

## **Feel, Feels, Feeling, Feelings (present tense)**

A subject may “feel” the interior of his body, experiencing his internal structure and processes as he understands them or as altered in some way.

A thousand sensual feelings are emitted and at once sending out waves of climaxes which thrill the mind to even greater heights.

Aggressive feelings and impulses are usually strikingly reduced and interpersonal and philosophical tolerance increases considerably.

All of this is felt in the deepest roots of one’s body. One descends into these roots and relives the prehistoric process. (eyes closed)

All of us look at each other knowingly, the feeling that we knew each other in that most distant past, the realization that we are and always have been one.

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

An individual who has experienced transcendental states has a strong feeling of cosmic identity.

As everything in the field of consciousness assumes unusual importance, feelings become magnified to a degree of intensity and purity almost never experienced in daily life.

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

Commenting on the spot is putting oneself in the way of what one feels. It is losing touch with it.

“Cosmic” consciousness is a release from self-consciousness, that is to say, from the fixed belief and feeling that one’s organism is an absolute and separate thing.

Direct perception of unity is the very heart of mystic experience, accompanied by powerful feelings of joy.

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

During mystical experiences, one can feel that one has access to ultimate knowledge and wisdom in matters of cosmic relevance.

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

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

Feeling oneself to be part of an all-encompassing cosmic network often gives a person who has problems with self-esteem a fresh, expanded self-image.

Feelings and visions alike became cold and dead in the writing, a faint account giving a prosaic one-hundred-thousandth of the experience itself.

Feelings of awe, reverence or sacredness are the natural emotional response to the realization of the overwhelming power and radiance of the universal energy process.

feelings of joy, peace, love, blessedness—Such high-intensity emotion is far removed from everyday experience.

Feelings of separation and alienation are replaced by a sense of belonging or being a part of the life process.

For creativity and sanity, man needs to have, or at least to feel, a meaningful relation to and union with life, with reality itself.

He emphasizes that his understanding is all experienced as simultaneous visual and felt thinking.

He “feels” in his brain the patterns that man once employed in creating the zodiacal patterns.

I am still amazed at the exquisite feeling of release, peace of mind, and complete relaxation.

“I can feel better and more deeply; I can see so much better; I can listen so much better,” etc.

I can feel myself fusing with the other person. It is difficult to know even anatomically what part of myself is me and what part is the woman.

I feel that the mountains and the sea and the stars are all part of me, and my soul is in touch with the soul of all creatures.

I feel this whole world to be moved from the inside and from an inside so deep that it is my inside as well, more truly I than my surface consciousness.

I feel, with a peace so deep that it sings to be shared with all the world, that at last I belong, that I have returned to the home behind home.

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

I never really felt that school was my true place or any type of ultimately enriching experience. (That’s what LSD is.)

I try to go deeper, sinking thought and feeling down and down to their ultimate beginnings.

I wonder if I’ll ever feel such harmony again with any group of people as I felt with them throughout that day.

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

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

In the contrast world of ordinary consciousness man feels himself to be something in nature but not of it.

In this state of cosmic unity, we feel that we have direct, immediate and unlimited access to knowledge and wisdom of universal significance.

Individuals experience feelings of getting to the essence of things—of the external world, of others, and of themselves.

Individuals occasionally report quite realistic recollections of their fetal existence. They can feel like an embryo in the womb and have specific embryonal sensations.

Individuals talk about experiencing themselves as reborn and purified; a deep sense of being in tune with nature and the universe replaces their previous feelings of alienation.

It connects you with feelings that you've never been connected with before. They are now open to you.

It is a special kind of enlightenment to have this feeling that the usual, the way things normally are, is odd, this feeling of universal oddity.

Light, sound, touch, taste and smell become a continuous warp, with the feeling that the whole dimension of sensation is a single continuum or field.

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

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.

Modern man no longer regards Nature as being in any sense divine and feels perfectly free to behave towards her as an overweening conqueror and tyrant.

Most art springs from intense inner experiences. Passionate religious feelings, for instance, has inspired artists to produce their most deeply felt and moving works.

Most people feel exalted as they discover their real cosmic status and gain an entirely new perspective on their daily problems.

Music is often helpful in establishing certain emotional moods and thereby aids the subject in letting his feelings come out.

Oceanic feelings and ego loss are often called regression to infancy. Why not consider the possibility of adult oceanic feelings?

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

One becomes intoxicated with divine feelings and becomes free from anger and other negativities.

One can connect with a state that feels eternal, understanding that one is at once the body and also all that exists.

One feels open to a total flow, over and around and within the body and one becomes more and more conscious of these threads of energy, of their vibrations.

One feels or responds emotionally with more intensity, more depth, more comprehensiveness.

One may be infused with ecstasy, peace and a deep feeling of support by the cosmic process.

One's true identity is felt as something extremely ancient, familiarly distant, with overtones of the magical, mythological and archaic.

Our churches feel like grim courts of law where we are all on trial for unspecified crimes and where the Judge has to be flattered most humbly into showing mercy.

Our education, from the start, has taught us a certain range of emotions, what to feel and what not to feel and how to feel the feelings we allow ourselves to feel.

People may feel keener awareness of their bodies or sense changes in the appearance and feeling of body parts.

Pervasive feelings of the "All rightness of the Universe" and a humble gratitude are the overwhelming emotional responses to union or communion with the divine.

Rudolph Otto uses the term *mysterium tremendum* to describe the fundamental religious emotion, that which is felt in apprehending the numinous or holy.

sex—I can feel myself fusing with the other person. It is difficult to know even anatomically what part of myself is me and what part is the woman.

Significant aspects of mystical consciousness are felt by the experiencer to be true, in spite of the fact that they violate the laws of Aristotelian logic.

Since earliest times, man has felt impulses to rise above his everyday self and achieve either some higher insight or some release from mundane concerns—or both.

So hypnotic, so persuasive is the power of convention that we begin to feel these ghosts as realities and make them our loves, our ideals, our prized possessions.

Such high intensity emotions, feelings of joy, peace, love and blessedness is far removed from everyday experience.

Such insight is intuitively felt to be of a more fundamental form of reality than the phenomena of everyday consciousness.

The deep contents of the psyche that we are ordinarily unaware of erupt into consciousness in the form of images, powerful emotions and strange physical feelings.

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

The experience of dying occurs in the context of the death-rebirth experience and total surrender to it is always followed by feelings of liberation.

The experience of paradise combines feelings of transcendental happiness and joy with delight in exquisite beauty of an unearthly quality. (earthly?)

The feeling of being the ego is itself part of the stream of experience and does not stand outside it in a controlling position.

The heightened sensitivity in all areas gives me a feeling of communion with my surroundings, both animate and inanimate.

The individual can be flooded with feelings of love and mystical connection to other people, nature, the entire cosmos and are commensurate with all of existence.

The individual feels full of excitement and energy, yet centered and peaceful and perceives the world as if through cleansed senses.

The individual feels that his memory has transcended its usual limits and that he is in touch with information related to the life of his biological ancestors.

The individual has a sense of merging with the environment and feelings of unity with perceived objects.

The individual is freed or forced to experience a great outpouring of feeling often far beyond his conception of his own emotional capabilities.

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

The orgasmic feeling, if felt deeply and strongly enough in sex, always includes an element of self-transcendence, of release.

The patient often states that he feels reborn, whole, clean, grateful and joyous, loving all things, animate and inanimate.'

The powerful sensations from every part of your body and the unusual connections of thoughts and feelings that are normally ignored come dramatically into consciousness.

The principle instrument of monopoly and control that prevents expansion of consciousness is the word lines controlling thought and feeling.

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

The so-called "ordinary person" is only apparently natural or perhaps his real naturalness feels unnatural to him.

The subject becoming aware of himself as continuous with the energy of the universe, feels himself to be filled by divinity.

The subject in this state feels that he has access to direct insightful knowledge and wisdom about matters of fundamental and universal significance.

The subject may feel that he is seeing the other (person) in all her richness and complexity for the first time.

The universe is perceived as indescribably beautiful and radiant; individuals feel cleansed and purged and talk about redemption, salvation or union with God.

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

The whole quality of consciousness is changed and I feel myself in a new world in which, however, it is obvious that I have always been living.

There is an intensification of what I may call intrinsic significance. That which is seen, either with the eyes closed or open is felt to have a profound meaning.

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

They felt that the experience had improved their capacity to deal with their problems and had enormously stimulated their psychological growth.

They thought intellect was the only thing that mattered. They refused to let their feelings live. Yet God can be found only through the heart.

This ability of the individual to examine memories, unburdened by feeling of guilt or anxiety, often leads him to believe that at last he is seeing himself as he really is.

Those “mythicizing” the wind experience feel “cleansed” and “inwardly purified” by the wind’s “clean sweeps” through them.

To “know” reality, you cannot stand outside it and define it; you must enter into it, be it and feel it.

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

Waiting on the other side of what feels like total destruction of the ego is a broader, more encompassing sense of self.

We can define and feel ourselves to be the total pattern of the cosmos as focused or expressed here.

We do not need a new religion or a new Bible. We need a new experience—a new feeling of what it is to be “I.”

We have learned to feel our consciousness much too superficially, as if all our sensations were in the tips of the fingers and none in the palm.

We have lost the ability to feel nature from the inside and to feel the seamless unity of ourselves and the world.

We have learned to feel our consciousness much too superficially, as if all our sensations were in the tips of the fingers and none in the palm.

What we ordinarily call “reality” is merely that slice of total fact which our social conventions of thought and feeling make it possible for us to apprehend.

When the psychic energy first begins to be felt, there is a growing sensation within of thousands of delicate threads moving about the body.

When we have experiences of this kind, we feel that we have encountered dimensions of reality that belong to a superior order.

With his consciousness enlarged out of bounds, he may, if all goes well, find out that he no longer feels anxiety about past or future.

Words can't describe this. I feel an awe and wonder that such a feeling could have occurred to me.

You feel as if you are looking down at what was once your former life and you laugh inwardly at the little things that once seemed so important.

You may feel awed, filled with wonder by the scope, immensity and quality of your experiences.

Your emotions are profoundly affected and you feel that an indissoluble bond unites you with the others.

A superior religion goes beyond theology. It turns toward the center; it investigates and feels out the inmost depths of man himself, since it is here that we are in most intimate contact, or rather, in identity with existence itself.

After one sits gazing at a candle and feels that the flame and the hand and the music and water running in the bathroom are the same "stuff" and after one experiences oneness with all men, then one begins to understand the word "ineffable."

An individual having a peak experience feels a sense of overcoming the usual divisions and fragmentations of the body and mind and reaching a state of complete inner unity and wholeness; this usually feels very healing and beneficial.

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.

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

At times, a subject may feel like laughing or crying without being able to explain why his is experiencing these feelings. (There is no need to explain and the person is way beyond explaining in words anyway.)

Because of their clarity and vividness, transcendent states frequently feel more real than "ordinary" reality; people often compare the discovery of these realms to awakening from a dream, removing opaque veils, or opening the doors of perception.

Clients who experience psychological death-rebirth and/or feelings of cosmic unity tend to develop a negative attitude toward the states of mind induced by alcohol and narcotics. This has proved extremely useful in the treatment of alcoholism and drug addiction.

Dominating this ecstatic state is the feeling of intense love. You are a joyful part of all life. The memory of former delusions of self-hood and differentiation invokes exultant laughter.

Ecstasy means to break out of the verbal prisons, suspend your imprints, see things anew, perceive directly. With freshened perception goes the feeling of liberation, insight, the exultant sense of having escaped the lifeless net of symbols.

Ecstatic and unitive feelings of belonging, infuse the individual with strength, zest, and optimism, and enhance self-esteem. They cleanse the senses and open them for the perception of the experience of fundamental oneness with the rest of creation.

Ecstatic and unitive feelings of belonging, infuse the individual with strength, zest, and optimism, and enhance self-esteem. They cleanse the senses and open them for the perception of the extraordinary richness, beauty, and mystery of existence.

Encounters with the divine regions are extremely healing. Reaching them, one often feels positive emotions such as ecstasy, rapture, joy, gratitude, love and bliss, which can quickly relieve or dissolve negative states such as depression and anger.

Every person who has a genuine mystical experience reports that he sees the unity, reality and infinity in space and time of all creation. He feels joy, peace and a sense of the sacred. He knows that his experience is true.

Experiencing the extremes of human emotion leads to a better understanding of what there is in between, a wider acceptance of feelings and actions which would otherwise be unacceptable and inexplicable.

Gem-like objects, bright, self-luminous, glowing with preternatural color and significance, exist in the mind's Antipodes, are seen by visionaries and are felt by all who see them to be of enormous significance.

He or she typically feels freed from anxiety, depression and guilt, purged and unburdened. This is associated with a flood of positive emotions toward oneself, other people and existence in general.

Human beings have a profound need for transpersonal experiences and for states in which they transcend their individual identities to feel their place in a larger whole that is timeless.

I had not realized before to what extent such feelings as rapture, ecstasy and euphoria or awe, devotion, reverence and holiness or any other positive emotion could reach, its intensity.

I have a warm inner feeling of great creativity. I feel that I am outstripping Michelangelo and da Vinci combined. (No artist can come close to what you see with your eyes closed during an LSD trip. LSD-inspired artists try to recapture it but can't do it.)

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

Ideation, images, body sensation and emotion are fused in what is felt as an absolutely purposeful process culminating in a sense of total understanding, self-transformation, religious enlightenment and possibly mystical union.

In this type of experience, the subject has the feeling of encountering the Creator of the universe or even of full identification with him. This can be accompanied by extraordinary insights into the process of creation.

It is an ecstatic state, characterized by the loss of boundaries between the subject and the objective world, with ensuing feelings of unity with other people, nature, the entire Universe, and God.

Leary felt that Harvard treated him in an unsympathetic, unjust and inhumane way. It seemed that Harvard had been afflicted with a failure of nerve. When the chips were down, institutional preservation prevailed over open-mindedness and the search for truth.

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

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

Many leave behind all feelings of being victimized by their everyday trials and tribulations, or even by such global problems as economic strife and war, knowing that on another level they are active participants in the creation of a universal drama.

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

One transcends the ordinary distinction between subject and object and experiences a state of ecstatic union with humanity, nature, the cosmos, and God. This is associated with strong feelings of joy, bliss, serenity, and peace.

Our famous ego is pieced together out of society's stockpile of images and ideas, according to our individual circumstances and this abstraction dictates what we see and feel and think.

Profound transpersonal experiences move the individual out of the narrow framework of identification with the body-ego and lend to feeling and thinking in terms of a cosmic identity and unity with all creation.

Sexual union that occurs in the context of a powerful emotional bond can take the form of a profound mystical experience. All individual boundaries seem to dissolve and the partners feel reconnected to their divine source.

Shapes devoid of content could produce feelings of meaning, in the same way that unusual notes in a pattern seemingly devoid of content, can convey very specific images and emotions.

Sometimes the image of the physical world is not so much a dance of gestures as a woven texture. Light, sound, touch, taste and smell become a continuous warp, with the feeling that the whole dimension of sensation is a single continuum or field.

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.

Subjects see new dimensions in the universe, have strong feelings of being an integral part of creation and tend to regard ordinary things in everyday life—such as meals, walks in nature, playing with children or sexual intercourse—as sacred.

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 common denominator of this rich and ramified group of transpersonal phenomena is a feeling that consciousness has expanded beyond the usual ego boundaries and has transcended the limitations of time and space.

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

The conventional duality of subject and object, knower and known, feeler and feeling, is changed into a polarity. The knower and the known become poles, terms or phases of a single event which happens, not to me or from me, but of itself.

The experience evokes such a tremendous feeling of love and closeness that people love to be close and hug each other and love each other. They have love puddles where they all get together and just hug each other and love each other.

The feeling of self is no longer confined to the inside of the skin. Instead, my individual being seems to grow out from the rest of the universe like a hair from a head or a limb from a body, so that my center is also the center of the whole.

The habitual egocentric mode in which man identifies himself with a subject facing a world of alien objects does not fit the physical situation. So long as it remains, an inward feeling is at variance with reality.

The individual can be flooded with feelings of love and mystical connection to other people, nature, the entire cosmos and God. Experiences of this kind are extremely healing.

The individual is feeling his relationship to the world exactly as it would be described by a biologist, ecologist or physicist, for he is feeling himself as the unified field of organism and environment.

The meaning of the universe is wholly felt, not thought out. ("Thought out" is based on words, which by itself, cannot get one to the meaning of the universe. One must get past words and ego.)

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

The root of mental disorder is that the ego-feeling as such is an error of perception. To placate it is only to enable it to go on confusing the mind with a mode of awareness which clashes with the natural order.

The wise man has penetrated through the verbal curtain, seen and known and felt the life process. The great writer is the wise man who feels compelled to translate the message into words.

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

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

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.

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

This recognition of the immortality of the divine in ourselves was not an intellectual process but rather a deep wisdom which had expressed itself through feelings so intense, I expect to remember them throughout life.

Those who uphold the impoverished sense of reality sanctioned by official psychiatry describe this type of awareness as “depersonalization,” “loss of ego-boundary” or “regression to the oceanic feeling,” all of which are derogatory terms.

Transformative experiences associated with positive emotions, such as feelings of oneness with humanity and nature, states of cosmic unity, encounters with blissful deities, and union with God, have a special role in the healing and transformative process.

We must come to understand the value of nonordinary experiences—to feel grateful for it rather than guilty about it—so that we can encourage our children to express it rather than hide it.

When I read about such visionary states later, I felt especially grateful for my experience because it seemed that much more authentic and because it gave me a window on the knowledge of the sages.

When we feel ourselves to be sole heirs of the universe, when “the sea flows in our veins...and the stars are our jewels”, when all things are perceived as infinite and holy, what motive can we have for the pursuit of power?

You can relive former incidents in your life—not just imagining these incidents, but believing that you are actually there—smelling, hearing, feeling, every little thing seems more real than when you actually did experience it.

Your thoughts, feelings and sensations are new and strange. All events, physical, personal or social are looked at with a new eye. You suddenly realize who you really are and what your personal reality means.

A human being is a part of the whole, called by us “Universe”—a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the

rest—a kind of optical delusion of consciousness. (That's Albert Einstein. The delusion is thinking we are limited and separate.)

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.

All the arts, though they speak about us in our relationship to the immediate experience, at the same time, tell us something about the nature of the world, about the mysterious forces which we feel to be around us and about the cosmic order of which we seem to have glimpses.

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.

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

Evolutionary memories have specific experiential characteristics; they are distinctly different from human experiences and often seem to transcend the scope and limits of human fantasy and imagination. The individual can have, for example, an illuminating insight into what it feels like when a snake is hungry, when a turtle is sexually excited.

Here, the individual feels that he is experiencing the innermost divine core of his being. His individual self is losing its seemingly separate identity and is reuniting with what is perceived as its divine source, the Universal Self. This results in feelings of immediate contact or identity with the Beyond Within, with God.

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

Identifying with the consciousness of the Universal Mind, the individual senses that he has experientially encompassed the totality of existence. He feels that he has reached the reality underlying all realities and is confronted with the supreme and ultimate principle that represents all Being.

In a great many ways a variety of objects may be used to help the subject break through the barriers he has erected around persons and ideas and feelings; barriers which, moreover, may block him from moving on to deeper drug-state levels, where the inhibitions and values structure may be confronted and re-examined.

It is a complex revelatory insight into the essence of being and existence. This insight is typically accompanied by feelings of certainty that such knowledge is ultimately more real and relevant than our concepts and perceptions regarding the world that we share in a usual state of consciousness.

It is significant that those who have been surprised by a mystical experience seldom fail to feel that their experience is religious. Intuitively they become aware—at least subjectively—that their state of mind somehow links them with the saints and prophets of the ages. This is the case even with atheists.

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

Nature seems to the subject a whole of which he is an integral part and from this characteristic feeling of being a part of the organic "body of nature" the subject readily goes on to identify with nature in its physical particulars and processes. No drug subject similarly identifies with a room or other artificial environment.

One of the things I learned about tripping very early was that we get in touch with feelings we've never been able to experience before and at a depth and a level that we've never been able to reach. That could be fear, it could be love, it could be ecstasy, it could be anything.

So many practitioners of the inexact sciences (e.g., psychology, anthropology, sociology) let it be known most clearly that they already know what reality is. For these poor drudges, reality is the world of nonpoetry in accordance with the great Western myth that all nature outside the human skin is a stupid and unfeeling mechanism.

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.

Suddenly I feel my understanding dawning into a colossal clarity, as if everything were opening up down to the roots of my being and of time and space themselves. The sense of the world becomes totally obvious. I am struck with amazement that I or anyone could have thought life a problem or being a mystery.

The concept of time does not merely lose meaning, but, more impressively, is seen in a new perspective. Subjects assert that they felt "outside of" time, beyond both past and future, as though they were viewing the totality of history from a transcendent vantage point.

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

The Good, the True and the Beautiful are absolute values and in a certain sense one can say that visionary experience has always been regarded as an absolute value, that it has been always felt to be intrinsically of immense significance and importance and worth having at a very great price.

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 person is at one with the universe. In his mystic selflessness he awakens with a feeling of rebirth, often physically felt and he is provided with a new beginning, a new sense of values. He becomes aware of the richness of the unconscious at his disposal; the energies bound up in and by repression become available to him.

The therapeutic results transcended anything I had ever witnessed. Difficult symptoms that had resisted months and even years of conventional treatment often disappeared after experiences such as psychological death and rebirth, feelings of cosmic unity and sequences that clients described as past-life memories.

Those who prior to these experiences had various forms and degrees of emotional and psychosomatic discomfort usually feel greatly relieved. Depression dissolves, anxiety and tension are reduced, guilt feelings are lifted, and self-image as well as self-acceptance improve considerably.

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

A superior religion goes beyond theology. It turns toward the center; it investigates and feels out the inmost depths of man himself, since it is here that we are in most intimate contact, or rather, in identity with existence itself. Dependence on theological ideas and symbols is replaced by a direct, non-conceptual touch with a level of being which is simultaneously one's own and the being of all others.

I felt like a 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.)

If a man believes that he is happy and hilarious and grooving on everything around him, the only sane description of his state is to say he's euphoric, not to say that he imagines he is euphoric. What the skeptic really seems to be claiming is that he knows what the subject feels better than the subject knows—i.e., that the subject doesn't feel what he feels but feels something else.

If an experience could not be expressed in words, he told the class, it could not exist. He was very sure of himself and obviously unwilling to be contradicted. But a few weeks before, when I had tried mescaline for the second time, I had an experience that certainly felt ineffable to me. There seemed to be no point in trying to convey anything of its nature to Professor Whatnough. (That was Andrew Weil, about a Harvard professor.)

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

In this state, the subject finds it difficult to see any negative aspects in the world and in the very structure of the cosmic design; everything appears perfect, everything is as it should be. At this point, the world appears to be a friendly place where a childlike, passive-dependent attitude can be assumed with full confidence and with feelings of complete security.

Individuals feel that they have left the past behind and that they are capable of starting an entirely new chapter of their lives. Exhilarating feelings of freedom from anxiety, depression and guilt are associated with deep physical relaxation and a sense of perfect functioning of all physiological processes. Life appears simple and exciting and the individual has the feeling of unusual sensory richness and intense joy.

Loss of self may be experienced as an actual death and rebirth, undergone with anguish and joy of overwhelming intensity. In some cases, the culmination is a mystical ecstasy in which for an eternal moment all contradictions seem reconciled, all questions answered, all wants irrelevant or satisfied, all existence encompassed by an experience that is felt to define the ultimate reality, boundless, timeless, and ineffable.

Myth is obviously a kind of non-logical philosophy; it expresses in the form of a story or, very often, in the form of some visual image, or even in the form of a dance or a complicated ritual, some generalized feeling about the nature of the world and of man's experience in regard to it. Myth is unpretentious, in the sense that it doesn't claim to be strictly true. It is merely expressive of our feelings about experience.

None of these people has the slightest idea of why the Indians use peyote, or what the effects of the drug are. Since they do not know, and will not try to understand, they presume that it can only be evil and therefore must be prohibited. Certainly, they feel, a practice which is so incomprehensible to Christianity cannot be religious and therefore has no right under the constitutional guarantees of religious freedom.

One sees the other in terms of a richness once seen, but lost through over-familiarity. With this perception, closed-circuits are reopened and the persons communicate in ways and on levels long inaccessible to them. Also, new circuits may be opened and new ways of communication become possible. Or the subject may feel he is seeing the other in all her richness and complexity for the first time.

Our difficulty is not that we have developed conscious attention but that we have lost the wider style of feeling which should be its background, the feeling which would let us know what nature is from the inside. Perhaps some intimation of this lost feeling underlies our perennial nostalgia for the "natural life" and the myth of a golden age from which we have fallen.

Our personal boundaries may appear to melt and we can become identified with other people, groups of people, or all of humanity. We can actually feel that we have become things that we ordinarily perceive as objects outside of ourselves, such as other people, animals, or trees. Very accurate and realistic experiences of identification with various forms of life and even inorganic processes can occur in transpersonal states.

Our problem is that the power of thought enables us to construct symbols of things apart from the things themselves. This includes the ability to make a symbol, an idea of ourselves apart from ourselves. Because the idea is so much more comprehensible than

the reality, the symbol so much more stable than the fact, we learn to identify ourselves with our idea of ourselves. Hence, the subjective feeling of a “self” which has a “mind.”

Our society classifies an intoxicated individual as criminal or noncriminal on the basis of which drug he used to get high. It's like living in an occupied country. I feel like I'm in one of those old movies about Occupied Europe from the 1940's. That is precisely how the majority of pot smokers feel. They are the largest minority group in the country and yet they are living in a weird scenario straight out of the French Underground.

Previously, 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.

Some individuals are genetically templated to live part of their time in the future. They're alienated from current realities. Sometimes they feel agonizingly out of step with the “nomads” around them. Frequently, they are locked away for having visions. It helps when mutants can recognize themselves. Then, they can view it all with humorous insight.

Specialists from various disciplines have asked me for specific details of my observations, because they felt that these data may have important implications for such diverse areas as personality theory, psychology of religion, psychotherapy, genetics, psychology and psychopathology of art, anthropology, the study of mythology, education, psychosomatic medicine and obstetric practice. (That was Stanislav Grof.)

Subjects repeatedly reported that they experienced consciousness of the ocean. On other occasions, they have identified with what they felt to be the consciousness of fire. Many LSD subjects also stated that they experienced consciousness of a particular material or even the microworld of the atoms. (You can experience and/or identify with the consciousness of anything.)

The action of a psychedelic often focuses on those areas in the unconscious that most demand resolution. The willingness to surrender to the experience and allow such resolution to proceed often results in the most valuable kind of learning about one's repressed feelings, hidden values, compulsions and aspirations, and inappropriate behavior.

The global popularity of chemical mind-changers is due to their producing ecstasy, perception change, fresh sensation. Ecstasy means to break out of the verbal prisons, suspend your imprints, see things anew, perceive directly. With freshened perception goes the feeling of liberation, insight, the exultant sense of having escaped the lifeless net of symbols.

The individual tuned into this experiential area usually discovers within himself or herself genuinely positive values, such as a sense of justice, appreciation of beauty, feelings of love and self-respect as well as respect for others. These values, as well as the motivations to pursue them and live in accordance with them, appear on this level to be intrinsic to human nature.

The intensification and “deepening” of color, sound and texture lends them a peculiar transparency. One seems to be aware of them more than ever as vibration, electronic and luminous. As this feeling develops it appears that these vibrations are continuous with one’s own consciousness and that the external world is in some way inside the mind-brain.

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 most human thing about man is his eternal, childlike hope that somehow, someday, the deepest yearnings of his heart will come true. Who is so proud and unfeeling that he will not admit that he would be deliriously happy if, by some strange magic, these deep and ingrained longings could be fulfilled? If there was eternal everlasting life beyond death after all?

The pale bluish light from the windows becomes rich with hints of color, breaking into strips and ribbons, then brighter color within the ribbons, moving and forming glowing patterns. Complicated medieval stories forming and unforming. I sit near the window, watching entranced. The light is calling out to me, brighter and brighter. I raise my arms to it and feel myself drawn out, flowing.

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.)

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 felt like people who had stumbled, almost by accident, onto a possible cure for a virulent plague that was scourging the country. Yet the majority of the inhabitants, sufferers from the plague, were denying that there even was this condition. Hence anyone proposing a cure for it must inevitable be seen as either as a religious nut or a depraved fraud, or both.

We felt that we were involved in a fascinating historical event—the first research project in which experimentally induced mystical experiences were being woven into the fabric of daily work and play. We saw ourselves as pioneers developing modern versions of the traditional techniques for philosophic inquiry and personal growth. (That was Timothy Leary.)

We may feel that we are really seeing the world for the first time in our lives. Everything around us, even the most ordinary and familiar scenes, seems unusually exciting and stimulating. People report entirely new ways of appreciating and enjoying their loved

ones, the sound of music, the beauties of nature and the endless pleasures that the world provides for our senses.

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

What we ordinarily take in and respond to is a curious mixture of immediate experience with culturally conditioned symbol, of sense impressions with preconceived ideas about the nature of things. And by most people the symbolic elements in this cocktail of awareness are felt to be more important than the elements contributed by immediate experience.

When one sees God as light and beauty penetrating the whole of the universe, feelings are far too intense and sacred to contain one iota of humor. (The writer doesn’t mean that humor isn’t part of an LSD trip, but refers to someone insensitively revealing their total ignorance of LSD by laughing at the person’s descriptions of some details of their experience.)

When we experience identification with the cosmic consciousness, we have the feeling of enfolding the totality of existence within us, and of comprehending the Reality that underlies all realities. We have a profound sense that we are in connection with the supreme and ultimate principle of all Being. In this state, it is absolutely clear that this principle is the ultimate and the only mystery.

With the Hebrew-Christian universe, God, the Absolute itself, is good as against bad and thus to be immoral or in the wrong is to feel oneself an outcast not merely from human society but also from existence itself, from the root and ground of life. To be in the wrong therefore arouses a metaphysical anxiety and sense of guilt, a state of eternal damnation. (This, of course, is absurd brainwashing, a vicious con game.)

Within our own consciousness, there is a memory, waiting to be recalled, of every movement, feeling and desire in our lives. This implies that everything survives in a way more complete than just intellectually. The psychedelic experience heightens this recall, and if handled properly, could pass through beneficial channels leading to psychotherapy and rehabilitation.

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.

Crying and laughing are branches of the same tree—the tree of emotions. Not two of the leaves are the same, yet all have the same roots: the capacity to feel and the need to express those feelings. Whether I was crying or laughing was really not too important, except on the conventional level. The important point was that the tree of my emotions

was being vigorously shaken and liberated of some withered leaves which had hung on too long.

He may feel that speech is largely superfluous since the high degree of empathic communion has made him very communicative on even the most subliminal levels—from one spoken word conveying a bookful of ideas and associations, on to total telepathic communication. Also, he may feel that gestures, postures and subtle shifts of facial expression, on the part of both himself and the other(s), can communicate volumes of material.

When subjects were given a psychedelic drug without knowing what to expect or how to respond, being left alone in a dark room or threatened by unfamiliar researchers demanding cooperation in psychological testing, it is easy to understand why so many experiences became psychotic. If nonpsychotic experiences are desired, subjects must be prepared, feel secure in a friendly environment, and above be willing and able to trust in a reality greater than themselves.

All things are possible, All feelings are possible.

An overwhelming conviction in the value of the experience is felt.

Communal feelings of unity and brotherhood are intensely felt.

Consciousness feels itself free of the body.

Consciousness, in so far as it feels itself to be the ego cannot stop its own shrinking.

Emotionally, there is a profound feeling of oneness.

Emotions, feelings, and moods are intensified and disinhibited.

Feel the ecstatic energy vibrations pulsing through you.

Feel the sunset.

Feeling and perception are hardly separated in the world of visions.

Feeling interweaves with thinking and both become joined with perceiving.

Feelings of awe and sacredness have been overwhelming.

Feelings toward other people become unusually intense.

Feelings with overtones of metaphysical insight arise.

He said he never felt better or enjoyed food more.

How fresh the air feels as you breathe it. Fresh, pure, charged with life.

I feel a rush of liberation.

I feel for the first time that I really know you.

I feel the music flowing uncontrollably through our bodies.

I hope that some of the joy which I have felt in just existing can stay with me.

Indians and peyote---Communal feelings of unity and brotherhood are intensely felt.

It dissolves internal barriers to feeling and insight.

It is possible to feel unusual openness and closeness to others.

Joy is felt and unstinted loving-kindness.

Many things which we feel to be basic realities of nature are social fictions.

New sights and sounds, new meanings, and new feelings come together.

Nobody is truly sane until he feels gratitude to the whole universe.

Nothing is more deeply felt than an intense LSD experience. (Nothing else is even close.)

Now I not only understand that matter is energy---I can FEEL it!

One feels as though one were part of the chair and the floor.

One feels or responds emotionally with more intensity.

One has the feeling of certainty.  
Psychedelic drugs changed my feelings about being alive.  
Psychedelic feelings are profound.  
Sensory input in this new state feels very fresh and intense.  
Such an experience can be felt as a turning point in the life of one who experiences it.  
The experience is emotional and deeply felt.  
The experiencer may live through the whole spectrum of human feelings.  
The individual may relate feelings without any emotional display.  
The infant has a sense of omnipotent oneness with all that it sees and feels.  
The self feels free, cleaned out.  
The world is felt to be an extension of the flesh.  
They need to feel the security of companionship in the new environment.  
Thinking and feeling become hardly separable as powerful feelings are joined to thought.  
Two seemingly incompatible feelings may be experienced at once.  
Under sway of the egotistical delusion, we may feel cut off.  
Users often say they lose defensive anxiety and feel more emotionally open.  
We must come to feel what we know to be true in theory.  
We see things intellectually, but we won't let go and feel them spiritually.  
When action is felt to be motivated, it expresses the hungering emptiness of the ego.  
When the vase changes shape, I feel this in my body.  
With a universal feeling like this, wars will become a thing of the past.  
You can experience what you feel is the consciousness of inanimate objects.  
You feel as if your insides have been completely cleaned out.  
You feel awed.  
You might feel baptized or cleansed by a beautiful archetype (eyes closed).  
You will rejoice in perception of a meaning in life which you never felt.

a euphoric state with its feeling of well-being, contentment, sociability, mental and physical relaxation

a feeling of awe, beauty, reverence, and humility, emotions characteristic of the mystic experience

a feeling of complete communication on all levels, such as eye gestures, mouth gestures, hand gestures, verbal and tonal messages

a feeling of joy, gratitude, pleasure or onrush of grace at catching a glimpse of the Ultimate

a fractured and disorganized view of the world, with a mentality so fascinated by speech and thought that it has lost the power to feel the interval, the reality between terms

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

a mystical experience of great depth during which he felt "dissolved" in "the universal pool" and experienced "the peace that passeth understanding"

a profound feeling of sacredness or holiness that is associated with certain deep processes in the psyche

a religious experience, a feeling of oneness with God and the universe—the point at which the individual is overcome with joy and good will

a special kind of feeling or intuition or realization—a sense of the oneness of all things in their divine principle

alterations of sense perception, of emotional level and tone, of identity feeling, of the interpretation of sense data and of the sensations of time and space

an atmosphere of psychological freedom; of permissiveness to think, to feel, to be whatever is discovered within oneself

an extremely realistic feeling of the ultimate biological crisis that frequently gets confused with real dying

an immediate awareness of things as they live and move, as distinct from the mere grasp of ideas and feelings about things which are the dead symbols of a living reality

as though one had stood before the Infinite in profound humility, overwhelmed by feelings of awe and reverence

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

beauty, inspired artistic creations, spiritual feelings and highly satisfactory human relationships

breaking down ego defenses and bringing up repressed feelings and thoughts from the unconscious

brotherly feelings for all fellowmen and appreciation of warm human relationships, friendship and love

can lead to a coming to terms with the body and a strengthening new feeling of at-homeness in the body

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

“cosmic consciousness” in which the individual feels that his own inmost Self behind his superficial ego, is God

“cosmic consciousness” the shift from egocentric awareness to the feeling that one’s identity is the whole field of the organism in its environment

direct access to the deep structures and processes where thoughts, feelings and motivation originate

direct spiritual experiences, such as feelings of cosmic unity, death-rebirth experiences, encounters with archetypal entities, visions of light of supernatural beauty

ecstatic energy movement felt in the spine. This energy will be sensed as flowing upwards

ego fighting to maintain or regain its hold over an outpouring of feeling over a dissolution of emotional boundaries

emphatically merging with the object, thinking and feeling as he supposes the object would think or feel

evaluative judgment based primarily, not on outside standards or prejudices, but on one's own feelings, intuition, aesthetic sensibility, sense of satisfaction in self-expression, etc.

experienced that expansion of feeling, a new mental amplitude difficult to describe but quite intense

feeling of reliving memories from the lives of his or her ancestors, drawing on the racial and collective unconscious

feeling that what is apprehended is holy, sacred or divine, feelings of blessedness, joy, peace, happiness, etc.

feeling the inner body as consisting of trees and vines, streams and waterfalls, hills and valleys

feelings of joy, peace, love, blessedness. Such high-intensity emotion is far removed from everyday experience

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

feels his body is heavier or lighter, has greater or less density, one subject reported himself unable to get out of his chair, felt like ton

feels that his substance now is the same as that of some part of the environment, reports that his body or some part of it has become the stone or clay upon which he stands

feels the encounter with Being has led to the erasure of behavior patterns blocking his development

feels unified with the creative source from which we came and of which we are each a part

gave him certain inner enduring feelings that seemed to play some significant part in his pattern of living

had unitive states in which you melted into the cosmos and felt yourself to be part of an interconnected web of consciousness

high souls and brave hearts, which make their throb felt in the giant pulses of a great nation

increased perceptual sensitivity and portentousness, intensification of interpersonal experience, feelings of unique insight into life

insightful knowledge or illumination about being or experience in general that is felt at an intuitive, nonrational level and gained by direct experience

instilling a sense of meaning in his personal existence and a feeling that since there is meaning in life, there is meaning in death

is so transformed and has come to a new level of feeling of love about their spouse or lover

observes the altered image in a mirror, has an altered feeling of his body's contours, feels his body is heavier or lighter, has greater or less density

profound feelings of interpersonal communion and unity which endow every action with beauty and significance

said to himself, at that second, that for the infinite happiness he had felt that second really might well be worth the whole of life

the beneficial potential of mystical experience in stimulating the ability to feel and experience deeply and genuinely with the full harmony of both emotion and intellect

the delicate nuances of sensitized perceiving and feeling under psychedelic drugs, the sensitized nuances of being and perceiving

the element of the miraculous which we feel both at the stars in heaven and at our own ability to be conscious

the experience of encounter with what is felt to be a divine dimension deep within a person

the feeling of profound connection with various animals—not their concrete physical form, but their archetypal essence

the feeling of profundity and truth that insights acquire under the influence of psychedelic drugs

the feeling of universal fellowship and empathic communion encountered in the peyote rites (of American Indians)

the feeling that this present experience would remain with me and bring about deep changes

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

the peculiar sensation of freedom of action which arises when the world is no longer felt to be some sort of obstacle standing over against me

the possibility of confrontation with the source level of reality, felt as Holy, Ultimate, Ineffable, in an atmosphere charged with the most intense effect

the realm of feeling rather than thoughts, the spirit of poetry rather than formal, intellectual philosophy

the strong feelings and bodily sensations which are aroused, often for the first time in many years or since the individual was very young

the subject becoming aware of himself as continuous with the energy of the universe, feels himself to be filled by divinity

the subject's feeling that his or her consciousness has expanded beyond the usual ego boundaries and has transcended the limitations of time and space

the Super Day feeling, like a treat a child has been looking forward to, like being taken to the circus

the unique sense of potential power and actual powerlessness that the great mass of young people feel

this experience of encounter with what is felt to be a divine dimension deep within a person

to become aware of feelings of love and unity with nature of which he could never have dreamed

tricked into disowning himself and his own feelings by accepting the fiction that he is his ego and not his entire organism

ways of knowing and feeling that the categorical rationalism of the West fails to pick up or even denies

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

exhilarated elation with unmotivated laughter, exuberant joy, deep feelings of peace, serenity and relaxation, orgiastic ecstasy, hedonistic pleasure, feelings of voluptuousness and sensuality

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

persecuting men who are merely attempting to experience that part of their nature that they feel most entitles them to regard themselves as human, namely, their encounter with Ultimate Reality or what they call God

that visionary experience has always been regarded as an absolute value, that it has been always felt to be intrinsically of immense significance and importance and worth having at a very great price

the art of abandoning all conceptions of how one should feel in order to discover how one actually does feel—to get down to pure experience, free from all prejudices and preconceptions of what it is “supposed” to be

the mistake of persecuting men who are merely attempting to experience that part of their nature that they feel most entitles them to regard themselves as human, namely, their encounter with Ultimate Reality or what they call God

a clarity of feeling

a clear feeling that something significant has been achieved

a deeply felt positive mood

a feeling and knowledge of being physically boundless—an oceanic quality

a feeling of all-embracing cosmic love

a feeling of awe, inspiration, and grandeur

a feeling of emotional clarity and of relaxation

a feeling of extreme well-being, exaltation, excitement and inner joyousness  
a feeling of free flow of emotions and energy  
a feeling of great looseness, unknitting and relaxation  
a feeling of knowing the ultimate meaning of life itself  
a feeling of overwhelming awe for the beauty surrounding them  
a feeling of profound peace and joy  
a feeling of unity of all energy, the ecstatic of all in one, all superficial differences gone  
a godly feeling of devotion  
a liberation of feeling and perceptions  
a matter of immediate feeling  
a new domain, not of ideas alone, but of experience and feeling  
a purity that I have never felt totally  
a return to the lost feeling  
a special feeling of sacredness  
a state of moral exultation, an incredible feeling of elevation, elation and joyousness  
a strange, mysterious feeling  
a very deep level of feeling  
a vision that was so real and convincing, so directly and deeply felt  
an amazingly intense feeling of aliveness  
an extremely sensual feeling  
an underlying unity which our ordinary thinking and feeling do not grasp  
ancient painting of an obviously psychedelic religious feeling  
basking in the feeling of God's presence  
being an object—insights into the nature of the object, how the object “feels”  
beyond all feelings  
both seeing and feeling the images  
can become acutely and exquisitely aware of the feelings of others  
can sense another person's feeling and mood directly (without talk)  
changes in perception, changes in feelings, and changes in thought  
changes in thought and feeling  
complex feelings  
cosmic unity, oceanic feelings  
cosmic-religious experiences, feelings of great enrichment and increased self-confidence  
deeply felt positive mood  
depths of meaning I feel  
ecstatic feelings of timelessness  
ecstatic rapture and feelings of overwhelming bliss  
“egolessness” or “no-mindness”—no feeler in conflict with feeling  
episodes of oceanic ecstasy, unitive cosmic feelings or a sense of overflowing love  
episodes of positive oceanic feelings and blissful unity  
experienced a surge of energy, closely followed by a feeling of intense mental activity  
feel that perception has been cleansed  
feel that they have been blessed with divine Providence  
feel the ecstatic energy vibrations pulsing through you  
feel the evolutionary chain in his nervous system  
feel themselves merge with divine realms that transcend daily reality

feeling a powerful sense of the whole evolutionary process  
feeling enhancers  
feeling new and clean and awake  
feeling of spiritual, physical and psychological benefit  
feeling so wonderful I did not know how to say it  
feeling spiritually cleansed (catharsis)  
“feeling” the interior landscape  
feeling the wind blowing through them  
feeling that my potential was limitless  
feeling the complete harmony of everything, both inside and outside  
feelings and perceptions of a religious nature  
feelings of absolute awe, reverence, and sacredness  
feelings of an encounter with the eternal forces of the universe  
feelings of cosmic bliss associated with undisturbed embryonal existence  
feelings of cosmic perspective  
feelings of deep spirituality and tranquil reverence  
feelings of ecstatic release  
feelings of euphoria and philosophical insight  
feelings of extraordinary calmness or ecstasy  
feelings of indescribable bliss  
feelings of infinity and eternity, tranquility, serenity, purity and unity of all opposites  
feelings of joy, love, blessedness and peace inherent in mystical consciousness  
feelings of lightness, weightlessness, can feel that the body has levitated  
feelings of physical and spiritual rebirth, rejuvenation and emotional renewal  
feelings of profound insight, illumination, and truth  
feelings of profound unity  
feels blissfully united with the objects of the outer world and also with fellow humans  
feels profoundly satisfying  
great feelings of mystical revelation  
increased self-esteem and feelings of oneness with other people and nature  
intense sexual arousal and orgasmic feelings, ecstatic  
intensified feelings  
interrelated perceptions, thoughts, feelings regarded as a new reality  
intoxicated with an ecstatic joy, a euphoric feeling  
knowing and feeling that the world is an organic unity  
mystical feelings of unity  
new spiritual feelings of a cosmic nature  
oceanic feelings of unity  
on the threshold of the ultimate feeling  
open the windows of perceptive feeling and enrich the understanding of God  
overwhelming feelings of love, gratitude and oneness  
physically felt rhythms of the other person  
saw beautiful scenes and colors and felt rich emotions  
sex feelings of great intensity  
strange new feelings  
such a powerful stream of new and strange perceptions and feelings

such profundity of emotion and feeling  
the all-discriminating wisdom of feeling boundless light representing life eternal  
the awareness of feelings which surpass your normal experience  
the easy feeling of elastic freedom  
the ego, standing apart from the immediate feeling or experience  
the erotic and delightful character of this new feeling for the world  
the feeling of ecstatic tenderness and fulfillment  
the feeling of insight  
the feeling of intense meaningfulness  
the feeling of intensified appreciation of works of art  
the feeling of liberation from conformity  
the feeling of pure knowing  
the feeling of universal benevolence—what Ludlow calls “a spiritual cosmopolitanism”  
the feeling of unusual sensory richness and intense joy  
the feelings of Utopian communality of the earlier hippie  
the feelings evoked by the change in the subjective sensations due to the drug  
the habitual empty feeling of an isolated ego  
the hippies’ emerging feelings of growth and “togetherness”  
the immediate, concrete feeling of ourselves  
the intense feelings of exuberance, joyous aliveness and other gripping emotions  
the intensity of feeling that has been released  
the learning of new attitudes, new feelings and new behavior  
the level of pure feeling  
the most intense feelings of joy and illumination  
the overpowering feeling of peace, contentment and being a part of goodness itself  
the physical feeling of expansion  
the profoundest feelings of mystical union  
the pure flow of energy sensed as intense feelings  
the range of feeling and thought produced by the drugs  
the richness of the feelings and sensations  
the sense of the intense sensuality of oneself, an extremely luxurious feeling  
the universality of one’s feeling  
this all-pervading Energy he feels around him  
this quality of feeling fresh  
to “break through” to some new way of life and feeling  
to explore the unknown, to feel no limit as to what might be discovered  
to feel connected again to the huge and invisible  
to feel that I was in touch with the timeless paradise world  
to free the subject from the limitations of his old ways of perceiving, thinking and feeling  
to see and feel what you are experiencing as it is and not as it is named  
transformations in consciousness that effect thought, perception and feelings at once  
unusual kinds of body feeling  
waves of orgiastic sexual feelings