

Range, Scope, Breadth, Spectrum, Variety, Magnitude

A genuine artistic talent of extraordinary power and scope may emerge during the LSD procedure.

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

As the gates of the unconscious mind open, a wide variety of repressed emotions and recollections can be released into conscious awareness.

Brilliant minds, some of the world's leading scientists and artists, engaged in discovering these drugs and applying them to a whole range of things.

Elements of the world that we would normally consider to be outside the range of our consciousness appear.

Forms of architecture may be seen to have largely originated in various forms of altered consciousness.

In the psychedelic state, our mind seems to exist outside the scope of ordinary rational consciousness.

In this special state of consciousness, the subject becomes aware of certain intra-psyche processes ordinarily excluded or beyond the scope of awareness.

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

It has been puzzling how a single drug can produce such an enormous range of different experiences, appearing in various combinations and seemingly on the same continuum.

LSD activates emotionally important material in different areas and on various levels of the personality.

LSD psychotherapy can be beneficial over a very broad spectrum of emotional and psychosomatic disorders.

Many non-Western cultures provide occasions during which their people may become familiar with a broad range of nonordinary realities.

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

Powerful experiential sequences of dying and being born can result in dramatic alleviation of a variety of emotional problems.

Psychedelic therapy can have a positive effect on a variety of emotional symptoms and problems.

Shamans are equally at home in "objective reality" and the various regions of the supernatural world.

Subjects consistently reported that the drug induced in them a variety of changes which facilitated the creative process.

The drug is a superior instrument for treating the whole range of neuroses or any similar disorders.

The experiences they produce are of an infinite variety. They might be aesthetic, psychological, philosophical insights or emotional releases.

The figures are often extremely colorful and accompanied by a variety of awe-inspiring sounds. (eyes closed)

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 human unconscious is a repository for a wide variety of experiences that constitute the basic elements of the spiritual journey.

The light is glittering as if reflected by diamonds or other precious stones in a tremendous variety of very rich colors.

The LSD experience appears to involve a variety of factors on many different levels; each has a distinct therapeutic potential.

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 psychedelic spectrum covers the entire range of experiences that are humanly possible.

The range of experiences which occurred in daily living represented only a small slice of a vast, unlimited spectrum.

The scope of psychology is complex, dealing as it does with processes which are ever-changing.

The spectrum of thinking varies from dreamy bemusement to clear, integrated mental activity.

The subject can witness or identify with the birth and development of the cosmos involving dimensions and energies of unimaginable scope.

The visual field behind closed eyelids becomes rich in color and animated and the individual can see a variety of geometrical or architectural forms.

The words which one uses to describe the psychedelic experience depend upon the investigator's cultural background, his language repertoire, his literary breadth.

There are billions of cellular processes in your body, each with its universe of experience, an endless variety of ecstasies.

There is simply energy in various intensities, durations, qualities, patterns: signals to be received, changed, selected, filed, retrieved and harmonized.

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)

Various archetypal images of deities can accompany the birth experience, as individual visions or in the context of entire mythological sequences. (eyes closed)

We encounter celestial realms and Gardens of Paradise from the mythologies of a variety of the world's cultures. (eyes closed)

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

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

With the decrease in the power of words in the psychedelic experience, the immediate sensory life gains in range of significance as well as strength.

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

In advanced industrial societies, "paranormal" states of consciousness are readily disparaged as "abnormal" or pathological, indicative of a deeply ingrained prejudice against certain varieties of experience.

In the face of the unbelievable magnitude of the Whole Show, in the face of Eternity, we should all be continually, every second of the incredible day and night, humbly, reverently awed and thankful for the miracle of our impossible existence.

Individuals can feel that prior to the experience, they had never really seen colors, smelled the variety of fragrances and odors, tested the infinite nuances of food, or experienced the sensual potential of their bodies.

It was clear that the range of lifestyles and outlook that my society had shown me ran the gamut from A to B; so like many others of my generation, I began exploring non-Western philosophies and concepts.

Music seems to serve several important functions in the context of psychedelic therapy. It tends to evoke a variety of powerful emotions and facilitates deeper involvement in the psychedelic process.

People who have had such experiences usually agree that deep within each of us lie goodness unimagined, wisdom, music, talents of every variety, joy, peace, humility, love and spirituality, to mention only a few.

Perennial philosophy offers a rich spectrum of spiritual techniques through which it is possible to recognize and experience one's own divinity and achieve liberation from suffering.

Since LSD is a non-specific amplifier of mental processes, the LSD phenomena cover an extremely broad range, extending potentially to all aspects of human experience and behavior.

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 of confronting the various areas of one's own unconscious is absolutely necessary for developing the ability to assist other people with competence and equanimity in their process of self-exploration.

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 spectrum.

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 spectrum of transpersonal experiences is not only extremely rich, but includes levels of reality governed by laws and principles that are different from those that rule ordinary reality.

The variability of response to the drugs is enormous, largely because what is most important for a particular person to learn at a particular time will vary tremendously and thus the experience will differ accordingly.

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 exists a range of energies and awarenesses beyond the imprinted symbols of rational thought which can work with a rapidity and efficiency beyond the workaday conceptual processes.

There have been few serious attempts to make theoretical use of the full range of psychedelic experiences in terms that do justice to the understanding of those who undergo them.

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

Without losing their normal breadth of vision, the eyes seem to become a microscope through which the mind delves deeper and deeper into the intricately dancing texture of the world.

Anything which changes consciousness is a threat to the established order. This is one issue on which the entire spectrum of political opinions, left and right, agree. Anything which expands consciousness is out. (All politicians are right-wingers. Democrats are liberal right-wingers. Republicans are fascists.)

An LSD trip will show the subject the manifold aspects of reality—a reality that does not unfold upon a single level or within a single event, but involves a great variety of events on a number of levels. As the experience becomes more profound, the spectrum of sensations and feelings becomes almost infinite.

Bad trips may ultimately be good ones. The “bad trip” is one in which the person recoils in terror when unexpectedly confronted with ranges of energy which he cannot control.

(This is the ego dying and one has to be prepared for it so that it's not so "unexpected". As for the terror, it's all in one's mind or ego.)

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.

experiences of other universes—The strange and alien worlds that LSD subjects discover and explore in this type of experience seem to have a reality of their own, although not within the range of our cosmos; they appear to exist in other dimensions, in universes coexistent with ours. (eyes closed)

He takes a fantastic inner journey into the unconscious and superconscious mind. These drugs thus reveal and make available for direct observation, a wide range of otherwise hidden phenomena that represent intrinsic capacities of the human mind and play an important role in normal mental dynamics.

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.

In this type of experience, subjects get involved in wild adventures in strange, alien worlds that have reality of their own, although not within the range of our cosmos. These universes seem to exist on other levels of reality or in other dimensions, parallel with and coexistent with ours. (eyes closed)

In view of the enormous variety and scope of these phenomena, most of which lie far beyond the conceptual framework of traditional psychology and the philosophy of Western science, it is not surprising that Western scientists and educated laypersons alike tend to take these claims with a grain of salt.

Many leading humanistic psychologists exhibited a growing interest in a variety of previously neglected areas and topics of psychology, such as mystical experiences, transcendence, ecstasy, cosmic consciousness, theory and practice of meditation, or interindividual and interspecies synergy.

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.

Review of psychedelic literature shows that favorable results have been reported in a wide variety of clinical problems, including depressions, phobias and other types of psychoneuroses, psychosomatic diseases, character disorders, sexual deviations, criminal behavior, alcoholism, narcotic drug addiction, and even psychoses.

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 current preoccupation with these latter-day mind modifiers ranges from a hedonistic sensuality to a search for the highest of philosophical abstractions, from a tool for deriving scientific data to a sacrament taken to achieve loss of self and union with the All.

The entire range of pleasurable experiences has gone unstudied, unlabeled, undefined. You will not find the word “fun” in the index of most psychology texts. Indeed, until the psychedelic movement, unconditioned behavior and unconditioned experience were considered ipso facto schizophrenic.

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 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 remarkable thing about the LSD experience is that you see the broad range of the underconsciousness without losing consciousness, a state wherein you are aware of all things in the conscious mind and at the same time aware of all things in the underconscious mind.

The sensation of leaving one’s body is quite common in drug-produced states and can have various forms and degrees. Some persons experience themselves as completely detached from their physical bodies, hovering above them or observing them from another part of the room.

The various “other worlds” with which human beings erratically make contact are so many elements in the totality of the awareness belonging to Mind at Large. Most people, most of the time, know only what comes through the reducing valve and is consecrated as genuinely real by the local language.

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.

We are largely cut off from this Deep. The stress on ego controls, rationality, focusing outwardly rather than inwardly, have prevented us from hearing the full range of dissonances and harmonies of human existence. Our present lives are empty, lacking in depth, substance and direction.

As an educational psychologist, I’m interested in the implications of LSD research for the study of human learning and further human development. Through the LSD experiences I have learned to look at myself and society in a new way. These experiences have been, in effect, an additional higher education for me, equal in impact, effort, knowledge, beauty, and scope to obtaining a doctorate at Stanford.

As in the case of other transpersonal experiences, episodes of organ, tissue and cellular consciousness can be associated with many concrete insights; various details concerning anatomy, histology, physiology and chemistry of the body found in the accounts of such experiences often reveal a level of information that the subjects did not have before the sessions.

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.

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.

LSD subjects often consider the possibility that consciousness is a basic cosmic phenomenon related to the organization of energy and that it exists throughout the universe; in this context, human consciousness appears to be only one of its many varieties and outgrowths. Episodes of consciousness of inorganic matter can be accompanied by various insights of a philosophical and religious relevance.

Our ordinary Newtonian-Cartesian consciousness can be invaded with unusual power by various archetypal entities or mythological sequences that, according to mechanistic science, should have no independent existence. The myth-producing aspects of the human psyche will portray deities and rituals from different cultures that the subject has never studied. (eyes closed)

There is a limitless range of awareness for which we now have no words. That awareness can expand beyond the range of your ego, your self, your familiar identity, beyond everything you have learned, beyond your notions of space and time, beyond the differences which usually separate people from each other and from the world around them.

Under conditioning, it seems impossible and even absurd to realize that myself does not reside in the ego alone, but in the whole surge of energy which ranges from the galaxies to the nuclear fields in my body. At this level of existence "I" am immeasurably old; my forms are infinite and their comings and goings are simply the pulses or vibrations of a single and eternal flow of energy.

Up this gradual stairway of Sense, Understanding, Intuition, we mount to that height from which we are able to behold, with some degree of calmness, the infinite fields of intuitive Beauty and Truth, when the screen of the bodily is removed, and the scope of vision

belonging to our highest faculty is realized to be immeasurably beyond all that our most rapturous visions ever conceived it.

Events in the sessions are part of a broad pattern, the scope of which transcends the energy field of the individual. (Then again, the individual's energy field is the entire universe. We all have or share the same unlimited energy field. It transcends the energy field of the ego which is finite and not to be confused with the individual or the individual's energy field which is infinite. Words can be tricky. The individual is not the ego.)

The richness of the experiential content is augmented by the fact that the process involves an endless variety of illustrative material from biology, zoology, anthropology, history, mythology and religion. Psychedelic sessions focusing on the death-rebirth process not only have great therapeutic potential, but are a source of invaluable scientific, sociopolitical, philosophical and spiritual insights. (That material is seen with the eyes closed.)

Each organism is the universe experiencing itself in endless variety.
It is consciousness expansion because it expands the scope of your personal reality.
Man's unconscious is a storehouse of his complete range of emotions.
Our brain works with a velocity and scope which far surpasses our mental operations.
People experience a rich spectrum of emotional and bodily manifestations.
Psychedelic drugs are capable of producing the whole range of religious experiences.
The chicken-in-the-egg transformation is one variety of the experience of rebirth.
The depth, scope and intensity of these experiences can reach extraordinary proportions.
The entire spectrum of transpersonal experiences is commensurate with existence itself.
The experiencer may live through the whole spectrum of human feelings.
The experiences cover a wide spectrum of depth and intensity.
The experiential spectrum of nonordinary states of consciousness is extremely rich.
The genetic code is infinite in its variation and wisdom.
The intensity and magnitude of the LSD experiences are so great.
The scope and content of the experience is limitless.
The sensory manifestations of awakening can be very rich and varied.
The spectrum of visionary experiences is very rich.
The subject experiences various degrees of loosening and losing of his ego boundaries.
These drugs increase society's range of human experience and human knowledge.
This is truly a wonderful world of infinitely variable colors, forms, music.

He experiences a rightness, a rightness of extraordinary scope, a rightness of which he had no idea.

It frees him and encourages him to let his emotions and imagination range.

Almost an endless variety of exciting colors and textures swept one after another across the sky.

An endless variety of ecstatic experience spiraled out around me. I had taken the God-step.

I became a great variety of winged creatures, each with feelings so intense that it seemed impossible for their small bodies to contain such emotions.

I experienced a variety of processes that had nothing to do with ordinary human experience.

My visual field was glowing with a spectrum of colors that had an awesome and numinous quality.

eyes open—The colors had become not only more luminous and brilliant, but different in quality from any color previously seen; they were located outside the normally visible spectrum.

I had the most profound experience of my life. From this single experience, the whole scope, depth and direction of my life have changed miraculously. Indeed a miracle has happened to me.

I spent a long time watching the play of life around me, listening to the gossip of trees, insects and animals, discovering that there is one biological intelligence that expresses herself through the various living forms.

Kaleidoscopic, fantastic images surged in on me, alternating, variegated, opening and then closing on themselves in circles and spirals, exploding in colored fountains, rearranging and hybridizing themselves in constant flux. (eyes closed)

LSD subjects sophisticated in mathematics and physics have repeatedly reported that in their psychedelic sessions they gained illuminating insights into a variety of concepts and constructs that are not imaginable and visualizable in the ordinary state of consciousness.

There were brilliantly colored geometric patterns flashing across. I could not identify any one of the patterns. They were varied in shape and size and color and they flashed all around, everywhere. (eyes closed)

I was not I any more but a consciousness that encompassed a vastly broader spectrum of reality than “I” had ever dreamed. I was changed, and the new vision so attracted me that I stopped paying attention to the segment of reality that had formerly held my complete attention, mainly, the physical plane.

I was not I any more but a consciousness that encompassed a vastly broader spectrum than I ever dreamed of. It doesn't last, but once you have known it, you can never forget that it exists. When the experience becomes integrated into your life, the fear of death disappears— and we can only truly begin to live when we no longer fear death.

To concoct anything by way of description that would even hint at the magnitude, the sense of ultimate reality...this seems such an impossible task. The knowledge which has infused and affected every aspect of my life came instantaneously and with such complete force of certainty that it was impossible, then or since, to doubt its validity.

Various interesting scenes started unfolding in front of my eyes. The persons participating in these scenes were highly stylized and slightly puppet-like. The general atmosphere was rather amusing and comical, but with a definite undertone of secrecy and mystery. (eyes closed)

A curtain was lifted and I saw the magnitude of life and was totally absorbed by it. The moment lasted just a minute or two, but it embraced a lifetime. I suddenly understood the cliché of oneness, that everything in the world is connected and part of a Whole, and that

that interlinkage is a truer characterization of the relationship of things than that of me and my body being separate from all other mes and their bodies.

I was awed by the vast range of consciousness.

I was swept by every conceivable variety of pleasant emotion.

My experience seemed to acquire incredible depth and breadth.

My scope of sight was infinite.

The broadest scope of vision which was possible was now ours.

The experience unfolded range upon range of reality I hadn't known existed.

The range of my vision was vastly expanded.

Unimaginable depth and range of sensations filled my entire being.

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

an opportunity to work through one's own areas of conflict and problems on various levels

can mediate experiential connection with any aspect of the phenomenal world and with various mythological and archetypal domains (eyes closed)

cover the entire range of dimensions from atoms, molecules and single cells to gigantic celestial bodies, solar systems and galaxies

has an extraordinary potential for opening the way for exploring the entire spectrum of the inner world

Osmond astonished and delighted by the range, boldness, flexibility and sheer playfulness of Huxley's splendid mind

patterns of leaves and flowers, with recurrences and varieties reminiscent of the living geometries of the Other World

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

psychedelic drugs potentially useful for a wide variety of therapeutic, religious, and creative purposes

reveals a rich spectrum of dimensions of reality that are ordinarily hidden from human awareness and are not available in the everyday state of consciousness

the dramatic alleviation or complete clearing of a broad spectrum of emotional as well as physical problems

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

various types and levels of experience that have become available in certain special states of mind and that seem to be normal expressions of the psyche

the scope of the sacred realms, the profound insight of the sensory and physical manifestations of mystical experiences, this enormous physical, mental, emotional and spiritual input

a broader range of reality

a fantastic variety of mosaic designs
a flood of various specific insights of cosmic relevance
a rich spectrum of colors
a variety of perceptual changes in all sensory areas
a variety of strange and unusual sensations of all kinds
a vision of universal scope
a voyage much richer in scope and meaning than any Western psychological theory
a wide range of emotions and physical sensations
a wider scope
an extremely wide range of phenomena which occur on different levels of reality
an increase in the range of experience
beyond or outside the range of the normal, the everyday
can experience a wide spectrum of extreme emotions and behave in most unusual ways
felt free to range far and wide
his experience of the range and intensity of light and color perception
infinite variety in acuteness and range of all the senses
insights into nature and varieties of transcendent states
intense emotional changes of wide variations
many colored variations on the inexhaustible theme of crumpled wool or linen
otherwise inaccessible ranges of consciousness
produces a variety of intense and unusual psychic effects
psychedelic experience, its tremendous range
the broad spectrum of human realities
the complexity of the LSD experience and all the major variables involved
the depth and scope of such ancient knowledge
the enormity of the spectrum
the enormous individual variability of reactions
the enormous range of potential experiences
the enormously rich and varied range of experience open to the psychedelic subject
the extraordinary nature and scope of the psychedelic experience
the full range of effects of these drugs
the full spectrum of human potentiality
the great richness and variety of possibilities involved
the infinite variance of perceptions, judgments, and feelings
the infinitely variable "unspeakable" world
the multi-faceted realities that the LSD experience opened up
the potency of the drugs and the range of the experiences they afford
the power and breadth of the divine process
the preternatural scope and activity of all his faculties
the range and individual variability of the experience
the range of feeling and thought produced by the drugs
the remarkable range and richness of the inner life of normal individuals
the richness and breadth of expanded consciousness
the richness and variety of the experience
the spectrum of experiences induced by psychedelic compounds
the spectrum of mental effects

the spectrum of textures
the speed and breadth of direct sensation
the speed, breadth and shuttling flow of the experience
the terrific magnitude of the meaning
the various levels and types of experience manifested in psychedelic sessions
the whole range of possible experience
the wide range of emotions and physical sensations
to explore a greater range of experience more intensely
to explore the range, the extent of my mental existence
to extend the range of the senses
various levels of existence