

Abstract

When Nietzsche symbolically declared the death of God, the existential paradigm altered; if God gave a transcendental meaning to existence, then its death gave existence a lack of meaning. Philosophers as Albert Camus or Jean-Paul Sartre reinforced this existential paradigm, that can be expressed in the statement “existence precedes essence”. If, on the one hand, the door to meaning seemed closed, on the other hand a door of individual liberty opened: “everything is allowed”. Jim Morrison embodies this individual search associated to the sixties’ counterculture movement, dominated by moral and intellectual experimentation and psychoactive substances’ consumption, exemplified by Aldous Huxley’s *The Doors of Perception* and its relation to William Blake’s quote “if the doors of perception were cleansed, everything will appear to us as it is: infinite”. The essay will try to investigate the association between this free and individual existence carried out by Morrison through the exploration of consciousness and a new conception on spirituality and transcendence in the era post God, related – in Jim’s case – to the indigenous origins of shamanism and the consumption of psychoactive plants such as peyote. Nonetheless, the new spiritual phase is no so much related to religion as it is to an internal search of a non-located transcendence, which refers more to an auto induced psychoanalysis with narcissistic echoes, as the self-interview of Jim demonstrates. If, as Jung seemed to insinuate, the human soul finds its equivalent in the mind, then Morrison represents some kind of soul explorer, intimate to Nietzsche’s *Übermensch*.