

Nature (as in the outdoors or universe)

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

A walk in nature with its variety of sensory experiences, seems to be conducive to positive or even ecstatic emotional states.

Beautiful natural scenery or certain objects that reflect nature's creativity usually have a very positive influence on the LSD experience.

Elements of animal and plant consciousness can increase an individual's love of nature and make him more responsive to ecological problems.

For many, a sense of discontinuity between nature and man and man's loss of the spontaneous, free energy of eternal delight, is the essential tragedy of modern man.

God is dethroned and un-godded by being put in opposition to nature and the world. (If God is infinite, then God can't be in "opposition" to nature or the world or anything else.)

Holiness does not reside in gods outside of nature. Holiness IS nature and our attitude toward rocks, whales, and galaxies should be one of reverence.

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

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 is quite urgent that we learn to perceive ourselves as integral features of nature and not as frightened strangers in a hostile, indifferent or alien universe.

It's not that it would be good to return to our original integrity with nature, but that it's simply impossible to get away from it. (All one needs is to realize that.)

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.

Many individuals become intensely interested in nature and find a capacity for ecstatic experiencing of natural beauty, frequently for the first time in their lives.

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

Nature "peoples" just as much as it "forests," grows human organisms as a tree grows fruit.

Our relationship to the world of nature is practically screened out of consciousness by our present use of intelligence (or our present lack of use of intelligence).

Psychedelic drugs give me a sense of harmony and beauty. For the first time in my life, I can take pleasure in the beauty of a leaf; I can find meaning in the processes of nature.

Psychedelic substances have been used very wisely in primitive cultures. Our culture doesn't have this framework, the closeness to God and nature.

Scientific description follows the pattern of nature; it does not lay down, like rails, the rules which nature must follow because the pattern itself is developing freely.

The beauty and mystery, the gaiety and exuberance which we see in nature and art exist supremely and perfectly in God.

The eyes and ears, the nose and skin, all become avenues of erotic communion, not just with the other people, but with the whole realm of nature.

The individual regains his sense of being one with that Nature of which he is a part and which is also the very ground upon which he stands.

The oceans, the air and even the solar system are as much our vital organs as heart and stomach. We are not in nature. We are nature.

The original sense of the seamless unity of nature is restored without the loss of individual consciousness.

The processes of nature are like the arts of music and dancing, which unfold themselves without aiming at future destinations.

The rift between God and nature would vanish if we knew how to experience nature, because what keeps them apart is not a difference of substance but a split in the mind.

The socially conditioned role-playing ego is never a free agent. Man is free to the extent that he realizes his genuine self to be the author and origin of nature.

The structure of nature is a multitude of changing patterns, not a multitude of distinct things.

The whole world of men and nature acquires an atmosphere that we may call variously divine, luminous, enchanted, timeless, archetypal.

The wind is experienced as a tangible manifestation of the awesome power of the universe, as "God's breath" or nature's exhalations.

The world of nature is neither things seen by an ego, nor things, some of which are sensations, bundled mechanically together, but a field of "organic" pattern.

Things, facts and events are delineated not by nature, but by human description and the way we describe (divide) them is relative to our varying points of view.

Transcending the ego leads to great individuality, the person no longer believing that the rules of the game are the laws of nature.

We don't see that human nature and "outside" nature are all of a piece. (They are connected and united.)

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

What a real man or woman is remains inconceivable since their reality lies in nature, not in the verbal world of concepts. (That's inconceivable in terms of verbal concepts.)

cosmological mysticism—It's an ecstatic experience of Nature and Process which leaves the subject with a sense of having acquired important insight into, as well as identity with, the fundamental nature and structure of the universe.

Expecting scientific descriptions to discover the pattern to which nature conforms is really assuming that law or verbal formulations precedes physical behavior. (Nature was around long before man and his word games.)

If you get with yourself, get with gravity, get with energy, following its line of least resistance, you will discover that all the vibrations of nature are ecstatic, erotic or blissful. Existence is orgasm.

In Nature, there is yet undiscovered glory, a spirit which gradually will interpenetrate you as you commune with her. She is not a mockery, a sham, for a truthful essence indwells, informs her.

In the West, Nature has been completely isolated from the religious context in which our ancestors used to view it. Our non-human environment and our own physical existence have now become domains exclusively reserved for science. (What a mistake.)

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.

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.

Patterns of nature which the language screens out are, in psychological terms, unconscious and repressed. Social institutions are then in conflict with the actual pattern of man-in-the-world.

Psychedelic subjects reported experiential identification with other people, animals and various aspects of nature during which they gained access to new information about areas which they previously had no intellectual knowledge.

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.

The empathy with nature seems to be especially abetted by the warming rays of the sun, the playing of the breezes over the subject's body, his contact with the earth below him and various other types of tactile experiencing of the environment.

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

The 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 psychedelic drug doesn't mean doctor-disease, dope fiend-crime or instant insanity but ecstasy, sensual unfolding, religious experience, revelation, illumination, contact with nature.

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

The realization that nature is ordered organically rather than politically, that it is a field of relationships rather than a collection of things, requires an appropriate mode of human awareness.

The sense of the vast gulf between the ego and the world disappears and one's subjective, inner life seems no longer to be separate from everything else, from one's total experience of the stream of nature.

The scientist of consciousness must have courage, take the drug himself, the courage that comes from faith in your body, cells, the life process, conscious faith in the harmony and wisdom of nature.

The unconscious for Jung was not a junkyard of rejected instinctual tendencies, repressed memories and subconsciously assimilated prohibitions. He saw it as a creative and intelligent principle binding the individual to all humanity, nature and the entire cosmos.

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 have great difficulty acknowledging that mind and consciousness might not be exclusive privileges of the human species but that they permeate all of nature, existing in the most elemental to the most complete forms.

When you look for stuff underlying the pattern of nature, you cannot find any stuff. Instead, you just find more and more patterns because there never was any stuff. What we call "stuff" is simply pattern seen out of focus. When it is fuzzy, we call it stuff.

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.

Our individual consciousnesses connect us directly not only with our immediate environment and with various periods of our own past, but also with events that are far beyond the reach of our physical senses, extending into other historical times, into nature, and into the cosmos.

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.

The individual in this state becomes deeply aware of his or her unity with other people, nature and the entire universe and with the ultimate creative principle or God. This is

accompanied by an overwhelming positive affect that can range from peace, serenity and bliss to an ecstatic rapture.

The reason psychedelic experiences are important and valuable is that people live their lives by their own “chess-boards,” playing the lawyer-game, the merchant-game or some rule-ridden ego-game, rarely if ever expanding their consciousness to the point of true awareness and understanding of man and nature, including themselves.

We are living simultaneously in the world of experience and the world of notions, in the world of direct apprehension of Nature, God and ourselves and the world of abstract, verbalized knowledge about these primary facts. Our business as human beings is to make the best of both these worlds.

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.)

Openness to new data challenging traditional beliefs and dogmas has always been an important characteristic of the best of science and a moving force of progress. A true scientist does not confuse theory with reality and does not try to dictate what nature should be like. It is not up to us to decide what the human psyche can do and what it cannot do to fit our neatly organized preconceived ideas.

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.

Previously almost-depressed individuals typically emerge from a successfully integrated LSD session with elevated mood, joyful appreciation of existence, enhanced self-esteem and self-acceptance and greater capacity for meaningful human relationships. Their inner life is enriched, they are more open and they show an increased appreciation of beauty in nature and art.

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.

All the wonders of nature are no other than oneself.

Divine grace does not obliterate nature but perfects it.

Facts and events are terms of measurement, rather than realities of nature.

Human consciousness has not adjusted itself to a relational and integrated view of nature.

LSD gives people appreciation of nature.

Man is one with nature in a seamless unity.

Man, nature and God are one reality, are of one Suchness.

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

Modern American man is completely out of rhythm with nature.
More and more, it seems that the ordering of nature is an art akin to music.
Nature, instead of conforming to a pattern is a pattern.
Nature is, at the very least, a volume and at most an infinitely dimensioned field.
Nature is differentiated unity, not unified differences.
Nature is eternal, but not static. It is eternally dynamic.
Nature is full of genius, full of the divinity.
Nature is much more playful than purposeful.
Nature is not pursuing any purpose.
Nature will always be the enemy to the man who has lost God.
One gets to one's nature and to one's basic roots in Nature.
Order, beauty and discipline, harmony and cooperation, exist already in nature.
Our thoughts ARE nature. The mind grows thoughts as the field grows grass.
Our view of nature is largely a matter of changing intellectual and literary fashions.
Primeval Nature bears a strong resemblance to that inner world.
Return to nature is an important aspect of the psychedelic experience.
The complexity of nature is a dance.
The course of nature flows of itself.
The fundamental realities of nature are not, as thought construes them, separate things.
The laws of nature are not discovered but invented.
The rules of grammar are not the rules or patterns of nature.
The state of liberation is not away from the state of nature.
There is order, pattern and meaning in nature.
These experiences can mediate accurate information about various aspects of nature.
We are all organically related to God, to Nature and to our fellow men.
You will experience the harmony and beauty of nature as deity.

The experience had deeper levels that were mythical and mystical and these dimensions were intertwined with the physical aspects of nature.

The scenes were nature in exaggerated excellence, vividly clear, aglitter and lovely. (eyes closed)

As my body was rocked with wave after wave, I lost contact with my feet and my legs. I began to experience a total identification with nature, as though my body were merging with the earth, like a tree with roots in the ground.

He fell into an inward ecstasy and it seemed to him as if he could now look into the principles and deepest foundation of things. He gazed into the very heart of things and nature harmonized with what he had inwardly seen.

It seemed that there was beauty, in all of nature, animate and inanimate alike and that the eyes of the entire human race must somehow be opened up to this magnificence and thus to God.

Everything seemed extremely real and it was nature at her extreme excellence.
I felt whole and full of wonder in nature as I remember feeling as a child.
I had known the living spirit of nature.
I had never felt as close to nature before.
I was more aware of the exuberance of nature.

It was an experience of self-recognition which opened my eyes.

a phenomenon of nature, a singing, dancing, bubbling, laughing, exuberantly, loving, energetically thinking and talking human being

a sense of receiving new flesh, new blood and new eyes, being charged with supernatural energy and connected with the elements of nature

a state in which the fruits of nature and the potentialities of the human organism may develop more richly

an experience of ecstatic connection with Nature, with the cosmic order, and with the creative energy of the universe

ecclesiastical Christianity with its nature-alienated religiosity (Will they ever realize that nature and God are one?)

heedless to the riches that surround him, stands on tiptoe to foresee the future, can't be happy until he lives with nature in the present above time

knows directly the mysterious workings of Nature which science is only beginning to guess at

Leary—Doctor of Philosophy, A. Watts—Doctor of Divinity, Huxley—Secretary of Nature

the awe and wonder one experiences when confronted with the creative forces of nature and the many mysteries of the universal design

the “empty” or “illusory” character of the visible world of nature—the impermanence of its forms

the failure of the rational approach to grasp the many mysteries of nature and the awe and wonder experienced in confrontation with the creative forces of the universe

the mind and senses in the state of open attention, where nature is received in its unknown reality

the realization that nature is ordered organically rather than politically, that it is a field of relationships rather than a collection of things

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

to regain the former lost paradise of close contact with nature and the world of living things, including himself

understood the cosmic meaning of all nature dances and how man and nature merge into one

image after image, flowing in succession more rapid than I would have wished, but all exquisitely detailed and with colors richer and more brilliant than those either nature or the artist has yet managed to create (eyes closed)

greater spontaneity of emotional expression, reduction in depression and anxiety, less distance in interpersonal relations, more openness to experience, increased aesthetic

appreciation, deeper sense of meaning and purpose in life, and an enhanced sense of unity with nature and humanity

a deep appreciation and personal identity with the total grandeur and beauty of nature

a deep sense of connection with other people and nature

a restoration to my own nature through contact with Nature

a strong sense of special connection with nature

a way of life based in nature that is lived organically as a flowing growing process

direct contact with primate sensation, nature

divine nature

earth wiggles, water streams and waves and nature in general dances and swings

Eastern religions non-urban and thus more in tune with nature

how man can get back into harmonious interaction with nature

increased self-esteem and feelings of oneness with other people and nature

insights into nature and varieties of transcendent states

nature an infinitely dimensioned field

nature and its beauty

nature that had been magically transfigured

nature's creativity

our interdependence with the entire domain of organic and inorganic nature

powerful rituals of taking plants in an atmosphere of reverence and harmony with nature

revelations of nature's loveliness

the alienation of Western man from nature

the beauty and passion of nature, the divine warmth and radiance of the sun

the beauty of nature, the feeling it awakened in me

the contemplation of the beautiful in nature

the enticing display of the mysteries of nature

the essentially musical and dancing spirit of the universe, the musical quality of nature

the flowing impermanence of nature

the harmony and wisdom of nature

the living soul of nature with which I communed

the marvelously purposeless world of nature

the merely random process of nature

the mind's attempt to grasp the fluid forms of nature in its mesh of fixed classes

the pattern or order of nature

the rhythms of nature

the sense of oneness with nature regained

the sexual implications of the Taoist philosophy of nature, Taoist sexual practices

the society of men with men and the larger ecological society of men with nature

the universal reality of nature

the way that the whole is contained in each of its parts a universal property of nature

this spiritual relationship of man with nature

this taste of primeval nature and the life force at its most stark and raw

to let themselves go, to the spontaneous rhythms of nature

to liberate us from the prison of isolation from nature

to return to spiritual nature

universal nature

visions of nature (eyes closed)