

Senses, Sensations, Sensory, Sense (as in “a sense of”)

A harmonious inner awakening is characterized by a sense of joy and mental illumination that brings with it an insight into the meaning and purpose of life.

A person describing it can talk about a complete loss of the ego and simultaneously claim that his or her sense of identity expanded so that it encompassed the entire universe.

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

Acid opens the door, opens the windows, opens your senses, opens your beam to the vast possibilities of life, to the glorious indescribable beauty of life.

All sensory pathways seem to be wide open and the sensitivity to and appreciation of external stimuli is greatly enhanced.

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

Anyone who has learned to pay attention to and trust his intuitions, knows that his mind contains a source of information about reality quite apart from his senses.

As well as being filled with resplendent divine light, the transcendental domains are often described as existing beyond the ordinary senses.

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

Clarity may suggest the sense that the world confronting us is no longer an obstacle and the body no longer a burden.

Debates as to whether this vision is or is not “true” seem as pointless as asking whether my sensation of green is just the same as yours.

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

Drugs suspend certain inhibitory or selective processes in the nervous system so as to render our sensory apparatus more open to impressions than usual.

Ecstasy is the sensation of surrounding to vibrations and sometimes to insights that take you out of your so-called self.

Events from different historical contexts appear in clusters when they share the same strong emotion or an intense physical sensation of a similar kind. (eyes closed)

Examining a common object, the subject will be overwhelmed by a sense of wonder and over the complexity of the most simple items.

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

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

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

Get in touch with your sense organs as cameras to put you in touch with the vibrant energies around you.

He may reach philosophic conclusions of rare profundity and of "absolute truth", perhaps in areas completely foreign or little known to him previously.

Human experience is determined as much by the nature of the mind and the structure of its senses as by external objects whose presence the mind reveals.

If God is universal, the knowledge of God should include all other knowledge as the sense of sight includes all the differing objects of vision.

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 world, nothing is wrong or even stupid. The sense of wrong is simply failure to see where something fits into a pattern.

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

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

Inherent in the nondifferentiated unity of mystical consciousness is a profound sense of holiness and sacredness.

Intense beauty and intense pleasure are always gratuitous and are revealed only to senses that are not seeking and restraining.

Intuitive flashes are transient, spontaneous altered states of consciousness consisting of particular sensory experiences or thoughts coupled with strong emotional reactions.

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 seems to give all sensory input almost equal importance, instead of just what's important for survival.

It's a state of wholeness in which the mind functions freely and easily without the sensation of a second mind or ego standing over it with a club.

Its clarity sometimes gives the sensation that the world has become transparent or luminous. (Transparent here doesn't mean nothing or blank but clear of ego perceptions.)

Life at Millbrook had a mythic dimension that was nourished by a sense of having embarked upon a journey into unknown waters.

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

LSD, by permitting consciousness on several levels at once, becomes specifically a tuning device for the senses.

LSD can temporarily bring back the vividness of newness, the novelty of the first sensory experience after repeated exposures.

LSD is a key to opening up sensory, cellular, and pre-cellular consciousness so that you flow and harmonize with these different levels.

Many people retain a powerful sense of incompletely explored emotional and intellectual possibilities of something felt as intensely real and not yet explained or explained away.

Many persons claim to experience a new sense of hope, rejuvenation, renaissance, or rebirth.

Many persons have taken LSD and have experienced remarkable enhancement of their sense of well-being.

Memory has a deep dimension, a sensation of being immeasurably ancient and knowing, as somehow prior to time and space.

Memory may exist independent of the physical body maintaining a cogent form that can be recognized by human faculties other than the five senses.

Mescaline and LSD take you beyond the senses into a world of cellular awareness. (eyes closed)

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

Mysticism in the broadest sense is “the experience of communion with Ultimate Reality”, a communion that has no limits.

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

Not hurrying, the purposeless life misses nothing. When there is no goal and no rush, the human senses are fully open to receive the world.

Once a person has been emotionally stirred to such depths, he can never completely lose his new sense of awareness.

One can discover an all-encompassing sense of unity and interconnectedness with all of creation.

One who has the courage to undergo the shattering of the illusion will die, but will die in the mystical sense, “...so that he may live again”. (The ego is the illusion which dies.)

Our senses give us only appearances—certain qualities of the essence, not the essence out of which they rise.

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

People may see lights or visions or they may hear different kinds of inner sounds. They may experience inner fragrances or tastes.

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

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

Sensory conditioning has forced us to accept a "reality" which is a comic-tragic farce illusion.

Sights, sounds, smells, tastes and tactile sensations all appear to be unimaginably more intense, vivid and pleasurable.

"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.

Texture and shape yield their qualities in the most profound manner to the sense of touch; the absolute essence of any scent is penetrated by the olfactory senses.

The basic structure of experience is given by our sense of space and passage of time. Both are profoundly altered in psychedelic mystical states.

The dancing, playful flow of life is in the most reverent sense, sexual forms merging, spinning together, reproducing.

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 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 expansion of the subjective time sense is another factor contributing to the intensity of the experience.

The experience of peaking on LSD is above all one of an open horizon, a field of presence in the widest sense.

The experience of psychological and spiritual rebirth is typically associated with a sense of love, compassion and reverence for life.

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

The goal is to shed all ego sensations completely and in mystical experience, merge with the totality of the cosmos.

The individual experiences a deep sense of emotional and spiritual liberation, redemption and salvation.

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

The keynote of the experience is the tremendous exciting sense of an intense metaphysical illumination.

The knowledge through participation in ultimate reality, in the sense of being able to KNOW and SEE what is REAL, carries its own sense of certainty.

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

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

The Puritans killed the senses. English culture killed emotion. And now it was necessary to dynamite the concrete lid, to “blow the mind” as the LSD followers call it.

The screens that obscure who one really is are removed and one can sense a personal positive essence.

The sensation of one’s identity is a result of social conditioning and is itself a social institution.

The sense of I as distinct from everything else in the universe is the very root of ego consciousness.

The state of consciousness of the Self-realized individual is characterized by joy, serenity, inner security, a sense of calm power, clear understanding and radiant love.

The trained guide can usually sense when ego-attachment threatens to pull the person out of the unitive flow.

The use of the senses or the enhancement of the senses comes as a shock in our puritan American culture.

The way to turn off the emotions is to turn on the senses, to turn on to your body, turn on to the electric glow within.

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

There is about all really holy people a kind of guileless humor, a sense of one’s own absurdity.

There is no ego, no enduring entity. The ego exists in an abstract sense alone, being an abstraction from memory.

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

These experiences are often accompanied by intense sensations of a potent spiritual force that floods the body.

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

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

We can get a release from the neurological prison, come to our senses, turn off the conditioning.

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

What guarantee is there that the 5 senses, taken together, do cover the whole of possible experience?

What is lacking in the Western mind is the sense of connectivity and relatedness to the rest of life.

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.

When experiences are associated with a sense of personal memory from one's spiritual past rather than biological history, we can refer to them as past incarnation experiences.

Whether or not objective tests show a "real" increase in sensory acuity seems laughingly irrelevant to the drug user.

With unusual intensity, the field of awareness is flooded with material from the individual's unconscious and from the sensory organs, particularly the optical system.

Words, whether we see them or hear them, bring to us not only meaning, sensations and emotions, but also images.

You get a sense of the larger picture of things. People who don't trip are too tied up in themselves to see anything beyond their own petty, little troubles and problems.

You're flooded by lights and colors and sensations and images, and also getting simultaneous messages from different parts of your body.

A child sees his first bright red ball, tastes his first piece of chocolate, smells his first flower, touches his first piece of velvet and hears his first few notes of music in a manner not unlike that of the individual under LSD.

Albert Einstein discovered the basic principles of his special theory of relativity in an unusual state of mind; according to his description, most of the insights came to him in the form of kinaesthetic sensations.

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

Anything emotional, anything that might involve touching, anything that may involve feeling, anything that involved spiritual things, was very, very frightening to academics. Of course, Leary was doing all of that.

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

Awakening almost necessarily involves a sense of relief because it brings to an end the habitual psychological cramp of trying to gasp the mind with the mind, which in turn generates the ego with all its conflicts and defenses.

Awareness of all normal sense impressions and the empirical ego seems to die or fade away while pure consciousness of what is being experienced paradoxically remains and seems to expand as a vast inner world is encountered.

Before taking LSD, I never stayed in a state of sexual ecstasy for hours on end, but I have done this under LSD. It heightens all of your senses and it means that you’re living the sexual experience totally. Each caress or kiss is timeless.

clear consciousness, seeing the world just as it is—Such awareness is a lively attention to one’s direct experience, to the world as immediately sensed, so as not to be misled by names and labels.

Closed-eye fantasies in this world seem sometimes to be revelations of the secret workings of the brain, of the associative and patterning process, the ordering systems which carry out all our sensing and thinking.

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

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

Each human being contains the information about the entire universe or all of existence, has potential experiential access to all its parts, and in a sense is the whole cosmic network.

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

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

Goodness knows what sort of world a creature with more effective senses and a better mind than ours would live in! (Man already has the best senses and mind, but is blocked off from them and thus doesn’t use them. LSD opens it all up.)

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

If drugs can change the way in which the brain sees, hears, smells and assembles meaningful form out of the chaos of sensation, they can also radically transform the nature of sexual feeling.

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.

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.

Important emotional experiences from the past are relived with all the physiological, sensory, emotional and ideational characteristics of the original reaction and frequently with a detailed, realistic representation of the setting. (eyes closed)

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

In its broadest sense, the term “archetype” can be used for all static patterns and configurations, as well as dynamic happenings within the psyche that are transindividual and have a universal quality.

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)

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

In this strange experience, one has the sense that there is this fundamental sanity in spite of the preposterous nonsense. (The “nonsense” is the nonsense of the world or society as it is, not as it could and should be.)

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

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.

Intellectual growth often shows that we were wiser than we knew, especially in the sense that mythological images foreshadowed ideas which, at the time of their origin, could not be expressed in some more exact or scientific symbolism.

It's really impossible to appreciate what is meant by the Tao without becoming in a rather special sense stupid. This special kind of stupidity is not simply calmness of mind, but "non-graspingness of mind. (Don't interfere with your mind. Leave it alone.)

Many transpersonal experiences involve events from the microcosm and macrocosm—realms that cannot be directly reached by human senses—or from periods that historically precede the origin of the solar system.

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 of the most fascinating by-paths of the history of religion is the one that traces the use of chemicals in various religious traditions for the purpose of changing the state of mind and producing enthusiasm, the sense of God within.

Peyote produces self-transcendence in two ways—it introduces the taker into the Other World of visionary experience and it gives them a sense of solidarity with his fellow worshippers, with human beings at large and with the divine nature of things.

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.

Pleasure, like mystical insight itself, must always come unsought. Pleasure cannot be given unless the senses are in a state of accepting rather than taking. Pleasure as ordinarily pursued is never a true fulfillment.

Realms that are ordinarily inaccessible to the unaided senses, such as the physical and biological microworld and astro-physical objects and processes, become available for direct experience.

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.

So long as man feels himself to be the ego, to deprive him of freedom or the sense of freedom is to subject him to the despair of being a mere pawn of the divine tyrant. (No tyrant is divine.)

Some of these persons report that the death-rebirth process seems to have removed a subtle film from their senses which previously prevented them from experiencing reality fully.

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

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

the clearly mystical sensation of self-and-universe as a unified field or process—The sensation of man as an island-ego in a hostile, stupid or indifferent universe seems more of a dangerous hallucination.

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 first noticeable effects of LSD are primarily on the five senses: sight, hearing, touch, smell and taste. Colors seem more vivid and luminous; hearing becomes more acute; the sense of touch is intensified.

The function of the Church is not to be the world's moral policeman, insisting on the observance of various modes of conduct. The work of the Church is to share a sense of union with God. (Will they ever wake up and realize that?)

The individual sees the world as incredibly beautiful, radiant, safe and nourishing. This is associated with a deep awareness of the spiritual and mystical dimensions in the universal scheme of things and with a sense of oneness and belonging.

The motivations for psychedelic experimentation can be extremely serious and reflect the most fundamental needs of human beings—cravings for emotional well-being, spiritual fulfillment and a sense of meaning in life.

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

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

The 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 sensation of relationship is the impulse underlying the great religious traditions of the world—the sensation of basic inseparability from the total universe, of the identity of one's own self with the Great Self beneath all that exists.

The sensations fill the person's attention, which is passive but absorbed in what is occurring, which is usually experienced as intense and immediate. Pure awareness is experiencing without associations to what is there.

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

There are as many levels of consciousness as there are neurological, sensory, anatomical, cellular, molecular and atomic structures within the human body—a galaxy of communication systems and energy patterns, being sent and received.

There is good reason to believe that the psychedelics are the opposite of hallucinogens insofar as they decrease the selectivity of the senses and expose consciousness to events beyond those that are supposed to deserve notice.

They may have a sense of being reborn and rejuvenated; they feel very different than they did at the start of the journey, born into a healthier relationship with themselves and the world.

This period of my life coincided with what seemed to be a time of new hope for humankind. The flower children in San Francisco were happily rebelling against the old order, and a better future seemed within reach. A sense of euphoria was in the air.

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

Trust your sense organs and your nervous system. Your divine body has been around a long, long time, much longer than any of the social games you play. Trust the evolutionary process. It’s all going to work out all right.

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.

We can literally relive early events from our lives. We can be two months old or even younger, once again experiencing all the sensory, emotional and physical qualities as we first knew them.

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.

We sometimes have a strangely pleasant sensation of having forgotten something extremely important from long, long ago. Occasionally, this shadow of a memory comes with hints of a forgotten paradise.

What we ordinarily take in and respond to is a curious mixture of immediate experience with culturally conditioned symbol, of sense impressions with preconceived ideas about the nature of things.

When I am in my isness, thoroughly purged of all intellectual sediments, I have my freedom in its primary sense...free from intellectual complexities and moralistic attachments...

When you sit across the room from a woman during an LSD session, you’re aware of thousands of penetrating messages floating from her through the air into your sensory center, grenades of eroticism exploding.

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

You haven't eaten, you haven't tasted, you haven't fucked, you haven't seen colors, your fingers haven't touched rock and soil until you've had acid and then you know you're alive and you know what life is.

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

A trip can function as a crack of lightning, an explosion of light so brilliant that it scorches the emotional flesh and casts deep saturnine shadows in the cavern of the soul. Many trippers feel as if their psyches were opened up from above or from within as a rolling wave of stimuli floods their sensorium to the point of overflow.

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.

Blake says the landscapes and the architectures in which they live are highly organized, they are articulated beyond anything which the mortal and perishing sight could possibly imagine, that they were in some sense super-real, they were more real than ordinary reality.

Colors are bright and glowing, the outlines of objects are defined as they never have been before, spacial relationships are drastically altered, several or all of the senses are enormously heightened—"all at once" the world has shed its old everyday facade and stands revealed as a wonderland.

Experiences from various periods of history and from different cultures are often associated with a vivid sense of a personal memory of our spiritual rather than biological history. (This refers to experiencing, remembering and reliving things from long before the person was born, even from billions of years ago.)

I suppose in a certain sense one can say the value is absolute. In a sense one can say that visionary experience is, so to say, a manifestation simultaneously of the beautiful and the true, of intense beauty and intense reality and as such it doesn't have to be justified in any other way.

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

In 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.

Individuals experiencing mystical consciousness of this type have a sense of leaving ordinary reality, where space has three dimensions and time is linear, and entering a timeless, mythical realm where these categories no longer apply. In this state, eternity and infinity can be experienced within seconds of clock time.

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.

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.

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.

One of the experiences most impressive to the subject is synesthesia—the response by one of the senses to a stimulus ordinarily responded to be another of the senses. For example, the subject may find himself able to taste colors or smell sounds. Occasionally the experiencing of synesthesias may prove to be a gateway.

One traumatic event can shape a life, one therapeutic event can reshape it. Psychedelic therapy has an analogue in Abraham Maslow’s idea of the peak experience. The drug taker feels that the self is part of a much larger pattern, and the sense of cleansing, release, and joy makes old woes seem trivial.

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

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.

Religion, I will be thinking of as the inner experience of the individual when he senses Ultimate Reality, whether as God, a Beyond, transcendent cosmic process, a wholly different and profound dimension of life, nirvana or however one chooses to name and interpret this ultimate reality.

Take the sense of sight. LSD vision is to normal vision as normal vision is to the picture of a badly tuned television set. Under LSD, it’s as though you have microscopes up to your eyes, in which you see jewellike, radiant details of anything your eyes fall upon. You are really seeing for the first time.

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 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 seems to gain access to a value system that is not understandable in terms of his or her own early history or cultural norms. It entails a sense of compassion, tolerance, basic justice and aesthetic appreciation that has a transpersonal or even cosmic quality.

The inner experience of the spiritual Self and its intimate association with the personal self, gives a sense of internal expansion, of universality and the conviction of participating in some way in the divine nature. In the religious traditions and spiritual doctrines of every epoch one finds numerous attestations on this subject.

The kinesthetic sense tells us what is happening within our psycho-physical organism. The other senses—sight, hearing, touch, taste and smell—give us information about the outer world. Modern education does nothing to train the kinesthetic sense and very little in regard to the other senses.

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

The 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.

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

These experiences clearly suggest that, in a yet unexplained way, each of us contains the information about the entire universe or all of existence, has potential experiential access to all its parts and in a sense, is the whole cosmic network, as much as he or she is just an infinitesimal part of it, a separate and insignificant biological entity.

Transpersonal experiences can involve conscious experience of other humans and members of other species, plant life, elements of inorganic nature, microscopic and astronomic realms not accessible to the unaided senses, history and prehistory, remote locations or other dimensions of existence.

Within the new world-view, the very creative principle of the universe is experientially available to the individual and, in a certain sense, is commensurate and identical with him or her. This is a drastic change of perspective and it has far-reaching consequences for every aspect of life.

Within the nucleus of every living cell lies a tiny, complex chain of protein molecules called the DNA code. DNA is the brain of the cell, the timeless blueprinting code which designs every aspect of life. DNA executes its plans by means of RNA molecules. RNA is the communication system, the language, the senses and hands of the DNA.

Drugs were a passport to an uncharted landscape of risk and sensation and those who entered the forbidden territory moved quickly into areas where most adults could offer little assistance. The drama enacted in this zone of enchantment was totally alien to the academic curriculum, which failed to provide the necessary tools to deal with the rewards and pitfalls one might encounter on such a journey.

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

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

Once people have experienced the spiritual dimensions growing in their lives, they often learn that their lives without it were futile and impoverished. Previously, they may have managed adequately but unhappily, unaware of the seemingly endless realms that have since enormously enriched their existence. They discover that spirituality is a necessary element that enhances their lives and sense of well-being.

Opposing terms like psychosis vs. revelation, hallucination vs. vision, regression vs. mystical insight, and sensory distortion vs. sensory enhancement embodied two different attitudes toward the experience and even suggested two different world views. Psychedelic drug users thought that the words of psychiatry and medicine were being used as a weapon against them.

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

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

The individual is flooded by light of supernatural beauty and experiences a state of divine epiphany. He or she has a deep sense of emotional, intellectual and spiritual liberation and gains access to breathtaking realms of cosmic inspiration and insight. This type of experience is clearly responsible for great achievements in the history of humanity in the area of science, art, religion and philosophy.

The individual may experience slight or drastic changes in the size, configuration, substance, weight and other attributes contributing to the definition of the body. He may seem to himself to assume the form of some animal or even some inanimate object and he may be reduced to a sub-atomic particle or expanded to the proportion of a galaxy. He may experience his body's dissolution and the sense of having no body at all.

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

The makers of our Constitution undertook to secure conditions favorable to the pursuit of happiness. They recognized the significance of man's spiritual nature, of his feelings, and of his intellect. They knew that only a part of the pain, pleasure and satisfaction of life are to be found in material things. They sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations.

The symbolic images are predominantly historical, legendary, mythical, ritualistic and "archetypal". The subject may experience a profound and rewarding sense of continuity with evolutionary and historic process. He may act out myths and legends and pass through initiations and ritual observances often seemingly structured precisely in terms of his own most urgent needs. (eyes closed)

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.

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

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

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

Western scientists view their own particular approach to reality and psychological phenomena as superior and “proven beyond a shadow of doubt”, while judging the perspectives of other cultures as inferior, naive, and primitive. The traditional academic approach takes into consideration only those observations and experiences that are mediated by the five senses in an ordinary state of consciousness.

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

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

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

In addition to the Freudian “individual unconscious”, there is also the “collective unconscious”, which contains the memories and the cultural heritage of all of humanity. According to Jung, the universal and primordial patterns of the collective unconscious, or “archetypes”, are mythological in nature. Experiences that involve the archetypal dimensions of the psyche convey a sense of sacredness—or “numinosity”, in Jung’s terms.

A great sense of freedom and joy arises.

A new sense of oneself appears.

A new sensitiveness, a superior acuteness manifests itself in all the senses.

All sensation and perception are based on wave vibrations.

All sensations are in their essential agency, one.

All senses are heightened.

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

All the senses and imagination are intensified.

Any note of music can be sensed as naked energy, trembling in space, timeless.

Discover your atomic, cellular, somatic, sensory divinity.

Every cell in the body is sensed as involved in orgasmic creativity.
God is ours is in the same intimate sense that our consciousness and life are ours.
Incredible new physical sensations pulse through the body.
Internal biological processes may be heard.
It is time to use new senses, new perceptions.
It opens a religious vista or fulfills a sense of meaning in existence.
LSD can produce enormous changes in our sensory and emotional systems.
LSD permits the mind to organize its sensory impressions in new patterns.
New sights and sounds, new meanings, and new feelings come together.
One can sense it, but not describe it.
One is full of a sense of joyous well-being.
One is fully tuned in. One lives in one's senses.
One often finds a sense of mental clarity and serenity.
Our senses are innocent.
Our sensory experiences are states of our nervous system.
Perceptual changes can occur in any sensory area.
Psychedelic drugs can produce a sense of the holy.
Psychedelics can "trigger" a new sense of identity.
Sensations are tremendously heightened by LSD.
Sensory input in this new state feels very fresh and intense.
Sounds appear to be tremendously magnified.
Sounds you normally can't hear, now you can hear them.
The consciousness-expanding drugs enable one to sense, think and feel MORE.
The entire system is oneself in its full and only true sense.
The essence of mystic awareness is a sense of ultimate belonging.
The patient responded with hearing restored after LSD.
The perceptual experience would be outside of customary verbal or sensory reference.
The road to God comes through the senses.
The sense of cleansing, release and joy makes old woes seem trivial.
The senses are heightened.
The senses are made available for the world as it is.
The senses are wide open and the taste and smell of a fresh orange are unforgettable.
The sensory manifestations of awakening can be very rich and varied.
The shaman truly has "eyes that see and ears that hear."
The stream of sensation flows.
The subject experiences a deep sense of spiritual liberation, redemption and salvation.
The ways in which we ordinarily interpret the reports of our senses are learned.
Their general effect is to sharpen the senses to a supernormal degree of awareness.
There is a world around us which we barely sense.
There is greater sensitivity to significant background sounds.
This sense of oneness is a natural state, the only true natural state for man to be.
To legislate against sensation seeking is to legislate against one of our strongest drives.
To turn on means to come to your senses.
Touch becomes electric as well as erotic.
Turn on to your body, senses. Turn on to the electric glow within.
Use the senses to find inner meaning and divinity.

Visual scenes have more depth, sounds are heard with more dimension.
We have taken leave of our senses. We have been robbed blind.
With the experience of rebirth, all our sensory pathways are suddenly wide open.
Without—in its true sense—the lustiness of sex, religion is joyless and abstract.
You realize that you have more available to you than just your five senses.
You sense a strange powerful force beginning to unloose and radiate through your body.

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

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

Certainly my sense of touch is heightened...My hearing appears to be more sensitive, and I am able to take in without disturbance or distraction many different sound impressions at the same time.

He senses the incredible emptiness that lies within the atoms, where the electronic planets circle their proton suns at distances which are comparably as vast as those in the solar system itself.

All day, in wave after wave and from all directions of the mind's compass, there has repeatedly come upon me the sense of my original identity as one with the very fountain of the universe. I have seen, too, that the fountain is its own source and motive and that its spirit is an unbounded playfulness which is the many-dimensional dance of life.

I see all these sensory dimensions as a round dance, gesticulations of one pattern being transformed into gesticulations of another and these gesticulations are flowing through a space that has still other dimensions, which I want to describe as tones of emotional color or light or sound.

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

He realizes Einsteinian relativity, senses that all is flow and evolutionary change.

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

Everything looked so good. I could just look at the sea and feel it on my skin and in my bones. Touching it was ecstasy. Sensations were exquisite.

He felt light, ecstatic, reborn and pulsing with exuberant life energy. His senses felt cleansed and wide open.

He found it difficult to read while eating because the taste of food obscured the meaning of the words.

He mentions the quality of light around him; it made the air seem radiant. All his senses were gratified to the highest degree.

Hoffman noticed that everything was gleaming with an extraordinary vitality the next day and felt reborn, his senses vibrating, attuned.

I could hear voices in the street many floors below. Perhaps in some way the sensing entity has become separated from the physical body.

I distinctly had the sensation of having been with God in the energy center of the universe.

I experienced a sense of initiation and participation in a great mystery, everything became knowing and known.

I felt a certain reunion with thoughts and sensations that were pure, as if they were being experienced for the first time.

I had a strong physical sensation that I was cold, but on the other hand, I seemed to be without a body at all which suggested that the coldness had nothing to do with the body.

I had never before seen, touched, tasted, heard, smelled and felt so profound a personal unity and involvement with the concrete material world.

I realized that the mind and the senses that provide inputs to the mind were all grossly underutilized faculties in the study of the world around us.

I sensed that my identity was shifting from being the manifestation of this Energy to being the Energy itself.

I sensed the cosmic quality of the energies and experiences involved in the world of living forms.

I sensed the presence of something that I could not name, but it filled me with joy and serenity.

I was now discovering dimensions of the cosmos that are usually hidden to our senses and intellects.

I was overcome by a warmth and sense of comfort that I've never experienced before or since.

I was struck with a new sense of possibility, that I could be awakened to dozens of wondrous phenomena.

In a psychological sense, it was almost as if I were married for the first time in my life during the session.

In all of his "relations to externals" he experienced a heightened sense of "unity and harmony."

In that illuminated state, I felt completely boundless and free, surrounded and filled with brilliant light and washed by an enormous sense of peace.

It seemed that my senses had been given a kaleidoscopic character which made the whole world entrancingly complicated, as if I were involved in a multidimensional arabesque.

LSD just blew the frame right out of the picture. It gave you a sense of infinite possibility. LSD gave us the idea it could be different. It was tremendously inspiring.

My hearing was very sharp. I could listen to any one instrument in an orchestra if I wanted, or hear any one singer in a choral group.

My sensations began to be terrific from the tremendous mystery of all around me and within me.

My sense of touch became very intensified, the blanket covering me came alive and I touched my face and felt every particle of my skin.

My senses became extremely acute. I could see an ant upon a tree at a great distance away. I could hear the whispering far off from me.

My senses were multiplied as if I had a hundred eyes, a hundred ears, a hundred fingertips.

Sound was a current that flowed through me and vibrated intensely through the bone structure.

The most impressive characteristic of the experience was an enormous and for me, unique sense of freedom.

There came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe.

There was a sense of having shared something with him in some unremembered time, a most profound experience.

There was a surging sensation of appropriateness and “rightness” about everything that went on.

These drugs tremendously intensified sensations—taste, smell, touch, colors, sound, motion, breathing.

When the ego-personality was ripped away completely, what was left was “purest love” and a sense of oneness with all living creatures.

A sensation of well-being and renewed life flowed through me. The world was as if newly created. All my senses vibrated in a condition of highest sensitivity, which persisted for the entire day.

All identity with self dissolved. There was no sense of time-space, only an awareness of Being. At no time was there a sense of the individualized self. I never knew when “I” entered the stream, only the emergence out of it.

By my calculation, the state lasted about 300 years, for the sensations which followed one another were so numerous and pressing that any real appreciation of time was impossible. The rapture passed...I saw that it had lasted just a quarter of an hour.

It seems as if the “new” information,” the bombardment of the senses by unfamiliar signals, had really taught the body something, on a preverbal level; something which persuaded it that old fears and tensions were no longer necessary.

My own personal drama was no more significant than light playing on a movie screen. Even feelings of joy, ecstasy, and liberation in letting go of attachments were less important than the insight and sense of knowing, or remembering, inexpressible truth.

My senses were sharpened, sounds were more intense and I could see with greater clarity, everything seemed very clear to me. Even my sense of taste seemed more acute. Things began to fall together and make sense.

Suddenly, without warning, I felt that I was in heaven—an inward state of peace and joy and assurance indescribably intense, accompanied with a sense of being bathed in a warm glow of light.

The body sensations were distinctly oceanic. The rushes were like waves and it seemed to make self-evident the principle that everything in the universe was comprised of waves of energy at varying frequencies.

The screening or selective apparatus of our normal interpretative evaluation of experience had been partially suspended, with the result that I was presumably projecting the sensation of meaning or significance upon just about everything.

The sensation was reminiscent of the times I had inhaled nitrous oxide at the dentist's office. But that had been like standing at a door. This time, I was going in. It also felt like going home.

A subject who had "almost no sense of smell" was invited to try to smell a lemon. He was told to "smell the lemon in the music." At once, the subject declared himself able to "hear the smell." Then he said he could smell the lemon in the music. Then he was able to smell the lemon directly.

I had a great awareness of life, truth, and God. I went to church and suddenly all parts of the service made sense. My senses were sharpened. I became fascinated by the little insignificant things around me. There was an additional awareness of the world that would do artists, architects, and painters good.

Scenes involving human forms and architecture began to emerge accompanied by play of light and color, a "technicolor" of the mind's eye. As the visions grew more interesting, I could still convey my experiences to the guide, although my engrossment in the sensations was such that I did not wish to interrupt them for long. (eyes closed)

The "mechanism" by which we screen our sense-data and select only some of them as significant had been partially suspended. Consequently, I felt that the particular feeling which we associate with "the meaningful" was projected indiscriminately upon everything.

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.

Was I going mad? Did the psychedelics rob me of my senses? No. They brought me to my senses. The world around me—people, scents, colors, sounds—all was intensified. I never knew how keen my senses were! And that other sense—the sense of oneness with all creation!

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.

All at once, everything appeared in an uncommonly clear light. Was this something I had simply failed to notice before? Was I suddenly discovering the spring forest as it actually looked? It shone with the most beautiful radiance, speaking to the heart, as though it wanted to encompass me in its majesty. I was filled with an indescribable sensation of joy, oneness, and blissful security.

At the end of the record, I felt that I had been on a long journey and that I had come to my destination. My guides came to me and welcomed me into this “brave new world.” I felt that I had reached the psychedelic shore and enjoyed the wonderful things around me. I felt joyous and deeply related to everything, as if I were part of a whole. It was a sense of total relatedness and involvement, bringing with it a sense of joy, peace and wonder.

I experienced a wave of extraordinary bliss, like a full-body orgasm, and the sense I was in the presence of something absolutely awesome. Sex is nothing compared to the ecstasy I felt at that moment. I had no awareness of my body or ego or time, only a profound sensation of illumination and the feeling I was in the presence of ALL That Is, eternity, God, whatever you might call something all-encompassing.

I kept getting visions of the “golden dawning” of consciousness in man which would enable us to get things whole, to see life’s miracles, to know that indeed all is in everything from blade of grass to man and woman. It was a vision of some ideal existence in which there was only the sense of wonder and all fear gone, of a certain state of being that was there not to be judged, but simply to be.

I was experiencing how consciousness manifests itself in separate forms while remaining unified. I knew that fundamentally there was only One Consciousness in the universe. From this perspective my individual identity and everybody else’s appeared temporary and almost trivial. To experience my true identity filled me with a profound sense of numinous encounter.

It was all perfectly new again, mysterious and of great promise. Everything that had once been could be revived and much that was new besides. It seemed ages since the day and the world had looked so beautiful, innocent and undismayed. The joy of freedom and independence flowed through his veins like a strong potion and he recalled how long it was since he had felt this precious sensation.

We were dealing with a powerful aphrodisiac, probably the most powerful sexual releaser known to man. The effect was sensory—contact was intensified thousand-fold but also deeper. The union was not just your body and her body but all of your racial and evolutionary entities with all of hers. It was mythic mating. Neurological union. Cellular sex. Archetypes merging. It was the direct reliving of thousands of matings.

With my eyes closed, colorful, ever-changing fantastic images invaded my mind continuously. It was especially remarkable how all sounds—for instance, the noise of a passing car—were transported into visual sensations, so that with each tone and noise, a corresponding colored image, changing in form and color like a kaleidoscope, was provided.

All patients, said Grof, apparently moved through similar levels during their sessions. They passed first through aspects of their own life experiences—birth, childhood, adulthood—and then into experiential realms described in mystical traditions, experiences of ego-death and rebirth followed by “satori”—the dissolution of ego-boundaries and the loss of duality, an unfolding awareness of cosmic unity, a sense of Oneness.

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.

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.

A door had been opened in my mind and senses that would never close completely.

All my senses vibrated in a condition of highest sensitivity.

Every cell and every sense organ was humming with charged electricity.

Every sense was preternaturally awakened.

For hours every sound had its color and form as truly as scenery could have them.

He felt “terrific sensations of the tremendous mystery of all around me and within me.”

He “lost” himself in a “sea of color,” of “sensing,” “feeling.”

He was far and deep into experience and sensation.

Holding a stone, I had the sensation that the stone and I were being breathed through.

I could sense energies coming in from outer space and going out from the Earth.

I experienced an ever greater sense of an eternal dimension to life.

I felt a vast peace all through me and a sense of secret knowledge.

I felt a wonderful new optimism and a sense of peace and harmony and letting be.

I felt in touch with a sense of divinity within.

I had a palpable intuitive sense of life after death.

I had a sense of discovery, creative excitement and intense, at times mystical inspiration.

I had the sense of being with God and he was revealing life to me.

I heard, saw, felt, smelled and tasted more than ever before.

I seem to have a new sense of peace.

I was filled with a genuine sense of profound hilarity.

I was filled with an indescribable sensation of joy, oneness and blissful security.

I was finding a wonderful new sense of completely trusting someone else.

I was relaxed within, my senses unguardedly open to their surroundings.

Instead of just my ears hearing the music, all my senses seemed to encompass the sound.

It deepened my sense of reality. In fact, it blew it out of the water.

It was an adventure in entirely new audio-visual sensations.

It was total experience, with all the senses opened wide.

LSD gave a sense of bliss and oneness with life.
My visual field showed a glow and I had a sense of peace, tranquility and eternity.
Overwhelming sensations were seemingly continuous.
Sensations were acute. I heard, saw, felt, smelled and tasted more fully than ever before.
Sights and sounds possessed a keenness that he had never experienced before.
Sounds were transposed into visual sensations.
Subjects experienced religious exultation and sensations of being one with God.
The activity of every sense organ was intensified.
The sensation I now experienced was new.
The sensation of falling was similar to that of soaring.
There was a sense of buoyancy—an inexpressible joy.
There was a sense of totality in the experience.
There was the sense of the body's biochemical processes rhythmically throbbing.
There was the sense that the world has no greater claim to substance than does a dream.
They said that they felt themselves "reborn" to a new sense of unity and harmony.
Unimaginable depth and range of sensations filled my entire being.

a convincing sense of personally remembering and reliving something that one had experienced previously

a gain in sensory intensity and richness at the expense of abstract categorization and differentiation

a growing sense of something, somewhere, somehow getting better and that we had something to do with it all

a liberation of the senses which, far from destroying civilization, would give it a firmer basis and would greatly enhance its potentialities

a more joyful, interesting and satisfactory way of being in the world, with a sense of belonging, meaning, natural spirituality

a potent universal drama from which the person emerges with a sense of having been redeemed or transformed (eyes closed)

a religious experience culminating in a sense of total self-understanding, self-transformation, religious enlightenment and possibly mystical union

a religious experience, though in a highly transcendental, ineffable sense not closely related to institutional religion or a dogmatic, creedal theology

a renewed sense of personal worth coupled with a relaxation of habitual mechanisms of ego defense

a sense of boundless freedom and he who experiences it has not the slightest doubt as to the completeness of his release

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 exultation, of immense joyness followed by an intellectual illumination impossible to describe

a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already

a sense of personal revelation that might be expressed as physical sensation, as personal insight, or as philosophic or spiritual understanding of self and universe

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

a sense of social unity which civilized man has long since lost (Just how civilized is man without a sense of social unity?)

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

a sense of unity or oneness with internal and external processes which can be ecstatic and exalting

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

a state of mind which is experiential rather than intellectual—a kind of sensation rather than a set of ideas

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

a vivid flooding of his mind with an intense sense of pastel colors of changing hues and with a wavelike motion

a vivid sensation of the mutual interdependence of his own behavior and the behavior of his environment, so that the two seem to become one—the behavior of a unified field

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

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 enhanced sense of relaxation and loosening of inhibitions, together with an increase in self-confidence

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

an increasing sense of calmness which usually shifts into a mild to strong sense of euphoria

an overpowering sense of gratitude, a desire to give thanks to the Order of Things for the privilege (of the LSD experience)

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

became aware of fantastic dimensions of being, all of which possessed a profound sense of reality

breaks down the solid world of Newtonian objects into a system of subjective experiences related to different senses

completely moving outside the sensory and symbolic dimensions into the transcendental realms

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

experiencing emotions and physical sensations of great intensity, often surpassing anything we might consider humanly possible

experiences accompanied with such a powerful sense of authenticity and reality, more real than reality a common description

forests, gardens, lakes, beaches good for tripping—getting a sense of the world's beauty and of the subject's harmonious place in the overall "scheme of things"

gives the world a touch of freshness, novelty, cleanliness and joy associated with a sense of triumph

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

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

intellectual and emotional adventure, sensory pleasure, enhanced awareness, self-exploration, religious and mystical insight

intensification of color and sound, euphoria, sense of having discovered some great wisdom

like internal cosmographers charting new internal seas of experience and perhaps pointing out sensory landmarks

make the world appear fraught with an intensity of significance that everyday common sense cannot perceive

music which provided intense pleasure sensations "as if each nerve end were being simultaneously stimulated"

my central sense of identity which springs directly from the heart of reality and is not subject to birth or death

numerous features and dimensions of the world to which our senses respond without our conscious attention

out of her head with sensations of pleasure that she literally had not experienced since childhood

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

restoring man to a dynamic communion with his own sundered psyche, with his old sense of community and with the whole of life and the universe

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

something not of this world, something alive in spirit and in truth a sense of harmony and wholeness

that unitary state of divine harmony, an existence in which only the sense of wonder remains and all fear is gone

the awakening of the senses, the open eye, the naked touch, the real-eye-zation that this is it! I am eye! I am hear! I knose! I am in contact!

the body which always retains the potentiality of a fully erotic relationship with the world—not just through the genital system but through the whole sensory capacity

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

the euphoria induced by the satisfaction of the senses raised to a degree he had never before experienced

the experience of incredible acceleration and intensification of all senses and all mental processes

the fine sensations which spread throughout the whole tissue of my nerve fiber, each thrill helping to divest my frame of its earthly and material nature

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

the kaleidoscopic whirling of sensations, thoughts and emotions, to which the LSD subject is hyper-attuned

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

the most acute sense of the poignancy, fragility, preconsciousness and significance of all life and history

the “non-active” functioning of the mind—listening without straining to hear, smelling without strong inhalation, touching without pressing the object

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

the purest forms of intuition, unaccountable yet powerful convictions of knowing how things really are, of sensing directly that something is true

the rich and comprehensive nature of emotions and sensations involved in these experiences

the right to achieve euphoria, the right to get “high”, the right to experience new sensations, the right to expand and change one’s consciousness

the sensation, the experience of things and events in relationship, as distinct from the partial experience of things and events in separation]

the sense of an intense gratitude for the privilege of being alive in a universe as extraordinary as this, as altogether wonderful

the sense of physical separateness may be lost—moving towards a mystical-type experience

the sense that communication is multileveled and much more meaningful than at other times

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

the strange sense of timeless moments which arises when one is no longer trying to resist the flow of events

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

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

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

this exceptional state of the spirit and of the senses which can be termed paradisiacal as compared with the hopeless darkness of ordinary daily existence

this immediate sense on the part of almost everyone concerned that there was something intrinsically valuable and important in this kind of experience

to awaken and vitalize the religious sense, to give it color, vigor and motivation, accompanied by emotion, excitement and feeling

to have one's consciousness undisturbed by grasping desire, in such a way that the senses do not receive a distorted and fragmentary vision of the world

to remove certain habitual and normal inhibitions of the mind and senses, enabling us to see things as they would appear to us if we were not so chronically repressed

to throb in harmony with the energies radiating on the sense organs, the mark of a sage, holy man, a radiant teacher

tuned in to experiences and values on sensory and spiritual levels which are diametrically opposite to the materialistic power orientation of the American mainstream

when the ego-sense is relaxed, when a sense of the infinite and eternal replaces our usual self-centeredness

a body so keenly aware that its whole surface and every sense is an erogenous zone, restoring, too, the sensation of oneness with the external world which we have forgotten in learning to adopt our social roles

a sense of merging with another person into a state of unity and oneness, retaining awareness of his or her own identity (One can also experience being another person, even someone from ancient history.)

an experience extraordinarily satisfying in terms of emotions, sensations and fantasy, complete with technicolor and sound-track, creativity and productively loaded with valid insights

direct spiritual experiences, such as feelings of cosmic unity, a sense of divine energy streaming through the body, death-rebirth sequences, visions of light of supernatural beauty

heightened sensitivity to nuances of language and to non-verbal cues; greater use of gestures and shifts of posture and facial expressions as means of communicating; the sense that communication is multileveled and much more meaningful than at other times

orgiastic feelings of cosmic proportions, spiritual liberation and enlightenment, a sense of ecstatic connection with all of creation and mystical union with the creative principle in the universe

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 Protestant social web, so sterile and anti-sense and anti-Christ, so false to the memory of that half-naked sensual Jew visionary prophet who sat on the floor to wash dirty feet and then stood up to the Roman Empire (Timothy Leary wrote that.)

the 5 senses disembodied, all of them keyed to the height of sensitivity and awareness, all of them blending into one another most strangely, until the person, utterly passive, becomes a pure receptor, infinitely delicate of sensations

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

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

greater spontaneity of emotional expression, reduction in depression and anxiety, less distance in interpersonal relations, more openness to experience, increased aesthetic appreciation, deeper sense of meaning and purpose in life, and an enhanced sense of unity with nature and humanity

a contemplative or open-sensed attitude to experience

a deep sense of connection with other people and nature

a deeper sensing of beauty, an intensifying of color, and significance in form

a drug that will magnify sensation

a gain in sensory richness and vividness

a general sense of intense well-being

a general sense of well-being and looseness

a harmony that ravishes the sense of sound

a heightened sense of the drama of life

a new extension of the senses

a new sensation of identity

a new sense of awareness
a new sense of clarity, freedom and peace
a new sense of spiritual security and confidence
a profound sense of well-being
a sense of acceleration of intrapsychic activity
a sense of accomplishment of cosmic proportions
a sense of boundless freedom
a sense of calmness and quiet joy
a sense of communion
a sense of connection or oneness
a sense of contact with the creative power of cosmic consciousness
a sense of continuity with a glorious past
a sense of divinity
a sense of dreamy ecstasy
a sense of grace and emotional liberation
a sense of heightened reality in vision
a sense of how a more fulfilling life might be possible
a sense of inner vision and fulfillment
a sense of knowing
a sense of lightness and ease
a sense of new hope and purpose in being alive
a sense of pure being with sensory awareness of the present moment
a sense of rebirth beyond anything ever experienced or imagined previously
a sense of sacredness and of ultimate insight into the true and real nature of existence
a sense of satisfaction and timelessness of the present moment
a sense of the ego dissolving into boundless being
a sense of ultimate knowledge
a sense of walking around in my own head
a sense of what may be called the ultimate All-Rightness of the universe
a sense that all is present in every particular, the Absolute in every relative
a sense that we are beautiful and whole
a sensory and psychic extravaganza
a shift in the sense of identity—from the ego to the universe
a single, eternal and harmonious energy—exuding a sense of joy and love
a situation in which their senses can really work
a strong sense of special connection with nature
a variety of perceptual changes in all sensory areas
a variety of strange and unusual sensations of all kinds
a wonderful sense of release and deliverance
access to new information through extrasensory channels
aesthetic, sensory beauty
all senses wide open
an awakening of perception which magnifies sensation
an erotic sense of reality, rather than an aggressive dominating attitude toward reality
an expanded, awesome sensory world hitherto unknown to him
an extraordinary sense of peace

an incredible enhancement of sensory awareness
an inner sense of emotional liberation and spiritual rebirth
an upheaval of all the senses
as though someone had taken his senses and turned up the volume as far as it would go
at the crossroads of your senses
break through the usual sensory routine
break through to a sense of mystic clarity and certainty
bringing a sense of well-being that the person never dreamed was possible
can sense another person's feeling and mood directly (without talk)
change in the structure of the sensory world
change in time sense listening to music
chemical stimulation of the sensory organs
cleanse the windows of the senses
clear sensation
completely experiencing his senses
direct, aesthetic sensation
direct contact with primate sensation, nature
direct formless sensations
direct sensations unencumbered by mental concepts
dramatically enhance his or her sensory perception of the world
dynamic sensations
ecstatic rapture, transcendental peace and serenity, a sense of cosmic unity
emotional and sensory atonement in the world
emotions and physical sensations of extraordinary intensity
energizing, sense-heightening drugs
enhanced sense of meaningfulness in familiar objects
enhanced "sense of truth"
enhancement of all sensory modalities
episodes of oceanic ecstasy, unitive cosmic feelings or a sense of overwhelming love
experiences direct sensation, the raw is-ness
experiences of "cosmic consciousness" in which the sense of life becomes perfectly clear
experiences sensations more intense than any he has known
experiences so rich and complex in physical sensations and emotions
exploring the unlimited sensory reality about us
exquisite, intense, pulsating sensations of unity and love
extending our sensory boundaries
extraordinary intensification and broadening of all types of sensory experience
extraordinary physical sensations
feeling a powerful sense of the whole evolutionary process
filled with a renewed sense of wonder and joy and adventure
flooded by sensory input
free the brain to experience direct-raw-naked-nerve-ending sensation
glorious sensations amounting to ecstasy
heightened attention to immediate sensory experience
heightened sense of meaningfulness
heightened sensory receptiveness

highly erotic sensations
hyper sensitivity to sounds
increased detail and sensation
increased sensitivity to touch
increased sensory attention
increased sensory awareness
infinite variety in acuteness and range of all the senses
intense body sensations
intense sensations of energy
intense sensory activities
introspective reflections with a sense of deep insight
is filled with a great sense of wonder, for everything is perpetually becoming new
LSD helping them overcome their sense of lifelessness
mixture of senses, sounds experienced as colors
more sensitive to sound and rhythm
my new, expanded sense of self
new sensations
new sense of self
open the senses like flowers
opened up my sensory awareness
openness to new sensations
peaceful yet exhilarated, a sweet sensation
physical sensations of extraordinary intensity
pleasurable stimulation of our senses
pleasurably stimulating our senses
pulsing waves of ecstatic sensations
religion in a new, interior and spiritually creative sense
reveals the ego to be a fiction and leads to a new sense of identity
rising and falling in great depths of sound (music)
sensation of freedom and clarity
sensation that the whole universe is actually your own body
sensations of immense subtlety and richness
sensations of transcendent beauty and divine wisdom
sensations of unity and bliss
sensations of unutterable rapture
sense of belongingness
sense of humor, the essence of which is laughter at oneself
sense organs intensified and enhanced
sense, think and feel more
sensory changes dynamic and vivid
sensory enhancement
sensory enrichment
sensory stimulation
shifting body sensations
soar off into these sensory realms of human experience
soaring states of bliss, heightened spirituality, and a titanic sense of drama and surprise

spiritual awareness or a greater sense of reality
stimulation of all sensory perception
the awakened senses
the awakening of the senses, the open eye, the naked touch
the changes in sensation and awareness that LSD can call forth
the cosmic sensation I experienced
the deepening sense of reality and truth which is gained
the destruction of the old sense of identity
the direct sensation of flowing process
the ecstatic sense of being one with divine truth
the emergence or eruption of this wealth of primary sensory phenomena
the energy source you sense in yourself and around you
the enhanced sexual sensation
the expansion of the immediate sensory life
the feeling of unusual sensory richness and intense joy
the feelings evoked by the change in the subjective sensations due to the drug
the flow of direct sensation-experience
the freshness of sensory perception
the heightened sensory awareness
the heightening of sensation
the high emotional content, sense of awe and reverence
the highly stimulated sense organs
the holy sense of unity and revelation
the increase in intensity of sensory experience
the intense realness, the unusual sensations
the intensified sense of significance
the intensity of the emotion and sensations
the magnitude, the sense of ultimate reality
the more direct sensory contact of the child
the most astonishing sense of freedom and release
the mystical union with its sense of "I am you-We are one"
the new acuity of my senses
the overwhelming experience of his senses
the overwhelming flood of sensations and emotions
the peculiar sensation of "walking on air" which arises when the mind is first liberated
the preternatural activity of sense in the hasheesh state
the pure flow of energy sensed as intense feelings
the reverent sense of clear reality
the richness of sensory experiences
the richness of the feelings and sensations
the sensation of floating in the air, of being weightless
the sensation of having an increased rate of thought
the sensation of life as pure process, process without source or destination
the sensation of oneself as a process
the sensation that the external world is continuous with and one with our own bodies
the sense of acceleration of thought

the sense of an infinitely expanded present
the sense of awestruck discovery psychedelic artists tried to communicate
the sense of being connected with something greater than oneself
the sense of connection and fundamental unity with the world
the sense of cosmic unity
the sense of drifting in the infinite, of flowing into the ocean of eternity
the sense of ineffable importance in the smallest events
the sense of mystical fusion, self-loss and bliss, mystical bliss
the sense of oneness with nature regained
the sense of psychic liberation
the sense of sacredness
the sense of the divine
the sense of the intense sensuality of oneself, an extremely luxurious sensuality
the sense of the world as a system of transformation
the sense of tuning in to the consciousness of various organs or tissues of the body
the sense of wonder
the sense that all is ultimately well
the sense that the self is projected onto an external object
the sensory experience more vivid and more detailed
the sharp, brilliant intensification of the senses
the sharpened sense of the multi-dimensional qualities
the speed and breadth of direct sensation
the sudden release of their tactile sensitivity
the “unitive” experience of the mystic, the transformed sense of the self
the user aware of sounds he otherwise might not have noticed
the wide range of emotions and physical sensations
this brave new world of sensory experience
this “heightened sense of reality”
this mystical sensation of “unity with the cosmos”
this niagara of sensory input
this profound sense of somehow living the continuation of a glorious past in the present
this sense of the supreme importance of a moment of heightened experience
this special excursion into super-reality and the extension of all senses
to contact incredible diversity, beauty, living, pulsating meaning of the sense organs
to enhance their sense of reality
to expand existing senses to their fullest potential
to experience his sense modalities to their fullest possible limits
to experience intense touch-pleasure
to extend the range of the senses
to harmonize his life with the Reality he senses
to heighten physical sensations
to intensify sensation
to revive a sense of the sacred in modern life
to see and hear and live more fully and completely in a higher state of awareness
to see the world in some greater, more universal sense
to turn on not just the mind but the sense organs

to turn on the senses, turn on to your body, turn on to the electric glow within
tremendous emotional excitement of the senses
to sharpen the senses to a supernormal degree of awareness
unexpected sensory thrills, sensory enrichment
vivid sense impressions
waves of sensation rippling down the body
what true pop music is all about, the obliteration of thought for sensation