritual dimensions growing in their lives, they often learn that their lives without it were futile and impoverished. Previously, they may have managed adequately but unhappily, unaware of the seemingly endless realms that have

since enormously enriched their existence. They discover that spirituality is a necessary element that enhances their lives and sense of well-being.

Profound transcendental experiences, such as consciousness of the Universal Mind or of the Void, in addition to having a very beneficial effect on the subject's physical and emotional well-being, are usually central in creating in him a keen interest in religion, mystical and philosophical issues, and a strong need to incorporate the spiritual dimension into his way of life.

Spiritual experiences of this kind can occur in individuals of high intellectual caliber and rigorous scientific training, in fact, they are fully compatible with observations accumulated by various branches of modern research. An important illustration of this point, for those who emphasize the scientific world-view, is the recent convergence of quantum-relativistic physics and various mystical traditions.

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 individual is flooded by light of supernatural beauty and experiences a state of divine epiphany. He or she has a deep sense of emotional, intellectual and spiritual liberation and gains access to breathtaking realms of cosmic inspiration and insight. This type of experience is clearly responsible for great achievements in the history of humanity in the area of science, art, religion and philosophy.

The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They recognized the significance of man's spiritual nature, of his feelings, and of his intellect. They knew that only a part of the pain, pleasure and satisfaction of life are to be found in material things. They sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations.

The recognition of the primary and independent significance of spiritual aspects of the psyche or of what would these days be called the transpersonal dimension, was extremely rare among Freud's followers. Only Jung was able to penetrate really deeply into the transpersonal domain and formulate a system of psychology radically different from any of Freud's followers.

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.

There had been previous explorations. There was a history, a tradition. There were maps and guidebooks. Though trained in the Western methods of scientific research, Leary (and the rest of us) felt affirmed in our spiritual approach to psychedelic experiences by the discovery of these ancient writings. Our initial work on this text was later developed and published as *The Psychedelic Experience*. (That was Ralph Metzner.).

Those who argue that LSD-induced spiritual experiences cannot be valid because they are too easily available and their occurrence and timing depend on the individual's decision, misunderstand the nature of the psychedelic state. The psychedelic experience is neither easy nor a predictable way to God. Many subjects do not have spiritual elements in their sessions despite many exposures to the drug.

What is needed is the clear voice of people who have no stake in disguising the truth. The young must be taught to distinguish between psychedelics, which hold out the promise of religious experience and of self-transcendence, and destructive drugs like cocaine, amphetamines, heroin, crack. They must be taught to respect the psychedelics and to be ready spiritually and psychologically before they attempt to take them.

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.

The richness of the experiential content is augmented by the fact that the process involves an endless variety of illustrative material from biology, zoology, anthropology, history, mythology and religion. Psychedelic sessions focusing on the death-rebirth process not only have great therapeutic potential, but are a source of invaluable scientific, sociopolitical, philosophical and spiritual insights. (That material is seen with the eyes closed.)

A belief in miracles is indispensable to the survival of any spiritual life.

As a result of this spiritual fulfillment, an amazingly deep new optimism has come to me.

Bad trips may ultimately be good ones. Spiritual gains are never made without risks.

Church religion is spiritually dead.

Enlightenment, as a goal of the spiritual path, is partly a result of awakening vision.

Experiential self-exploration is an important tool for a spiritual and philosophical quest.

If it rejects the spiritual, religion becomes a mere weapon to dominate the world.

If people become spiritual, they will no longer differentiate between the religions.

LSD experiences were often deeply spiritual.

LSD is the spiritual equivalent of the hydrogen bomb.

LSD would awaken appetite for spiritual meaning.

Many religious people reported that their spiritual sensitivities have been expanded.

Psychedelic experience is by nature private, sensual, spiritual, internal, introspective.

Sensuality and spirituality are not truly opposed.

Sexual communion has a strongly spiritual and mystical character when spontaneous.

Spiritual freedom is just that capacity to be as spontaneous and unfettered as life itself.

Spiritual insight reveals a mystery and magic.

Spirituality appears to be an intrinsic property of the deeper dynamics of the psyche.

Spirituality is an important dimension of existence.

The aim of LSD is to develop yourself spiritually and to open up greater sensitivity.

The First Amendment guarantees the right of spiritual exploration.

The goal of the spiritual path is transcending the ego.

The individual can see many spiritual dimensions to human life.

The insight of LSD leads you to concern yourself more with internal or spiritual values.

The LSD experience is a deeply spiritual event, a religious pilgrimage.  
The man of deep spiritual wisdom, like the artist is looked at as irrelevant to this society.  
The nature of the one reality must be known by one's own clear spiritual perception.  
The only purpose of life is the spiritual quest.  
The sexual impulse is not simply a biological drive, but also a divine, spiritual force.  
The spiritual and intellectual rewards are vivid, wonderful, inexpressible.  
The spiritual awakening amounts to a real resolution.  
The spiritual path was the center of his life.  
The spiritual realms are not found in the past and the future.  
The spiritual search and philosophical quest become important new dimensions of life.  
The wisdom of the East is not physical, but psychic and spiritual Science.  
These drugs offer a means for enhancing spiritual sensitivity.  
These new mind changers will tend in the long run to deepen the spiritual life.  
Urban living is spiritually suicidal.  
We are strangers to our true selves, to one another, and to the spiritual world.  
We possess higher notions of the spiritual.  
We see things intellectually, but we won't let go and feel them spiritually.  
You are a spiritual voyager furthering the most ancient, noble quest of man.

A major revelation was that of the spiritual nature of trees, the obedient benevolence of trees.

Everywhere there was godlike peace, the sum of all conceivable desires satisfied, physical or spiritual.

I could find no possible relation between anything Freud had talked about and this experience with its exalted spirituality.

I suddenly understood the message of so many spiritual teachers that the only revolution that can work is the inner transformation of every human being.

I was aware of a gentle, deep connection with a new spirituality, an unfamiliar source inside one that was expansive, joyful and peaceful.

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

It created vast openings of the mind that led to an understanding of spiritual realities and it was very valuable.

My spiritual vision was so clarified that I saw beauty in every material object of the universe.

I looked on fields, and waters, and sky, and read in them a most startling meaning. I wondered how I had ever regarded them in the light of dead matter. They were now grand symbols of the sublimest spiritual truths—truths never before even feebly grasped, and utterly unsuspected.

When I realized that I was being born again, that life goes on and on and on, the feeling was overwhelming. I was filled with confidence that it was okay to die, because the consciousness that inhabits the flesh has a higher destiny. It never began and it won't end.

It just keeps going. Then I was struck with wave after wave of value wisdom, as though the forms behind human spirituality were hitting me for the first time.

While looking at a candle flame, tiny fragments of light began to sputter off the top like a fountain of fireworks, filling the room with sparkles of resplendent light. It was the first time on psychedelics that I cried for joy. Beholding such beauty, I felt I was being welcomed to an ineffable mystery, as I'd finally come into contact with a spiritual dimension that gave hope to humanity.

The perennial philosophy and the esoteric teachings of all time suddenly made sense. I understood why spiritual seekers were instructed to look within, and the unconscious was revealed to be not just a useful concept, but an infinite reservoir of creative potential. I felt I had been afforded a glimpse into the nature of reality and the human potential within that reality, together with a direct experience of being myself, free of illusory identifications and constrictions of consciousness.

He hungered and thirsted for the spiritual.

His spirituality was of the kind that doesn't announce itself, yet is profound.

I had a vivid spiritual self that had been there all the time, waiting for me to discover it.

I felt buoyed up to a higher spiritual level by some intense mystical force.

I had clearly arrived at the pinnacle of spiritual evolution.

She underwent a profound spiritual transformation.

The beautiful visions were the stimuli for spiritual emotions.

The deepest level of the experience was purely spiritual.

The experience seemed to satisfy every human want, physical or spiritual.

They experienced a deep inward change in their spiritual awareness.

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

a distinct increase of interest in religious matters, involving spirituality of a universal nature

a lively appreciation of the feelings and manners of all people in whatever lands and ages, a spiritual cosmopolitanism

a more joyful, interesting and satisfactory way of being in the world, with a sense of belonging, meaning, natural spirituality

a path which could lead to deep levels of psychological-spiritual growth or true enlightenment

a sense of personal revelation that might be expressed as physical sensation, as personal insight, or as philosophic or spiritual understanding of self and universe

a sense of spiritual rebirth associated with a new way of being in the world and perceiving it

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

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

a yogic practice called Tantra, where ritual sexual union is used as a vehicle for inducing spiritual experiences

an age of spiritual vacuity, machines, world wars, political tyrannies, materialistic philosophy, legalized ethics and debilitating self-consciousness (We can do a lot better.)

an illuminating insight into the transcendent and eternal spiritual nature intrinsic to human consciousness

an increasing awareness of the spiritual dimension in one's life and in the universal scheme of things

an inspiration to people who still believe in the intrinsic spiritual power within the universe

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

awareness of the special quality and purity of plants that make them important examples for human spiritual life

awe, bliss, a sense of certainty, feelings of extraordinary creative awareness or spiritual breakthrough

can bring spiritual and philosophical understanding of such high level that everything is redefined and appears in a new perspective

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

connecting with the deep intrinsic spiritual dimensions of the psyche and elements of the collective unconscious

connecting with the intrinsic spiritual dimensions of the psyche and deep resources of the collective unconscious

deep awareness of the critical importance of the spiritual dimension in the universal scheme of things

expanding consciousness through the use of sacramental substances in accord with spiritual growth and well-being

feelings of spiritual rebirth and unity with other human beings, the entire universe and God

“golden doors” from which he will pass from the material world into a new spiritual realm

highly developed spiritual capacities, with expanded consciousness of the depth and the incomprehensible wonder of being

his eternal inner spiritual core, something like the “inner Christ” in the writings of the mystics

images of God perceived as pure, spiritual energy, as a transcendental or cosmic sun (eyes closed)

influencing the mind-body-essence of man, as a magic, spiritual drug, a new world age which begins to act evolutionarily

jars one free of mental ruts, allowing old problems to be seen from new angles, accessing higher levels of information, some of which were spiritual in nature

liberation through special types of yoga involving sexual intercourse with a “spiritual wife”

mediates understanding as to where and why religions went astray and lost contact with true spirituality

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

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

profound new understanding associated with fascinating philosophical and spiritual insights

real worlds revealed when the mode of consciousness has been changed from the utilitarian to the aesthetic or spiritual

recognition of spirituality and transcendental needs as intrinsic aspects of human nature and the right of every individual to pursue his or her own spiritual path

spiritual awakening, a direct visionary experience of transpersonal realities, the original source of mainstream religions

spiritual consciousness—a strange and almost hitherto unexperienced awareness carrying with it a “flavor of eternity”

spiritual illumination described as “second birth”, as a return to the original Paradise or Eden

that the deeper dynamics of the human psyche are, in their essence, numinous and that spirituality represents a critical dimension in the universal scheme of things

that man is born of woman incomplete and there must be a second birth of a spiritual character

the ancient traditions of religious psychedelic use—always one of the places where spirituality and psychotherapy have converged

the administration of LSD to terminal cancer cases, make dying a more spiritual, less strictly physiological process

the breakthrough from everyday existence to a spiritual dimension, the leap from the human to the superhuman

the fulfilling and lasting feelings of reverence and spirituality, the awareness of the continuous presence of God

the idea of launching a new discipline that would combine science and spirituality and incorporate the perennial wisdom concerning various levels and states of consciousness

the necessity for continuous spiritual growth which alone could lead to the joy of fulfillment He had spoken of as heaven

the need to acknowledge the wisdom of ancient and Oriental spiritual disciplines and assimilate it into psychology and psychiatry

the rejection of classic spiritual and mystical experiences as symptoms of mental illness by modern science and psychiatry

the session influencing her emotional condition and deepening her philosophical and spiritual insights

the spiritual dimension, will discover the critical importance of the basic ontological and cosmological questions

the spiritual state of no-game, no-ego, the ultimate liberation and the very highest forms of maturity

the spiritual warmth of radiant energy, to become one with the energy, to become the energy itself, free at last-

the transformation of character which is the necessary pre-requisite of a total, complete and spiritually fruitful transformation of consciousness

the value of the transcendental aspect of such experiences and the utmost importance of the spiritual dimensions in human life

to become aware of the transpersonal dimensions of their being and their spiritual core or self

to move experientially from a personal, psychologically-oriented frame of reference into a wider, spiritual one

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

tuned in to experiences and values on sensory and spiritual levels which are diametrically opposite to the materialistic power orientation of the American mainstream

use drugs to intensify our ecstatic, sensual, emotional, intellectual and spiritual perspectives

a deep unconscious association between oceanic ecstasy and the experiences of natural beauty, inspired artistic creations, spiritual feelings and highly satisfactory human relationships

direct spiritual experiences, such as feelings of cosmic unity, a sense of divine energy streaming through the body, death-rebirth sequences, encounters with archetypal entities, visions of light of supernatural beauty

mainstream psychiatric literature suggesting that direct spiritual and mystical experiences in the lives of the great prophets, saints and founders of religions were actually manifestations of mental disease

orgiastic feelings of cosmic proportions, spiritual liberation and enlightenment, a sense of ecstatic connection with all of creation and mystical union with the creative principle in the universe

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 optimism, the intellectual and spiritual enthusiasm around those early openings of consciousness, wonderful, passionate, excitement and interest (That was Timothy Leary referring to his days at Harvard.)

the scope of the sacred realms, the profound insight of the sensory and physical manifestations of mystical experiences, this enormous physical, mental, emotional and spiritual input

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.)

a deep spiritual conversion of the person

a deeper spiritual awareness

a fantastic intellectual, philosophical and spiritual adventure

a higher spiritual level

a journey of spiritual discovery

a mental or spiritual awakening which allows us to look at the world as it actually is

a mystical understanding of the universe, a cosmic type of spirituality

a need for new spirituality

a new sense of spiritual security and confidence

a powerful upsurge of spiritual feelings

a purely spiritual essence

a purely spiritual religion that seeks the unitive knowledge of the Absolute Godhead

a radical spiritual transformation in the life of the individual

a rich spiritual and mythological dimension

a spiritual, expansive conception of consciousness

a spiritual experience so definite that there can be no mistaking it

a spiritual gaiety

a spiritual occasion of otherworldly dimensions

a spiritual rather than material body

a spiritual voyager

a spiritual washing machine (LSD)

a true spiritual awakening

a true spiritual journey

adventurers on the frontier of spirituality

alchemists—the transformation of material consciousness into “spiritual God”

an immediate spiritual intuition  
an imperishable, spiritual reality which is our true home  
an inner sense of emotional liberation and spiritual rebirth  
an inward and spiritual grace  
an opportunity for a major emotional or spiritual breakthrough  
awareness of universal spirituality  
brings a sudden liberation from ignorance and illusion, enlarges the spiritual horizon  
chemically-induced "heightened intelligence" and spiritual evolution  
deep emotional and spiritual states  
deep religious insight, moving spiritual insights  
deep, shattering, spiritual conversion experiences  
deeply spiritual experiences  
direct spiritual knowledge, immediate knowledge  
discover a new spiritual life  
discovery of the spiritual dimensions of existence  
discovery of our secret life within, explore spiritual individuality  
drugs useful as spiritual preparation for reading holy writings or entering sacred places  
emotionally and spiritually liberating  
eternal, spiritual reality  
exploration of one's biological, cultural or spiritual past  
exploration of the self a spiritual journey  
explored their own spirituality  
exploring the frontiers of human consciousness and spiritual experiences  
feeling of spiritual, physical and psychological benefit  
feeling spiritually cleansed (catharsis)  
feelings of deep spirituality and tranquil reverence  
feelings of physical and spiritual rebirth, rejuvenation and emotional renewal  
gamble out of spiritual faith, the psychedelic key to revelation  
growth, spiritual experience, insight, harmony  
his newly acquired spiritual riches  
holy sex, sexual yoga, spiritualized sexuality  
important psychological, philosophical and spiritual dimensions  
inner spiritual dimensions of the human being  
inner spiritual meaning  
insight that the process is healing or spiritual in nature  
insights into ancient and aboriginal spiritual realms  
intuitive, creative and spiritual dimensions  
men knowing themselves only as bodies inhabited by an "I" and not as spiritual beings  
new horizons open, enlarge the spiritual horizon  
new philosophical and spiritual insights into the nature of reality  
new spiritual discovery  
new realms of mystical and spiritual experience  
new spiritual feelings of a cosmic nature  
offers unique possibilities for a serious philosophical and spiritual quest  
opens individuals to spiritual dimensions of their being  
our higher nature, the spiritual aspect of our being

our present state of spiritual infancy  
overcomes his ego-limitations and reaches spiritual maturity  
people who used psychedelic mushrooms for personal growth and spiritual discovery  
perception of spiritual beauty  
personal experiences of spiritual realities  
physical, emotional and spiritual energies  
Plato's idea of the "musical unconscious" or as he called it, "the spiritual unconscious"  
recognition of the spiritual dimensions of existence  
recognizing the significance of spiritual dimensions of the psyche  
religion in a new, interior and spiritually creative sense  
reveals the secret of life and therein lies its spiritual value and its universal appeal  
revelation of the deepest spiritual realities  
revelations of hitherto unconceived modes and uncharted fields of spiritual being  
sacramental substances, spiritual growth  
satisfies the subject's intellectual, philosophical and spiritual craving  
secular—divorced from spiritual experience  
see the world and themselves in terms of spiritual energy involved in a divine play  
soaring states of bliss, heightened spirituality, and a titanic sense of drama and surprise  
spiritual adventurer  
spiritual awakening  
spiritual awakening, spiritual exploration  
spiritual awareness  
spiritual awareness or a greater sense of reality  
spiritual birth—a powerful mystical opening and reconnection with the divine  
spiritual bliss  
spiritual consciousness  
spiritual craving for transcendence  
spiritual discovery  
spiritual ecstasy, religious revelation and union with God  
spiritual emotions and energies  
spiritual enlightenment  
spiritual enrichment  
spiritual eroticism, ecstatic exuberance, mystic altered states  
spiritual evolution  
spiritual exploration  
spiritual freedom  
spiritual growth  
spiritual insight a gift of divine grace  
spiritual insights  
spiritual liberation  
spiritual liberation, deliverance from darkness, salvation and illumination  
spiritual liberation, revelation of the ultimate truth, oneness of all existence  
spiritual liberty and transcendental happiness  
spiritual orgasms, rebirth explosion  
spiritual perception  
spiritual purification

spiritual realities  
spiritual rebirth  
spiritual renewal  
spiritual self-transcendence  
spiritual transformation  
spiritual vision  
spirituality a matter of personal experience rather than something heard or read about  
spirituality based on direct personal revelation  
spiritually oriented psychedelic sessions  
spiritually pure  
states of spiritual conversion, interpersonal closeness and psychological insight  
taking man's mind to spiritual realms  
that in these chemicals, the evolutionary acceleration of man's spiritual nature is at hand  
that spiritual and interior realm  
that the spiritual element is an organic and integral part of the psyche  
the appetite for spiritual transcendence, the desire to go beyond  
the awakening of a spirituality that has a universal quality  
the awakening to deeper spiritual values  
the bliss of this unexpected spiritual opening abounding in astonishing insights  
the consciousness of mankind raised to a spiritual level  
the cosmic-spiritual way of looking at the world  
the critical role of visionary experiences in the spiritual life of humanity  
the deepest religious (spiritual) experience of my life  
the direct experience of the spiritual Ground of things  
the enormous spiritual force that is active during an awakening experience  
the essence of true spirituality  
the extensive new spiritual impulses within themselves  
the extensive use of music for ritual, healing and spiritual purposes  
the feeling of universal benevolence—what Ludlow calls “a spiritual cosmopolitanism”  
the glories of the purely spiritual world  
the highest spiritual and mental point of view  
the importance of the spiritual and philosophical quest in human life  
the inner meaning, the spiritual and universal reality  
the inner spiritual world  
the insight that life without spirituality is trivial and unfulfilling  
the intuition and immediate spiritual consciousness of God  
the magical, spiritual component that was really what acid was all about  
the more relaxed, humorous and pleasurable spirituality of Asia  
the new “wisdom drugs” which were responsible for an emerging spirituality  
the nonverbal spiritual experience of the divine  
the one thing that makes spiritual life possible and meaningful—union with God  
the one thing the church should be offering and is not, spiritual and mystical experience  
the Other World where egos melted and a spiritual rebirth occurred  
the philosophical and spiritual dimensions of the LSD experience  
the process of psychological transformation and spiritual opening  
the profound wisdom of the great spiritual philosophies and mystical traditions

the rich philosophical and spiritual content of these phenomena (eyes closed)  
the rise of man from animal to spiritual being  
the spiritual content of the psychedelic experience  
the spiritual dimension, the quest for the deeper dimension  
the spiritual dimension of existence  
the spiritual dimension sneered at in academic circles  
the spiritual implications of a science of consciousness  
the spiritual intensity and emotional power of the experiences  
the spiritual journey  
the spiritual meaning of LSD  
the spiritual nature of man  
the spiritual nature of visionary phenomena  
the spiritual path of liberation  
the spiritual realms  
the spiritual revolution  
the spiritual treasury  
the true visionary who is spiritualized  
the ultimate realm of free and purified spirituality  
the ultimate spiritual experience  
the universal immanence of the transcendent spiritual Ground of all existence  
the vision of the total union of the spiritual and physical domains  
the wisdom of the spiritual process  
the world unmeasured, the infinite and undivided, the supreme spiritual reality  
this spiritual essence of things  
this spiritual relationship of man with nature  
this 20th century voyage of spiritual discovery  
this voyage of discovery, a spiritual journey  
to advance into eternity, no longer on the animal, but on the spiritual level  
to awaken spiritual energies  
to be spiritually awake  
to become more aware spiritually, ecologically, and creatively  
to recover a spiritual dimension  
to return to spiritual nature  
to see into a spiritual plane of reality  
to take high-powered egos and weld them into a true spiritual brotherhood  
true spirituality  
universal spirituality  
universal spirituality transcending the divisive interests of religious sectarianism  
unlocking previously dormant spiritual potentials  
unusual experiences of a spiritual nature  
use drugs to intensify our aesthetic, emotional, intellectual and spiritual perspectives  
very high spiritual states characterized by ultimate purity and special radiance  
voyage of spiritual discovery  
your spiritual eyes