

## **Limit, Boundary, Barrier, Narrow, etc.**

All boundaries in the universe are ultimately illusory, arbitrary and can therefore be transcended.

Consciousness is infinite, rather than finite, stretching beyond the limits of time and space.

Events can divide and merge according to the changing fashions of historical description. The boundaries or events are conventional rather than natural.

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

Grof describes transpersonal experiences as those in which ego boundaries are dissolved and awareness is extended beyond the ordinary confines of time and space.

Humans can function as infinite fields of consciousness, transcending the limitations of time, space and linear causality.

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

In non-ordinary states, the boundary we ordinarily see between myths and the material world tends to dissolve.

In the Eternal Now, we shall find that strait and narrow gate, that needle's eye, through which we are taken into the infinite life of God.

Inhibition and anxiety narrow perception, reduce the breadth of conscious-unconscious awareness.

It becomes suddenly clear that things are joined together by the boundaries we ordinarily take to separate them.

It is as if we have been stripped of the filters and distorting lenses that ordinarily limit our perception of ourselves and the world.

Leary saw the potential for change and we forget how constipated and self-limiting American society was in the early sixties.

LSD breaks down those barriers that have made it possible for words to hide truths from us.

LSD strips off the protective barriers of the ego and all sensitivity and perceptivity is heightened.

Man as ego does not see nature at all. For man as ego is man identifying himself or his mind, his total awareness, with the narrowed and exclusive style of attention.

Most people go through life barricaded against every idea, every fresh and unconceptualized perception.

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

Narrowed, serial consciousness, the memory-stored stream of impressions is the means by which we have the sense of ego.

One realizes that the form of man extends far, far beyond the limits of the skin and very much deeper than the conscious ego.

Our ordinary egocentric consciousness is a limited and impoverished consciousness without foundation in reality.

Perception is not limited to what is biologically or socially useful. (That is the limit of the ego's perception.)

Primitive and "modern" man alike experience the same thing once the barriers of attachments and shams are stripped away. (The inner being of all people is universal.)

The death-rebirth experience can seem to have transcended all boundaries and become a drama involving all of mankind.

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

The divine process operates in time dimensions which are far beyond our routine secular space-time limits.

The God externalized in Christ exists within the center rather than beyond the outer boundary of our consciousness. (There is no outer boundary to our consciousness.)

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 intensity of these experiences transcends anything usually considered to be the experiential limit of the individual.

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

The physical boundaries we perceive between ourselves and the rest of the universe may best be understood as more illusory than real, as products of our minds.

The universe and the human psyche have no boundaries or limits. Each of us is connected with and is an expression of all of existence.

The usual boundaries between consciousness and the unconscious have been breached and finally in large measure are dissolved.

This Other World could be experienced as the moment when one emerges from the prison of "limited mind" and becomes identified with the "limitless mind."

Time and space cease to be limits. One can experience historically and geographically remote events as vividly as if they were happening here and now. (eyes closed)

To identify with the ego is to confuse the organism with its history, to make its guiding principle a narrowly selected and incomplete record of what it has been and done.

Transpersonal experiences that involve transcendence of spatial barriers suggest that boundaries between the individual and the rest of the universe are not fixed and absolute.

Under the weight of mental knapsacks, receptivity to the voice of mystical or magical thinking is limited.

Until you have experienced the effects of the drug, you cannot know how narrow your previous ideas about the world were.

We are so absorbed in conscious attention, so convinced that this narrowed kind of perception is the only real way of seeing the world.

When we enter the realm of transpersonal experiences, we burst through barriers that we take completely for granted in our everyday lives.

Who controls your cortex? Who decides the range and limit of your awareness? (internal freedom issue)

Wisdom becomes available when we see things as they are. Our task is to remove the obstacles to awareness that limit and distort perception.

Within the psyche, there are no boundaries; all its contents form one continuum with many levels and many dimensions.

Alcohol is a “down” experience. It narrows consciousness and makes you a rather sloppy, a rather messy person in thought and action. The psychedelic drugs take you in the opposite direction.

Common sense is not based on total awareness; it is a product of convention, or organized memories of other people’s words, of personal experiences limited by passion and value judgments, of hallowed notions and naked self-interest.

Dependence on a narrow conceptual framework can prevent scientists from discovering, recognizing or even imagining undreamed-of possibilities in the realm of natural phenomena.

In experiences that have transpersonal dimensions, the individual has the sense of having transcended his or her own identity and ego boundaries as they are defined in the ordinary state of consciousness.

In modern physics, matter becomes interchangeable with energy. Within this new worldview, consciousness is seen as an integral part of the universal fabric, certainly not limited to the activities contained inside our skulls.

In the paradisaical vision, the individual has a different sense of identity. It is not merely itself, bounded rigidly by its own skin. Its identity is also its whole field, which, in mystical terms, is to say that it is one with the universe.

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 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.

Liberation is the nervous system devoid of mental-conceptual activity. The mind in its conditioned state, that is to say, when limited to words and ego games, is continually in thought-formation activity.

Limiting structures fall away, the infinite process becomes conscious of itself, the illusion of separateness dissolves, and the original wholeness is restored, the forgotten source remembered.

Need the cortex be limited to the tribal-verbal? Must we use only a fraction of our neurological heritage? Must our minds remain flimsy toys compared to the wisdom within the neural network?

Observations indicating an urgent need to transcend the limitations of mechanistic science come not only from modern consciousness research and new experiential techniques of psychotherapy, but also from quantum-relativistic physics.

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.

Promoting their methodological ineptitude to the rank of a criterion of truth, dogmatic scientists have often branded everything beyond the pale of their limited competence as unreal or even impossible.

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.

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 “emptiness” of the universe signifies the fact that the outlines, forms and boundaries to which we attach all terms are in constant change and in this sense, its reality cannot be fixed or limited. It is called empty because it cannot be grasped.

The experience of the phenomenal world and what we call usual states of consciousness appear to be only very limited idiosyncratic and partial aspects of the over-all consciousness of the Universal Mind.

The magnification of inherent colors and essences can become so intense that common boundaries are dissolved, as adjacent forms bleed into one another, revealing the delicate underlying web that links all forms.

The overcoming of the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition.

The possibility of transcending the limitations of matter, time, space and linear causality is experienced so many times and in so many ways that it has to be integrated into a new world-view.

The reach of consciousness is not limited to the material world and to spacetime. It can extend beyond the boundaries of the Newtonian reality altogether and access nonordinary dimensions of existence.

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

The world of separate individuals and objects is replaced by an undifferentiated pool of energy patterns or consciousness in which various kinds and levels of boundaries are playful and arbitrary.

There flows something more than and above all something different from the carefully selected utilitarian material which our narrowed, individual minds regard as a complete or at least sufficient picture of reality.

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.

Transpersonal experiences can be defined as “experiences involving an expansion or extension of consciousness beyond the usual ego boundaries and beyond the limitations of time and/or space”.

Various aspects of the universe from which we would expect to be separated by an impenetrable spatial barrier can suddenly become easily experientially available and in a sense appear to be parts or extensions of ourselves.

We have been taught to narrow our awareness to a fantasy world of symbol solids. But that’s not how it really is. All matter is energy—everything is whirling change, even you! Look at your baby pictures. Look in the mirror. You are a dramatically changing process.

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.)

All of creation—people, animals, plants and inanimate objects—seems to be permeated by the same cosmic essence and divine light. A person in this state suddenly sees that everything in the universe is a manifestation and expression of the same creative cosmic energy and that separation and boundaries are illusory.

As Suzuki put it “Satori may be defined as intuitive looking-into, in contradiction to intellectual and logical understanding.” It is not interested in concepts, abstractions and a limited perception; “it does not care so much for the elaboration of particulars as for a comprehensive grasp of the whole, and this intuitively”.

Consciousness after the ingestion of LSD manifests a characteristic qualitative transformation of a dreamlike nature. It can transcend its usual limits and encourage phenomena from the deep unconscious not accessible under normal circumstances. This is frequently referred to as expansion of consciousness.

Death is the point at which man escapes the time barrier of the conscious mind. Life does not begin and does not end. We speak of it in this way because the conscious mind can only express itself in terms of time and space. But this end, this event called death, is not all. And if there is something after death then there had to be something before birth.

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.

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.

LSD subjects often arrive at the conclusion that no real boundaries exist between themselves and the rest of the universe. Everything appears to be part of a unified field of cosmic energy, and the boundaries of the individual are identical with the boundaries of existence itself.

Metanoia is that profound state of consciousness which mystical experience aims at—the state in which we transcend or dissolve all the barriers of ego and selfishness that separate us from God. It is the state of direct knowing, immediate perception of our total unity with God.

Most of the awe and reverent wonder stems from this confrontation with an unsuspected range of consciousness, the tremendous acceleration of images, the shattering insight into the narrowness of the learned as opposed to the potentiality of awareness, the humbling sense of where one's ego is in relationship to the total energy field.

One can transcend the limits of the specifically human experience and identify with the consciousness of animals, plants or even inanimate objects and processes. In the extremes, it is possible to experience the consciousness of the entire biosphere, of our planet, or even the entire material universe.

Our true nature is an aspect of a universal consciousness, Self, Being, Mind, or God. The awakening to this true nature is the direct awareness that you are more than this puny body or limited mind. It is the realization that the universe is not external to you. It is experiencing the universe as yourself.

Repeated experiences of the transpersonal domain can have a profound impact on the individual involved. They tend to dissolve the narrow and limited perspective characterizing the average Westerner and make one see the problems of everyday life from a cosmic perspective.

Some candidates, resisting the effects of the drug out of fear that their personalities or their "selves" are being destroyed, are inclined to put up defensive barriers to nullify the drug's action. The subject should be aware that what is being destroyed is not his true "self," but the abstract formulation of values and concepts society has imposed upon him.

The discoveries of the last few decades strongly suggest that the psyche is not limited to the Freudian individual unconscious and confirm the perennial truth, found in many

mystical traditions, that human beings might be commensurate with all there is. Transpersonal experiences and their extraordinary potential certainly attest to this fact.

The human mind is not limited to biographically determined elements in the Freudian unconscious; it has no boundaries or limits and its dimensions are commensurate with those of the entire universe. From this point of view, it is more correct to see human nature as divine than as bestial.

The most direct challenge to the principles of mechanistic science are phenomena from transpersonal experiences, such as “the relativity and arbitrary nature of physical boundaries, nonlocal connections in the universe, memory without a material substance, nonlinearity of time, and consciousness associated with inorganic matter.”

The new data support quite unambiguously the view that has been held by the mystical traditions of all ages: under certain circumstances, human beings can also function as vast fields of consciousness, transcending the limitations of the physical body, of Newtonian time and space and of linear causality.

The whole world has been completely misunderstood: for it has been looked at with a spotlight called consciousness so narrow in scope that it was all but impossible to see how things are actually related. But only in that relationship do things have their meaning and their beauty, as well as their existence.

There are gaps between the fingers; there are gaps between the senses. In these gaps is the darkness which hides the connection between things...This darkness is the home of the Gods. They alone see the connections, the total relevance of everything that happens; that which comes to us in bits and pieces in our limited perceptions.

Transpersonal experiences which involve transcendence of spatial barriers suggest that the boundaries between the individual and the rest of the universe are not fixed and absolute. Under special circumstances, it is possible to identify experientially with anything in the universe, including the entire cosmos itself.

We are dealing with an issue that is not new, an issue that has been considered for centuries by mystics, by philosophers of the religious experience, by those rare and truly great scientists who have been able to move in and then out beyond the limits of the science game.

What we once perceived as the boundaries between objects and the distinctions between matter and empty space are now replaced by something new. Instead of there being discrete objects and empty spaces between them, the entire universe is seen as one continuous field of varying density.

You have to pass beyond everything you have learned in order to become acquainted with the new areas of consciousness. Ignorance of this fact is the veil which shuts man within the narrow confines of his acquired, artificial concepts of “reality”, and prevents him from coming to know his own true nature.

All the learned games of life can be seen as programs that select, censor and thus dramatically limit the available cortical response. Consciousness-expanding drugs unplug these narrow programs, the social ego, the game-machinery. And with the ego and mind

unplugged, what is left? What is left is something that Western culture knows little about: the uncensored cortex, activated, alert and open to new realities.

In the LSD state, the old conceptual frameworks break down, cultural cognitive barriers dissolve and the material can be seen and synthesized in a totally new way that was not possible within the old systems of thinking. This mechanism can produce not only striking new solutions to various specific problems, but new paradigms that revolutionize whole scientific disciplines.

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

Most of our colleagues in the psychology department still couldn't take the brain-change work seriously. They couldn't admit that our new subject matter even existed. Altered states of consciousness simply didn't exist as a category in the psychology of that time. It was the familiar tunnel vision that has always narrowed the academic mind. (That was Timothy Leary at Harvard.)

One may enter one's visions and seem to be walking through gardens, art museums, medieval castles, futuristic cities, etc. Archetypal imagery may appear, and one thus finds oneself encountering mythological characters such as angels, demons, dragons, and Grecian gods. On the boundary of mystical consciousness, it is not uncommon for Christians to encounter an image intuitively identified as the Christ.

Our capacity to think, except in the service of what we are dangerously deluded in supposing is our self-interest and in conformity with common sense, is pitifully limited: our capacity to even see, hear, touch, taste and smell is so shrouded in veils of mystification that an intensive discipline of unlearning is necessary for anyone before one can begin to experience the world afresh, with innocence, truth and love.

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.

Rather than being from two distinctly different realms with discrete boundaries, consciousness and matter are engaged in a constant dance, their interplay forming the entire fabric of existence. This is a notion that is being confirmed by research in modern physics, biology, thermodynamics, information and systems theory, and other branches of science.

The image of human nature on which this approach is based is closer to Hindu philosophy than to Freudian psychoanalysis. Behind the barrier of negative instinctual forces associated with early biographical traumas, there exist vast transpersonal realms of the super-conscious mind and a system of positive universal values not dissimilar to Abraham Maslow's metavalues.

The reduction of ideational barriers by LSD permits certain kinds of creative activity. A direct connection exists between the ability to experience prelogical, primitive-archaic thinking and artistic creativity. (This writer, Sidney Cohen, was wrong to use the term "primitive-archaic thinking". The thinking of the ego is what's primitive and archaic, not what's beyond the ego.)

To be able to face all of the challenges of psychedelic therapy, the therapist has to have special training that involves personal experiences with the drug. Because of the extraordinary nature of the LSD states and the limitations of our language in describing them, it is impossible for the future LSD therapist to acquire deeper understanding of the process without first-hand exposure.

Under the influence of Freudian psychoanalysis, the concept of the ego is associated with one's ability to test reality and to function adequately in everyday life. Individuals who share this limited point of view see the perspective of the ego death with horror. However, what actually dies in this process is a basically paranoid attitude toward the world.

We were not to be limited by the pathological point of view. We were not to interpret ecstasy as mania, or calm serenity as catatonia; we were not to diagnose Buddha as a detached schizoid; nor Christ as a exhibitionist masochist; nor the mystic experience as a symptom; nor the visionary state as a model psychosis. (That was Timothy Leary and Aldous Huxley agreeing.)

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 those limits.

You have to go out of your mind to use your head. You have to pass beyond everything you have learned in order to become acquainted with the new areas of consciousness. Ignorance of this fact is the veil which shuts man within the narrow confines of his acquired, artificial concepts of "reality" and prevents him from coming to know his own true nature.

You have to take it with your patient or at least have taken it yourself in order to empathize with and follow him as he goes from one level to another. If the therapist has never taken it, he's sitting there with his sticky molasses Freudian psychiatric chessboard attempting to explain experiences that are far beyond the narrow limits of that particular system.

Systematic study of non-ordinary states has shown me, beyond any doubt, that the traditional understanding of the human personality, limited to postnatal biography and to the Freudian individual unconscious, is painfully narrow and superficial. To account for all the extraordinary new observations, it became necessary to create a radically expanded model of the human psyche and a new way of thinking about mental health and disease.

A person moves from a relatively limited way of being to a new, expanded condition. A subject experiences various degrees of loosening and losing of his ego boundaries.

A timeless pulsation seems to take us across all barriers.  
Any language limits thinking to the bounds of what is expressible in the language.  
Bursting through the barricades redefined you as a new person.  
Clear perception of the limitations of the ego will awaken you to the Self.  
Colors become impressive, lose their boundaries, and seem to flow.  
Concepts we use in our rational description of reality are relative, limited and illusory.  
Conceptual thinking is a barrier.  
Conscious attention is narrowed perception, ignore-ance.  
Consciousness is not narrowed, but enormously enlarged.  
Cultural conditioning is a process of gradually narrowing your tunnel-reality.  
Expanded awareness extends beyond the limits of the verbal and conceptual.  
Experiences of this kind are not bound by the usual spacial or temporal limitations.  
It dissolves internal barriers to feeling and insight.  
Man's skin is more like a thoroughfare than a boundary.  
Only in measured reality are we limited by the laws of physics.  
Orgasm is boundary dissolving.  
Our spotlight, narrowed attention must be opened to the full vision.  
Peculiar boundary shifts enter into men's awareness.  
The boundary between self and universe is not necessarily fixed.  
The boundary which was at once our fortress is removed.  
The human unconscious is not limited to contents derived from individual history.  
The limits we perceive are in our minds.  
The mystical effects of LSD transcending ego barriers may lead to creativity.  
The nature of the infinite is not to annihilate imitations but to love them.  
The psyche is without boundaries and has seemingly infinite resources and creativity.  
The skin is as much a bridge as a barrier.  
The usual boundaries which structure thought and perception become fluid.  
To go beyond the limits of the insulated ego is such a liberation.  
When the body is removed, the barrier to the Past goes also.

The new world in which I find myself has an extraordinary transparency or freedom from barriers making it seem that I have somehow become the energy space in which everything is happening.

He stands outside of and apart from his familiar ego, all its protective barriers having been shed; and this can lead in some to transcendent experience, while in others to a deep panic. To those for whom the ego is their only possible self, the only possible mode of consciousness, its disappearance is a kind of death.

The borders of the universe I live in seem to have expanded.

The person has lost his own ego boundaries and has flowed into the world outside.

He had broken through the boundaries of his everyday consciousness to enter a world that he had previously not even imagined could exist.

I lost the boundaries of my physical body. I felt that I was standing in the center of the cosmos. I had never known this world. I was never created. I was the cosmos.

I lost the limitations of my normal consciousness. I felt free, without the faintest trace of conflict anywhere at all.

It removed the limitations of my conscious mind, thus permitting me to know the unlimited force of my underconsciousness.

My energetic field was now extended far beyond the boundaries of my physical body, drawing emotional nourishment from this energy.

The drugs produced sudden insight that one has been living in a narrow space-time-self context.

The hill, half a mile from me, soon came to be perceived as the boundary of the continent itself.

As barriers dissolved, it became apparent that we are and always have been part of an infinite family in an interdependent universal order—a complex web of interconnected and interpenetrating relationships.

The possibility of transcending boundaries between self and other, the illusory nature of ego, the interdependence of opposites, the relative nature of dualism and the resolution of paradox in transcendence became clear.

I learned that I am more—so much more than this body that walks the earth. I learned that I'm still me, even without a name, a family, an identity, or a body. I almost think that the body is a prison that holds my consciousness inside narrow limits, to make it possible to function on earth. Once I was out of it, the limitless was my home.

I was amazed and intrigued. I'd learned first-hand how limited our everyday notions of consciousness are. I knew that the experience had touched something very deep in me. I recognized a level of reality in the experience that could not be ignored. I wanted to know more and was willing to take the risk.

Slowly, I felt the physical and energetic resistance between us give way. There was still a solid form, but it was now somewhat fluid, like mercury. Then I felt the boundary between what was me and what was him dissipate, and I merged totally into him. I felt a complete oneness with him and his spirit, as though I'd gone right into his body.

She lay down on the grass in a field beneath a bright sun and soon was living out an epic of creation in which she identified with “the Great Goddess-Mother Earth.” Her experience of this identification began when she first became aware that “for some time” her body had “no longer existed in its usual limited form” and that now she was “one with the earth.”

The psychedelic experience seemed to have opened new realms of mystical and cosmic feelings within her. The religious elements that she experienced in her session transcended the narrow boundaries of the traditional Catholic religion she had been brought up with. She was now precipitating toward the more universal approaches found within Hinduism and Buddhism.

All patients, said Grof, apparently moved through similar levels during their sessions. They passed first through aspects of their own life experiences—birth, childhood, adulthood—and then into experiential realms described in mystical traditions,

experiences of ego-death and rebirth followed by “satori”—the dissolution of ego-boundaries and the loss of duality, an unfolding awareness of cosmic unity, a sense of Oneness.

Barriers had dissolved.

It seemed that I had no boundaries and was reaching into infinity.

It taxed my spirit to the limit.

Mr. C. was a Leyden-jar of laughter, charged to the limit.

The boundaries of my mind opened.

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

awakening this level of consciousness that dissolves boundaries and offers transcendent insight

beyond the narrow boundaries of his or her perishable physical shrine and the limitations of the individual life span

beyond the narrow boundaries of the physical organism and limitations of their own life spans

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

everyday experience, that narrow, utilitarian world that our self-centered consciousness selects from out of the infinite wealth of cosmic potentialities

how to break out of personality into new realms of consciousness and how to avoid the involuntary limiting process of the ego

limits of mechanical emotions and robot mentation that are inescapable as long as one remains within one dogmatic model or one imprinted reality-tunnel

nondefinable aspects of reality far beyond accepted limits of science (Science has limits. Reality has no limits.)

our technology which has done so much to narrow our consciousness and to produce this robotlike conformity

pushing human consciousness beyond the present limitations and on towards capacities not yet realized and perhaps undreamed of

seeks to attain in his most valued moments escape from the boundaries imposed on him by his 5 senses, to break through into another order of experience

states of consciousness that transcend ordinary space/time limitations and operate in a reality that is more aptly described in the language of subatomic physics

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

the characteristic property of hallucinogens, to suspend the boundaries between the experiencing self and the outer world in an ecstatic, emotional experience

the error of understanding eternity as an interval of clock time rather than an experience of timelessness, that is, of having escaped the boundaries of time entirely

the potentialities of the human cortex to create images and experiences far beyond the narrow limits of words and concepts

the rich mental experiences that are normally ruled out of bounds by the rational nine-to-five mind

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

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

to break down our conditioned expectations about the boundary between the possible and the impossible

whether our physical models describe the universe objectively or just define the limits of our own knowledge

an inward liberation from the bounds of conventional patterns of thought and conduct, understanding life directly, instead of in the abstract, linear terms of representational thinking

breaking through the barrier surrounding our ordinary day-to-day, biologically utilitarian world of consciousness and breaking through into another mode of consciousness, the visionary mode

reports he’s seeing this fresh new world with the eyes of a child—everything looks new and fresh, unblinkered by convention, his vision not yet limited and distorted by conditioning

the state in which we transcend or dissolve all the barriers of ego and selfishness that separate us from God, the state of direct knowing, immediate perception of our total unity with God

the Primordial Tradition: an age-old wisdom of humanity, neglected only where modern science and secularism rule, its truths revealed to the interior eye in altered states of consciousness and now, finally, in natural science itself as it reaches its limits and begins to glimpse something beyond

a means of breaking through a barrier

a self far beyond the image of the ego or of the human body as limited by the skin

a timeless world with no boundaries

a transpersonal state that transcends ordinary limits of human experience

an acute loss of time perception or time-boundaries

beyond the limits of ordinary human thought

beyond the ultimate limits

breaking through the normal boundaries separating persons

constant motion of boundary lines and surfaces

broadened and deepened beyond all imaginable limits

discovered how to free the mind of humanity from culturally conditioned limitations

dissolved all normal barriers of consciousness and flowed off into the well of infinity  
extending our sensory boundaries  
expanding consciousness beyond the game limits  
far beyond the limits of ordinary human experience  
far transcending the narrow confines of psychiatry, psychology and psychotherapy  
freed from limitations  
letting go of limited self-identifications  
like a glimpse beyond the boundary of human experience  
limited ego-oriented consciousness mistaking itself for the whole  
moving across both physical and temporal boundaries in their consciousness  
mystical union, liberation from ego and space-time limits  
overcomes his ego-limitations and reaches spiritual maturity  
push out beyond the unexpanded boundaries of our minds, beyond words  
pushing the boundaries of my mind  
relativity of boundaries  
release from the limitations of the ego  
the dissolution of ego boundaries, prized by mystics as a step toward unitive perception  
the ego a limited, finite center of consciousness  
the ego's limited world  
the limitations of ego-consciousness  
the limitations of established churches  
the limitations of "Western rationality"  
the limited vision of reality prevailing in modern society  
the transcendence of normal spatial limitations  
the very limited center of conscious attention which we call the ego  
this unknitting and dissolving of boundaries—self-transcendence  
to break down barriers within the self  
to expand limited perceptions and awaken vision  
to experience his sense modalities to their fullest possible limits  
to extend the boundaries of self  
to free the subject from the limitations of his old ways of perceiving, thinking and feeling  
to free Western man from the limitations of consciousness as we know it  
to transcend space/time boundaries  
transcend the bounds of logic  
Western scientists with their limited model of the human psyche