

# Perception

A person in the psychedelic state can perceive much more in other human beings than he can when he is in his everyday mind.

A responsible religion dare not neglect this source of wonder, for it is in this way that God is perceived.

A very characteristic perceptual change is ornamentalization and geometrization of human faces, animals and objects.

Although the changes of perception are most striking in the optical field, they can also involve hearing, touch, smell or taste.

An object is not perceived in terms of use, purpose or relation to anything else. It is perceived as a whole.

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

Changes in the perception of forms and colors are so rich and dramatic that they have been referred to as “orgies of vision” or a “retinal circus.”

Depth perception is often heightened and perspective distorted; inanimate objects take on expressions, and synesthesia (hearing colors, seeing sounds, etc.) is common.

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

Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe.

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

Extrasensory perceptions are not unusual talents possessed by specially gifted individuals. They are normal unconscious events.

Forms and colors of abstract visions can be perceived as lascivious and obscene or very sensuous, sexually stimulating and seducing.

Greater access to unconscious resources is a cardinal feature of psychedelic, creative, and other novel perceptual experiences.

If, as we believe, the drug-state distortions are manifestations of tendencies found also in “normal” perceptions, then they afford opportunities for studying the perceptual process.

In altered states of consciousness, one gains the ability to interpret his perceptions in new ways.

In every age, men have struggled to perceive God directly rather than as a tenuously grasped abstraction.

In field, forest and every garden, a reality is perceptible that is infinitely more real, older, deeper and more wondrous than everything made by people.

In high states, users have reported that they can perceive connections and associations of ideas that were not accessible to them in the non-high state.

In many instances, ego dissolution occurs when one is overwhelmed by the perception of something that is exquisitely beautiful.

In order to perceive reality directly, one must learn how to abandon the intellect and disengage oneself from the thoughts it produces incessantly.

In the extreme forms of transpersonal perception, we can experience ourselves as the whole hemisphere of our planet or the entire material universe.

In this state, all the sensory pathways are wide open and there is an increased sensitivity and enjoyment of the perceptual nuances discovered in the external world.

In this state, the categories of space and time are transcended and subjects can perceive themselves as existing outside of the usual space-time continuum.

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

It is an experience which people have when they are, as it were, reborn into the world and suddenly with this kind of visionary sight, they perceive its miraculous beauty.

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

It is possible that a person is aware of more perceptions in a given amount of time as a result of the enhancement of sensory data.

It is possible to zoom in and selectively focus on different levels and planes of the experiential continuum and to perceive or reconstruct fine textures.

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 offers one the chance to experience a true expansion of consciousness, an increase in awareness, a general improvement and heightening of perception of all kinds.

Just as a microscope can help a biologist, LSD can remove the inhibitions to perception which prevent us from seeing the central relationships of the world.

Knowledge of the true nature of existence is perceived as being ultimately more real and relevant than all scientific theories or perceptions and concepts of our everyday life.

LSD could shake people out of the rut of ordinary perception and catalyze some sort of revelation.

LSD helps patients in psychoanalysis and psychotherapy to perceive their problems in their true significance.

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

LSD subjects frequently report being able to perceive worlds that have 4, 5 or more dimensions.

Most naively believe that culture-hallowed words about things are as real or even realer than their perceptions of the things themselves.

Most of us do not suspect the existence of another way of interpreting our perceptions of the world around us.

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

Mystical consciousness is not primarily an emotion. It is a perception. (The perception comes first and then there can be an emotional feeling about the new perception.)

Objects which appear to ordinary, utilitarian, pragmatic, goal-oriented thought and perception as irrelevant take on sudden and surprisingly fresh meanings.

Once the threshold of altered consciousness has been crossed, we are flooded with a kaleidoscopic vision of extended perceptual fields and psychological insights.

One of the unique properties of the drug is that it excludes random distractions from the immediate perception and permits total concentration.

Our ordinary state of consciousness is a semi-arbitrary construction. This is true of our perceptions as well as our thoughts and actions.

Our perception of the world is relative to ways in which social conditioning has taught us to see.

Our perceptions of the external world are habitually clouded by the verbal notions in terms of which we do our thinking.

Our perceptions of visionary objects possesses all the freshness, all the naked intensity of experience which have never been verbalized, never assimilated to lifeless abstractions.

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

Perception will be known for what it is, a field relationship as distinct from an encounter. (You are not encountering the universe and fighting it from outside. You are a part of it.)

Place and distance cease to be of much interest. The mind does its perceiving in terms of intensity of existence, profundity of significance, relationship within a pattern.

Psychedelic substances can occasionally facilitate extrasensory perception (like accurately describing something that is historically or geographically far away).

Recall is not just merely accurate in every perceptual detail. It is also accompanied by all the emotions which were aroused by the events when they originally happened.

“Stuff” is a word which describes the formless mush that we perceive when sense is not keen enough to make out its pattern.

Subjects perceive noises from the environment that are subliminal and that they would not notice under normal circumstances.

Subjects underwent highly intense and unusual experiences which may change perception of life experiences.

The content of LSD sessions entails simultaneous perception of many dimensions and levels of the mind.

The drug can open and sensitize all the sensory channels to an extraordinary degree and make it possible for the subject to perceive the world in a totally new way.

The drugs diminish defensive attitudes without blurring perception, as in the case of alcohol.

The ecstatic consciousness is an expansive consciousness, open to a profusion of new sensations, new perceptions, new knowledge and new values.

The ego senses the threat implied to its domain by the fact of an unconscious mind that can perceive an internal reality.

The emotional impact of sound can be modified. Not infrequently, LSD subjects discover dimensions in music that they were unable to perceive before.

The energy fields and the streaming of energy can be experienced in a tangible way and can even be visually perceived with the eyes closed.

The essential principle of mysticism is perception, though usually accompanied by strong emotions which the uninformed may mistake for the perception itself.

The extension of consciousness seems to go beyond the phenomenal world and beyond the space-time continuum as we normally perceive it.

The extension of consciousness seems to go beyond the phenomenal world and the space-time continuum as we perceive it in our everyday life.

The high value, the meaningfulness, and the intensity reported of such experiences suggest that the perception has a different scope from that of normal consciousness.

The imprint is made. You emerge with a new reality: what was invisible or impossible before is now part of your self and your perceptual field.

The individual connects with important aspects of reality that are inaccessible to perception under ordinary circumstances.

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

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

The learned perceptions disappear and the structure of the world disintegrates into direct wave phenomena.

The mystic perceives all things as one, all men as his brothers, all creatures as his fellows and all matter holy.

The mystic vision is one of unity and modern physics lends support to this perception when it asserts that the world and its living forms are variations of the same elements.

The nervous system can be freed of virtually every perception and reflex that makes up our ordinary spectrum of possibility.

The person is allowed to glance back down the flow of time and perceive how the life energy continually manifests itself in forms, transient, always changing, reforming.

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 prevailing attitude in traditional psychiatry and among the general public is that any deviation from the ordinary perception and understanding of reality are pathological.

The strong conviction of belonging and of having a personal worth gives meaning to the outer world and changes in the perception of it.

The tendency of LSD seems to be to switch the operations of the mind from the verbal association stream of thought to intuitive perception of images and forms.

The transformation of consciousness is like the correction of faulty perception or the curing of a disease.

The unique perception of color and forms, as well as the overwhelming influence of music, frequently mediate a new understanding of art and artistic movement.

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 verbal and analytic mode of perception has blinded us to the fact that things and events do not exist apart from one another.

There is an unfixing of perceptual constants and the subject's habitual reality ties are suspended.

There exist hardly any perceptual, emotional or psychosomatic manifestations that have not been observed and described as part of the LSD experience.

There is time to perceive every detail of the movement with infinitely greater richness. Normally we do not so much look at things as overlook them.

These perceptions are permanent—any deep aesthetic experience leaves a trace, and an idea of what to look for that can be checked back later.

They describe the state as definitely not blank or empty but as filled with intense, profound, vivid perception which they regard as the ultimate goal of the mystic path.

This experience of death-rebirth is usually so realistic that it is perceived as experientially identical with actual biological demise.

Understanding relativity presupposes not only a rather special intelligence, but new sense perceptions.

Visual perceptions are greatly intensified and the eye recovers some of the perceptual innocence of childhood.

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

We can generalize and say that the more discriminating and acute and precise our perceptions are, the better, on the whole, will be our general intelligence.

We perceive only what we can conceive, what can be incorporated into our established frame of reference. (That's the way it is with "normal" waking consciousness.)

We perceive things in a state of hypnosis, not as they are, but as we are told to see them. (LSD fixes that.)

We were using a new kind of microscope, one which made visible an extraordinary range of new perceptions.

When the ego is dispelled, there is insight, the perception of a whole new pattern of relationships comparable to scientific or artistic discovery.

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

You are tuned into areas of the nervous system which are inaccessible to routine perception.

A lively boost was the publication of Huxley's books, *Doors of Perception* and *Heaven and Hell*; his enormous erudition and lucid explanations put the whole business of taking a drug to change your consciousness on a totally new level.

A number of architects have added to the extensive evidence for the drug's use as an instrument for enhancing perception, for training in visualization. They report that visual and auditory acuity are revolutionized.

A new, deepened reality consciousness could become the basis of a new religiosity which would not be based on belief in the dogmas of various religions, but rather on perception through the "spirit of truth".

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.

Colors are unusually bright and explosive, color contrasts much stronger than usual and the world can be perceived in a way characterized by various movements in modern art, such as impressionism, cubism, surrealism or superrealism.

Creative or revelatory experiences involve a temporary and voluntary breaking up of perceptual constancies, permitting one "to shake free from dead literalism, to re-combine the old familiar elements into, new, imaginative, amusing, or beautiful patterns".

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.

For most people, this discovery is a glorious surprise. Mystics come back raving about higher levels of perception where one sees realities a hundred times more beautiful and meaningful than the familiar scripts of normal life.

From the standpoint of one reality, we may think that the other realities are hallucinations or psychotic or far out or mysterious, but that is because we're caught up at the level of one space-time perception.

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

If the perceptions touched off by the drugs are in any reliable sense religious, then an invaluable means of studying the dynamics and effects of profound religious experience at firsthand is available to us.

If our conscious life is totally attached to our sensory perceptions of external reality, it is very likely that we will come to equate reality with external reality, just as we tend to equate mind with intellect, and consciousness with ordinary waking consciousness.

In altered states of consciousness this new perception of the world becomes dominant and compelling. It completely overrides the everyday illusion of Newtonian reality, where we seem to be "skin-encapsulated egos" existing in a world of separate beings and objects.

In deep experiential psychotherapy, biographical material is not remembered or reconstructed; it can actually be fully relived. This involves not only emotions, but also physical sensations, visual perceptions, as well as vivid data from all the other senses.

In non-ordinary states, archetypes may appear in forms that we perceive through inner sight, hearing, smell, taste, touch, or the virtually palpable sense of a presence. (eyes closed)

Individuals experience a new sense of empathy and warmth toward other people and perceive the world as a fascinating and basically friendly place. Everything in the universe appears perfect, exactly as it should be.

Insofar as performance has lagged because of inability to perceive the solutions to specific problems, LSD can actually increase creative activity. (With LSD, the person can "perceive the solutions" that they couldn't otherwise.)

It is a direct and immediate awareness that we are dealing with something that has a divine nature and is radically different from our ordinary perception of the everyday world.

Observations from LSD research clearly indicate that in various states of mind, the bliss of paradise, and ecstatic raptures of salvation can be experienced with a degree of vividness and a sense of reality that surpass our everyday perceptions.

One perceives objects and people's faces and movements of limbs in a peculiarly stylized manner as if the essence or underlying idea was struggling or better pressing to reveal itself.

Our models of "reality" are very small and tidy, the universe of experience is huge and untidy, and no model can ever include all the huge untidiness perceived by uncensored consciousness.

People perceive the mystical realms to be pervaded by a sacred essence and an unfathomable beauty, and they frequently see visions of precious gold, sparkling jewels, unearthly radiance, luminescence, and brilliant light. (eyes closed)

Phenomena perceivable directly by our senses appear on the same experiential continuum with those that ordinarily require such complicated technology as microscopes and telescopes to be accessible to human senses.

Religious, mystical, visionary states are powerful and wonderful—they open the doors of perception, polish our sensory lenses, shake up our autonomic nervous system, and get our hormones swinging—but they're intimate and precious.

Since psychedelic drugs expose us to different levels of perception and experience, use of them is ultimately a philosophic enterprise, compelling us to confront the nature of reality.

Sometimes the “doors of perception” are cleansed suddenly with a jolt; sometimes the cleansing process comes gradually with ever increasing discoveries. These discoveries may be psychological insights or may be made through any of the senses.

The ability of the drug to connect diverse people in empathic bonds suggested exciting social applications. Once people learned to share others' perceptions, a higher level of human consciousness might be possible.

The ability to see patterns, far from being a psychological weakness to be treated, is a vital capacity of the unconscious mind that must be developed and allowed to interact with our conscious perceptions.

The laws and processes of our perception are a bridge which joins us inseparably to that which we perceive—a bridge which unites subject and object. (There is no separation between you and what you perceive. There is simply perception.)

The look of everyday things takes on a tinge of the marvelous, in the words of Blake borrowed by Aldous Huxley for the title of a book, “The doors of perception are cleansed”.

The phenomena that can occur in the course of LSD sessions cover a very wide range; there are hardly any perceptual, emotional or psychosomatic manifestations that have not been observed and described as part of the LSD experience.

The psychedelic can alter the perception of energy, matter, and time in such a way as to enable select random access of the spatial and temporal dimensions and make it possible to inhabit the skins of a variety of forms and entities.

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 real world itself is real enough; it is only our way of looking at the world which is not real. It is our mode of perception that leads us astray and it is not the senses which deceive us but rather the mind or intellect which receives and interprets the sensory input.

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.

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.

Those individuals who have faced death and rebirth in their sessions show specific changes in their perception of themselves and the world, in their hierarchies of values, general behavior, and overall world-views.

To be shaken out of the ruts of ordinary perception, to be shown for a few timeless hours the outer and inner world as they are apprehended directly and unconditionally, by Mind at Large— this is an experience of inestimable value to everyone.

We are liberated and enlightened by perceiving the hitherto unexperienced good that is already within us, by returning to our eternal Ground and remaining where, without knowing it, we have always been.

We are responsible for this planet. This is our playground. It's our sun in the sky and this is our Garden of Eden. We've never lost it. We've only forgotten the key to unlock the door of perception.

We have suggested that the divine mushroom played a vital part in shaking loose early man's imagination, in arousing his capacity for self-perception, for awe, wonder and reverence. They certainly made it easier for him to entertain the idea of God.

We mount into the Intuitional domain, and, without the props of Sense in any way to steady us, either by sensations perceived or suggesting relations, we know universal principles of Being face to face.

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?

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”.

Certain classes of perceptual images appear again and again; colored, moving, living geometrical forms which undulate into more concrete perceptions of patterned things, such as carpets, carvings, mosaics, transmuting continually into other forms in heightened color and grandeur.

From a cognitive perspective, different states of consciousness are, among other things, radical reorganizations of information-processing systems and strategies. Different states of consciousness also provide different “strategies” of perception, abilities, memory, emotion, etc.

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.

If we perceive this has some sort of deep significance and we do something about it, then it may be very, very important in changing our lives, changing our mode of consciousness, perceiving that there are other ways of looking at the world than the ordinary utilitarian manner and it may also result in significant changes of behavior.

In exceptional cases the individual may have a complex and vivid experience of moving to a specific place in the physical world and give a detailed description of a remote locale or event. Attempts to verify such extrasensory perceptions can sometimes result in amazing corroboration.

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 shouldn't be this difficult to accept logically that there are many realities and that the most exciting things that happen are not at the level of our routine perception and, for that matter, that the most complex communications, the most creative processes, exist at levels of which we are not ordinarily aware.

Lama Govinda says that to Tibetans, the attempts of modern psychologists, who try to "prove" extrasensory perception by scientific methods, would appear crude and laughable: one might as well try to prove the existence of light which is visible to all but the blind.

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.

Occasionally, a subject will bypass categorical recognition altogether. Then a scrap of wallpaper may be perceived with such immediacy, such instantaneous and total immersion in the sensory detail, as to oblige the subject to inquire what it is he is now observing.

Only when the ordinary perception of the material world is transcended can consciousness connect with the heavenly regions. For those who have had the privilege of such experience, the existence of Heaven, God and celestial beings ceases to be a matter of belief and becomes self-evident reality.

Perceptually, LSD produces an especially brilliant and intense impact of sensory stimuli on consciousness. Normally unnoticed aspects of the environment capture the attention; ordinary objects are seen as if for the first time and with a sense of fascination or entrancement, as though they had unimagined depths of significance.

Psychedelics induce alterations of perception which make the nervous system aware of itself. (It's not that the nervous system becomes aware of itself. It's always aware of itself. The alterations of perception allow the person to become consciously aware of what's going on with the nervous system.)

Sometimes, there is very little actual perceptual distortion of the environment, but the latter is emotionally interpreted in an unusual way. It can appear incredibly beautiful, sensual and inviting; or comical; very frequently, it is described as having a magical or fairy-tale quality.

Subjects were advised to “turn off” their analytic faculties, to relax and accept whatever form of experience came their way, to refrain from attempting to control the sequence or nature of the events. The declared aim was to stop using one’s cognitive and perceptual processes in the familiar way and to heighten the likelihood of discovering new ways.

The ancient and pre-industrial societies have held non-ordinary states of consciousness in high esteem and used them for a variety of purposes—diagnosing and healing diseases, ritual, spiritual, and religious activity, cultivation of extrasensory perception and artistic inspiration.

The consensus among the architects interviewed seems to be that LSD, when administered under carefully controlled conditions, does enhance creativity to the extent that it vastly speeds up problem-solving, aids in visualizing three-dimensionality and generally heightens perceptivity.

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 experiences were too positive to not want to share them with everybody. It would appear that the time had come when this kind of experience should be made available to large numbers of searchers, so that “the doors of perception” could be opened, so that expanded consciousness was no longer something attainable only by rare individuals.

The greatest obstacle to awareness is neurosis. Neurosis can be defined in one of its aspects as a fixation upon a single aspect of life, a looking at the world through one particular set of distorting lenses and hence as the inability to see a wider angle of life and to perceive realistically what is going on around us.

The individual has become relaxed, has begun to enjoy the increased sense perceptions and has become fascinated with the world of awareness that is beginning to open to him. The deep and profound experiences released by the LSD then flow uninterrupted in an ever widening scope.

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

The mythological image is what gives sense and organization to experience. Myth embodies the nearest approach to absolute truth that can be stated in words because the poetic, mythical or mystical mode of vision perceives orders and relationships which escape factual description.

The perception of the environment can be changed in a way that bears a striking resemblance to the pictures of famous Cubist painters. The fantasy process is usually

considerably enhanced and contributes an important creative element to these perceptual changes.

The perception of the environment has a certain primary quality; every sensory stimulus, be it visual, acoustic, olfactory, gustatory or tactile, appears to be completely fresh and new and at the same time, unusually exciting and stimulating. Subjects talk about really seeing the world for the first time in their lives.

The subject's own body and the bodies of the persons present in the session room show grotesque changes; some anatomical parts can appear miniaturized, others magnified or elongated. Similar bizarre distortions also involve the perception of inanimate objects. (The changes can also be perceived as beautiful.)

There appears to emerge a universal central perception, apparently independent of the subjects' previous philosophical or theological inclinations. It is that behind the apparent multiplicity in the world of science and common sense, there is a single reality, infinite and eternal, all beings united in this Being.

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 bit and pieces in our limited perceptions.

These accounts do suggest that a "new vision" takes place, colored by an inner exaltation. Their authors report perceiving a new brilliance to the world, of seeing everything as if for the first time, of noticing beauty which for the most part they may have previously passed by without seeing.

What was 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 space between them, the entire universe is seen as one continuous field of varying density.

A person in the psychedelic state can perceive much more in other human beings than he can when he is in his everyday mind. The voyager may see his companion at different ages of life, at different periods of history, and as different persons. At one time or another, during the psychedelic session, the voyager looks at his companion. Often it is an overwhelming discovery.

Almost all of us are still robots controlled by conditioning. We think we are conscious, but we aren't. We are asleep, hypnotized, sleep-walking—the metaphors vary, but they all mean that we can't see outside our conditioned reality-tunnel. When we begin to awaken, we perceive the world is nothing at all like the myths and superstitions our society has imposed on us.

Anything in the environment—a painting on the wall, a pattern in the carpet—may become a universe to be entered and explored; drug users say they understand what Blake meant by "the world in a grain of sand and heaven in a wild flower." Color seems dazzlingly bright and intense, depth perception heightened, contours sharpened, and relief clearer; details usually overlooked become intensely interesting.

Hallucinogens are still criminal. The “food of the gods” is illegal. The keys to the doors of perception are against the law. Using LSD therapy with convicts, drug addicts, and alcoholics is illegal. The great therapeutic tool of LSD that was proven so effective in case after case of psychological maladjustment has been taken away from the doctors of the mind by the fundamentalist, fascist guardians of our public morality.

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

Mystical insight is no more in the chemical itself than biological knowledge is in the microscope. There is no difference in principle between sharpening perception with an external instrument, such as a microscope and sharpening it with an internal instrument, such as one of these drugs. If they are an affront to the dignity of the mind, the microscope is an affront to the dignity of the eye.

Normal waking consciousness may be replaced by aesthetic consciousness and the world will be perceived in all its unimaginable beauty, all the blazing intensity of its “thereness.” And aesthetic consciousness may modulate into visionary consciousness. Thanks to yet another kind of seeing, the world will now reveal itself as not only unimaginably beautiful, but also fathomlessly mysterious.

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 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 the 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.

Perceptions of encompassing light, infinite energy, ineffable visions, and incommunicable knowledge are remarkable in their seeming distinction from perceptions of the phenomena of the “natural world.” According to mystics, these experiences are different because they pertain to a higher transcendent reality. What is perceived is said to come from another world, or at least another dimension.

Sensory perceptions become especially brilliant and intense. Normally unnoticed aspects of the environment capture the attention; ordinary objects are seen as if for the first time and acquire new depth of significance. Aesthetic responses are greatly heightened; colors seem more intense, textures richer, contours sharpened, music more emotionally profound, the spatial arrangements of objects more meaningful.

The discovery of brain-change drugs has been compared to the discovery of the microscope. New forms swim into perception. It’s a truism that you cannot impose the ethics and language of the past upon the subject matter revealed by a new extension of

the senses. Galileo was arrested for describing what he saw in his telescope. The inquisition would not bother to look through the lens.

The formless, dimensionless and intangible principle that an individual can perceive as the Universal Mind is characterized by infinite existence, infinite awareness and knowledge and infinite bliss. Any descriptions and definitions, however, necessarily use words that we associate with the phenomena of the three-dimensional world; they are therefore incapable of conveying the essence of this ultimate transcendental principle.

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 traditional definition of sanity involves perceptual, emotional, and cognitive congruence with the Newtonian-Cartesian image of the universe, not as a pragmatically useful model, but as the only accurate description of reality. Substantial and critical deviations which seriously challenge the Newtonian-Cartesian postulates are labeled as psychosis.

George used to tell me about the visions and insights and perceptual fireworks. I used to listen politely but not caring. I had no concepts, no mental hooks on which to hang his words and no intuitive electricity to get turned-on. Like every educated savage, I automatically discredited anything that I didn't understand. Now it was different. The visionary flash had come. (That was Timothy Leary looking back to before he tried psychedelics.)

In ordinary seeing, we are hardly ever directly aware of our immediate impressions. For these immediate impressions are more or less profoundly modified by a mind that does most of its thinking in terms of words. Every perception is promptly conceptualized and generalized, so that we do not see the particular thing or event in its naked immediacy; we see only the objective illustration of some generic notion, only the concretion of an abstract word.

All sensation and perception are based on wave vibrations.

All the senses act as one as they seem to caress and encompass whatever they perceive.

An arm may be perceived as absurdly long or short.

An inhibitor of visionary experience is ordinary, everyday, perceptual experience.

Clear perception of the limitations of the ego will awaken you to the Self.

Conscious attention is narrowed perception, ignore-ance.

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

Feeling interweaves with thinking and both become joined with perceiving.

If the doors of perception were cleansed, everything would appear as it is, infinite.

It is time to use new senses, new perceptions.

Leary was one of the perceptive prophets of the age.

Mood changes abruptly, often in response to awareness of some perceptual stimulus.

Objects can be perceived as larger or smaller than they actually are.

One's chemistry changes one's perception.

Our normal perception of the world is a type of hypnotic illusion.

Perceived forms swim into focus out of the swirling, unformed wave process.  
Perception is enormously improved.  
Perception is extremely vivid and clear.  
Perceptual changes can occur in any sensory area.  
Space perception may be distorted in a number of ways and there is no particular pattern.  
The active intellectual style is replaced by a receptive perceptual mode.  
The artist may enter this world in search of new inspiration and improved perception.  
The earth can be perceived as Mother Earth or a divine being.  
The impact of mood on perception is greatly increased.  
The individual perceives only part of the reality "available" to him.  
The nature of the one reality must be known by one's own clear spiritual perception.  
The odor of an orange is simply overwhelming.  
The perception of the infinite in a finite particular is a revelation of divine immanence.  
The perceptions seem more real than the ordinary state.  
The perceptual experience would be outside of customary verbal or sensory reference.  
The usual boundaries which structure thought and perception become fluid.  
The various perceptions changes are extraordinarily rich.  
The veil of routine perception will be torn from your eyes.  
There are genuine and valid levels of perception unavailable to us without drugs.  
There is a much richer perception.  
Time perception is a socially reinforced response.  
Under LSD, the universe is perceived in its entirety as eternal, natural and perfect.  
You will rejoice in perception of a meaning in life which you never felt.

A sound so faint that I would not ordinarily have heard it at all, is perceptible through three closed doors.

I am able to give my full attention to the perception.

I realize how arbitrary some of our apparently "natural" perceptions may be.

All the processes that filter, screen and regulate perception seemed to have been suspended. As Huxley put it, the mind's "reducing valve" had been inactivated.

Every acoustic perception became transformed into optical perceptions. Every sound generated a vividly changing image, with its own consistent forms and color.

He was not remembering back reflectively, but instead he was directly perceiving the experience and the meaning of the experience.

I realized how a normally, constricted perceptual framework permits one to see only a fraction of reality.

I understood how my normal perception of the world was constricted by many prohibitions I had somehow accepted.

My sensitivity to beauty was significantly increased and I perceived aesthetic qualities in most all of the objects that surrounded me, even in the walls of the room itself.

Pressure on the eyeball produced alterations of visual perception. (If your eyes are closed and a light is put just in front of the closed eyes, that will influence visions.)

Spacial relationships had ceased to matter very much and my mind was perceiving the world in terms of other than categories.

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

The veil—the web of maya as the Hindus call it—fell away from our eyes as we opened the doors of perception.

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

This moment now is it, eternity. The acid was acting as a cleansing agent, dissolving all the wooly stuff that got in the way of my direct perception of the here and now.

watched 2 grasshoppers go into a kind of cosmic dance—The perception triggered a transcendental experience of great intensity and depth.

Subjects responded by becoming deeply absorbed in this “new world” of altered perceptions—often to the point of forgetting altogether their early concern with psychological categories and labeling phenomena in terms of pathologies.

The ancient days were restored before my eyes and to my ears, and I exulted in the perception with such conviction of reality that I ascribed it to no power of my own, but knew it as an exterior and universal fact.

I was experiencing an ever-increasing state of ecstasy. This was accompanied by a clearing and brightening of my perceptual field. It was as if multiple layers of thick, dirty cobwebs were being magically torn and dissolved, or a poor-quality movie projection or television broadcast were being focused and rectified by an invisible cosmic technician.

The essence of what I received that night was a recognition that reality, in its totality, is something much larger and more complex than will ever fit through the tiny keyhole of human perception. Technological amplification we might invent, will never begin to encompass it.

A most beautiful sunset was dying in the west, the river was tinged by it, the very zenith clouds were bathed in it, and the world beneath seemed floating in a dream of rosy tranquility. My awakened perceptions drank in this beauty until all sense of fear was banished, and every vein ran flooded with the very wine of delight. Mystery enwrapped me still, but it was the mystery of one who walks in Paradise for the first time.

Aldous had given me a bowl of vegetable soup, beautiful and delicious. When I finished it, Aldous made a move to take the bowl and wash it. I held on to it as though he were taking my most precious possession. “Please don’t, Aldous.” The round, white bowl with little pieces of vegetable was to me the cosmos, round and infinite, punctuated by light exuding planets and stars of fiery orange and translucent green. Aldous smiled; he knew what one can see in a dirty dish when the doors of perception are cleansed.

During the experience, I felt I understood what mystics throughout the ages have claimed to be the universal truth of existence. I had an academic background in philosophy and comparative religion, but I realized that mystical teachings had now taken on an added dimension. My perception seemed to have shifted from a flat, two-dimensional

intellectual understanding of the literature, to a three-dimensional sense of immersion in the mystical reality.

For the first time, I understood the meaning of “ineffable”. There seemed to be no possibility of conveying in words the subjective truth of my experience. A veil had been lifted from my inner vision, and I felt able to see, not just images or forms, but the nature of truth itself. The doors of perception were so cleansed, they seemed to vanish altogether, and there was only infinite being. Krishnamurti’s characterization of truth as a pathless land seemed an appropriate description of this domain.

I sensed a complete connectedness of everything. It was obvious to me that all of the separateness I ordinarily perceived was, in fact, an artifact of cultural conditioning, and was indeed less “real” than what I was supposedly hallucinating. At that moment, I knew that I was, for the first time, experiencing things as they are, utterly continuous. There is no discontinuity. There is not one thing and another thing. It is all the same thing, the Holy Thing.

That first experience with psilocybin had an immeasurable effect on my life. It was radically and totally different, yet during the course of the experience I felt closer to my true self than I had ever been and more aware of my innermost feelings and thoughts. I had also been fully and intensely aware of people and things around me and did not lose the reality perceptions that govern our ordinary world. Rather, ordinary perception was enriched and enlivened beyond comparison.

Depth perception was increased far beyond normal standards.

Everything I perceived seemed much more beautiful, brighter, alive, warmer.

I felt my perceptions were being sorted in terms of new and different categories.

I perceived much more clearly than ever before.

Perceptions changed from moment to moment with intensive decidedness.

Space was perceived in a totally new and almost intriguing perspective.

The drug released such a flood of new thoughts and perceptions.

The substance of a thing was both seen and felt through the visual perception.

a break from everyday perception, recognized as such by the mystic, which is regarded as infinitely more important than everyday perception

a dream-like state marked by extreme alterations in consciousness of self, in the understanding of reality, in the sphere of experience and marked changes in perception

a firsthand, immediate perception of the Holy and the individual’s relation to it, accompanied by emotion, excitement and feeling

a new perceptual capacity responsive to dimensions of the stimulus array previously ignored or blocked from consciousness

a perception of everything as not only potentially beautiful, but as basically beautiful in its own right

a rich spectrum of transpersonal experiences that provide profound insights into realms and dimensions of reality that are ordinarily hidden to human perception and intellect

a sense of certainty that this knowledge is ultimately more relevant and “real” than the perceptions and beliefs we share in everyday life

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

a substance of such fantastic effects on mental perception and on the experience of the outer and inner world

a truly miraculous instrument for new perceptions and insights about those aspects of reality which concern him personally

a very vivid perception of an undifferentiated unity underlying, not merely the world, but the total cosmos

a vision of God as a radiant source of light of supernatural beauty or a sense of personal fusion and identity with God perceived in this way

acquiring certain information or perceiving a certain situation that according to generally accepted paradigms is beyond the reach of the senses

alteration of the filtering mechanisms that regulate the access of perceptual and emotional stimuli to consciousness

alterations of perception which enable us to see ourselves and the world in their basic unity

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 acute awareness of symbolic dimensions in every object of perception and a heightened significance

an experience of merging with the environment and a sense of unity with perceived objects

awareness of new dimensions of the total stimulus array—a process of “perceptual expansion”

become more perceptive, more intensely aware of inward and outward reality, more open to the spirit

changes in perception of sunlight on the floor, the grain in wood, the texture of linen, the sound of voices across the street

disinhibiting certain regulatory, selecting, screening and controlling mechanisms that guide our perception and thinking

drugs useful for exploring perception and different possibilities and modes of consciousness

experiences that underlie and yet are beyond our everyday perception of the world and outside the reach of traditional scientific method

freeing oneself from distractions that interfere with the perception of higher realisms or more beautiful aspects of existence

ignored and repressed aspects of the perceptual field—aspects to which we respond organically but not consciously

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

immediate perception of the eternal Unity, the experience which mystics universally testify

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

increased vividness of color, visual harmonies, change in depth perception, sharper definition of detail, changes in time sense, especially listening to music

maximum awareness of the inner process and its full emotional, perceptual and physical expression

mystical experience, visionary breakthroughs to a deeper, more comprehensive reality than that perceived by our rational everyday consciousness

our being born with a drive to experiment with other ways of experiencing our perceptions

overcoming a type of sense perception and a whole image of the world that was in opposition to the senses and the organism

perceptions of a mystical nature that may present themselves in a variety of symbolic forms

psychotherapeutic value in the LSD experience as a new beginning—an existential encounter of decisive proportions to be followed by a realignment of the perceptual set

release of fixed perceptual patterns and the temporary opening up of fluid, boundaryless awareness

self-realization, freedom from inhibition, communal ecstasy, expanded awareness, cleansed perception

that each “thing-event” involves every other and that the highest insight is simply the perception of them in their natural “suchness”

telescope, microscope—aids to perception of external states, LSD—aid to perception of an internal state of the nervous system

the Clear Light of reality itself or undifferentiated consciousness which underlies all being, knowledge and perception

the confusion of our perceptions of reality with reality itself, the formulation of erroneous hypotheses that do not conform to our own direct experience

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

the dramatically intense perception of objects and the concomitant sensation of identification with them

the heightening of perception, seeing, hearing, tasting, smelling or touching better than before

the importance of retaining the child's capacity for fresh, free-flowing perception and thought

the perception of the soul's capacity for a broader being, deeper insight, grander views of Beauty, Truth, and Good

the release of fixed perceptual patterns and the opening up of fluid, boundaryless awareness

the socially approved sensation of reality, more or less the world as perceived on a bleak Monday morning

the transcendence of verbal word-concept games, perceived space-time dimensions, ego, and personal identity

the truth of existence as intuited by clear vision, free from the constricting distortions of partial perceptions

the universality of perception in the psychedelic experience, the universal central perception

the virtual infinity of intracellular communication lines perceived and in some sense understood

to become directly aware of energy exchanges and biological processes for which we have no language and no perceptual training

to perceive his life in these symbolic terms, in terms of a myth or some rite of passage (eyes closed)

unique shifts in their subjective experience of perceptual processes which they held to be an integral part of their creative gifts

visions of light that has a supernatural radiance and beauty and is usually perceived as divine

activities of those circuits of the brain that lead to philosophic inquiry, scientific curiosity, somatic awareness, hedonistic lifestyle, humorous detachment, high-altitude tolerant perceptions, chaotic erotics, ecological sensitivity, utopian communality

sensory and emotional changes referred to as "distortions," "regressions," "loss of ego structure," "abnormal perception of body image"—This is the language of pathology. (It is absurd to refer only negatively to such sensory and emotional changes.)

the deliberately inculcated conservatism of the psychiatric-medical mind, brainwashed through many years of arduous academic training to perceive any change in functioning as pathological

the impossible paradox and supreme truth that perception is or at least can be, ought to be the same as Revelation, that Richly shines out of every appearance, that the One is totally, infinitely present in all particulars

the "projection" of consciousness to a point some distance from the body with visual perception appearing to be from that point and not from the actual physical location of the organ of sight

the sense of perceiving truths not known before...insights into depths of truth unplumbed by the discursive intellect...the mysteries of life become lucid...illuminations, revelations, full of significance and importance, all inarticulate though they remain

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

through into another dimension...billions-of-protein-file-cards, flicking through, confronting me with endless library of events, forms, visual perceptions, memories, not abstract, but pulsing...now...experiential...a billion years of coded experience, classified, preserved in brilliant living clarity that makes ordinary reality seem like an out-of-focus, tattered, jerky, fluttering of peep-show cards, tawdy and worn (eyes closed)

originating in the transpersonal realms of the human psyche: the interest in ontological and cosmological problems; an abundance of archetypal themes and mythological sequences; encounters with dieties of different cultures; ancestral, phylogenetic memories; elements of the racial and the collective unconscious; the experiential world of extrasensory perception and other paranormal phenomena (These things are seen with the eyes closed.)

a change in spatial perception

a clear perception of reality

a deeper and changed perception

a deeper level of reality perceived by psychedelics

a freshness of perception

a great source of deepening perception

a liberation of feeling and perceptions

a new kind of perception

a new perceptual experience

a new way of perceiving

a perception of extended clarity and vividness

a perception of the infinite

a perception of the real structure of the world

a profound series of new perceptions

a strong emotional charge attached to the thing perceived

a sudden biochemical "unifying" of perceptual constancies

a superhuman form of perception

a variety of perceptual changes in all sensory areas

a way to perceive reality differently

an acute loss of time perception or time-boundaries

an astonishing enlargement of sensitivity and perceptiveness

an awakening of perception which magnifies sensation

an extraordinary range of new perceptions

an immeasurably heightened perception of the significance of the world

an increased vividness and richness of the percept

areas of perception capable of revealing the true basis of our earthly existence

becomes more perceptive, more intensely aware of inward and outward reality

brilliantly lighted perceptions of colored, moving, living geometrical forms (eyes closed)

changed perceptions of forms, colors and sounds  
changes in perception, changes in feelings, and changes in thought  
changes in perception, mood, thought patterns  
changes in the perception of visual form  
clear perception  
could see objects from perceptions which were normally impossible  
deepened perceptions  
direct perception of inside the skin events  
discover a world of visionary beauty, the enormous heightening of the perception of color  
dramatic emotional and perceptual changes  
dramatically enhance his or her sensory perception of the world  
dramatically expanded perception, opening up entirely new levels of reality  
exquisite clarity of many-leveled perception  
feel that perception has been cleansed  
feelings and perceptions of a religious nature  
fling wide “the doors of perception”  
freedom from perceptual and intellectual attachment to the ego-principle  
freeing the nervous system from conditioned perception  
gaining new extensions of his perception of beauty and transcendence  
have the insight to perceive  
heightened perception and aesthetic awareness  
heightening of the intensity and emotional significance of perception  
heightening sensitivity and perception  
his experience of the range and intensity of light and color perception  
his “power of visual understanding” with deep perception and beauty  
immense changes in perception  
in perceptual touch with other levels of energy exchanges  
increased perceptiveness  
insights and perceptions which we have all too often relegated to the domain of madness  
intensification of color perception  
intensification of visual perception  
intensifications of present experience and abolition of perceptual and sensual inhibitions  
intensified perception  
intensifies and sexualizes perception  
interrelated perceptions, thoughts, feelings regarded as a new reality  
keys to the doors of perception  
LSD’s profound effects on the way the mind handles both emotions and perceptions  
many ways of organizing perception, new ways of constructing reality  
multilevel perception  
new modes of awareness, new modes of experiencing and perceiving  
novel combinations of ideas and perceptions  
novel energy levels and unusual forms of perception  
open the windows of perceptive feeling and enrich the understanding of God  
opening the doors of perception and widening the area of consciousness  
overwhelmed with perceptual changes  
perceive an inner reality, beautiful and significant

perceive directly (without thinking and analyzing)  
perceived with great clarity and distinctiveness  
perceiving new meanings  
perceiving the nature or meaning of real objects  
perceiving truths not known before  
perception of spiritual beauty  
perception of the self within the self  
perceptions of an erotic nature and rich sexual symbolism  
perceptions too pleasurable to channel or even to comprehend  
perceptive integration  
perceptual effects, their emotional and metaphysical connotations  
perceptual expansion  
perceptual fluctuations  
perceptual sensitivity  
perceptually changing three-dimensional patterns  
perceptually gratifying, emotionally exhilarating LSD experiences  
powerful perceptual and emotional changes  
presenting a wealth of hitherto unknown perceptual possibilities  
profound clarity and perception  
psychic perception  
radical alterations of visual perceptions  
religious perceptions  
rich changes in visual perception  
scrambling your perceptual categories  
spiritual perception  
state of enlarged perception  
stimulation of all sensory perception  
subjectively felt hyperacuteness of perception  
such a powerful stream of new and strange perceptions and feelings  
sudden and profoundly impressive perception of ultimate reality  
the breaking up of perceptual constancies  
the captivating and transforming perception  
the cleansed perception of the infinite significance of all things  
the consciousness of a quickened perception  
the dissolution of ego boundaries, prized by mystics as a step toward unitive perception  
the drug as a liberator which facilitates accurate perception, self-insight  
the extended wonder world of heightened and distorted perceptions  
the fiction of the separate ego, the fiction of separate things a perception of the ego  
the first time you flew on the wings of your perception  
the freshness of sensory perception  
the heightened intensity of color perception  
the heightened perception produced by LSD  
the heightening of color and form perception of well-known objects  
the infinite variance of perceptions, judgments, and feelings  
the intuitional perception  
the leap from three-dimensional to multidimensional perception and experience

the most direct and immediate perception  
the multi-level perception of LSD  
the mystical perception of the non-rational mind  
the new perceptual mode  
the perception of new realities  
the perception of relationships  
the perception that one has glimpsed and understood the workings of the universe  
the perceptual richness  
the projection of the interior emotional tone onto the perceived object  
the realm of nonverbal experience, reality as we perceive it directly  
the restraints imposed by conventional modes of thought and perception  
the richness of our perceptual experience  
the vividness, intensity and perceptual peculiarities of drug trips  
the wisdom and superior reality of internal perceptions  
this “new world” of altered perceptions  
this paradise of cleansed perception  
this perfect, clear perception  
this phenomenon of perceiving the other as she “really is”  
this unified and timeless mode of perception  
this very intuitive perception  
thought, mood and perception changes  
to be shaken out of the ruts of ordinary perception  
to expand limited perceptions and awaken vision  
to free the subject from the limitations of his old ways of perceiving, thinking and feeling  
to pass from conceptualized perception to virgin perception  
to perceive clearly  
to perceive new space-time relationships  
to perceive the pulse of the universe in himself and others  
transformations in consciousness that effect thought, perception and feelings at once  
unhabitual perception  
vivid aesthetic perceptions  
what a cleansed perception had revealed to the open eyes  
your immediate perception of the ultimate order