

Philosophy, Metaphysics, Ontology

A philosopher who does his job well invariably upsets the hive and has to deal with the forces set up to preserve the old order and prevent change.

A philosophy restricted to conventional language has no way of conceiving of an intelligence that doesn't work according to plan.

Aggressive feelings and impulses are usually strikingly reduced and interpersonal and philosophical tolerance increases considerably.

An important aspect of the discussions in the preparatory period is exploration of the subject's philosophical orientation and religious beliefs.

Anyone with philosophic ambitions and a thoughtful desire to increase intelligence could learn how to use drugs effectively.

Creeds, dogmas and philosophical systems are only ideas about the truth, in the same way that words are not facts but only about facts.

Death and rebirth experiences are very complex and have biological, emotional and intellectual, as well as philosophical and spiritual facets.

Divine madness is described by the Greek philosopher Plato as a gift from the gods: "The greatest blessings come by way of madness, indeed of madness that is heaven-sent."

Drugs could free man's consciousness and bring about a new conception of man, his psychology and philosophy.

Drugs have light to throw on the history, phenomenology and philosophy of religion and the practice of the religious life itself.

Eastern philosophy and psychology is more easily adapted to the findings of modern science than the logic of Western psychology.

Eastern philosophical theories of 4000 years ago adapt to recent scientific discoveries of nuclear physics, biochemistry, genetics and astronomy.

Experiential identification with inorganic matter is often accompanied by fascinating insights of a philosophical, mythological, religious and mystical nature.

For thousands of years, the greatest artists, poets, philosophers and lovers have used consciousness-expanding substances.

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

In addition to being instruments of philosophic revelation, mystical unity and evolutionary insight, psychedelic drugs are very powerful aphrodisiacs.

It is noteworthy that most of the world's highest religious and philosophical thought originated in altered states of consciousness in individuals.

Magnificent revelations, both spiritual and philosophical can occur marking the highest union of experience and intellect.

Members of the new breed seek a culture founded in higher consciousness, a culture whose institutions are based on love, a culture that fulfills the perennial philosophy.

Metaphysical doctrines are propositions which cannot be operationally verified on the level of ordinary experience.

metaphysical knowledge—It is impossible for one who experiences it to entertain the slightest doubt of its truth.

Paradise refers to a state of metaphysical ecstasy, a sanctuary of eternal youth, gardens of incredible beauty, roads paved with gold. (eyes closed)

Perennial philosophy sees human as essentially commensurate with the entire universe and ultimately divine.

Psychedelic drugs allow us to study—directly, experientially, empirically—the problems which have perplexed philosophers for millennia.

Religious training or metaphysical inquiry seems to provide the ideal context for these drugs.

Science and philosophy have been betrayed because of our irrational rejection of psychedelic evidence. It is a professional duty to help redress this error.

Subjects are apt to engage in philosophical and metaphysical conversations that would normally be foreign to them.

The aim is to bring about the experience of liberation, not to construct a philosophical system.

The changes of consciousness have ontological relevance through offering valid insights into the nature of human existence and the universe.

The discovery of LSD is as important to philosophy and religion as the discovery of the microscope was to biology.

The essence of metaphysical realization is the discovery that the conscious self, the ultimate knower in man, is substantially identical with the infinite.

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

The hippies raising questions about alternative realities was ontological promiscuity and probably more threatening than their erotic looseness.

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

The literature of creativity clearly indicates that true artistic, scientific, philosophical and religious inspiration is mediated by nonordinary states of consciousness.

The psychedelic experience can become a source of revelatory, aesthetic, scientific, philosophical or spiritual insight.

The psychedelic experience is incomprehensible to one committed to a conformist philosophy.

The realm of insights or problem solutions is in any area which is meaningful to that individual be it social or personal, intellectual, religious, philosophical, things like that.

The rejection of any source of evidence is always treason to that ultimate rationalism which urges forward science and philosophy alike.

The terms in which a man interprets this experience are naturally drawn from the religious and philosophical ideas of his culture.

The vivid experiences of the mystics may be our only means of testing the truth of religious and metaphysical hypotheses.

There appears to emerge a universal central perception, apparently independent of the subject's previous philosophical or theological inclinations.

These experiences occur in a complex psychological, philosophical, mythological and spiritual context.

These plants and drugs as expanders of human consciousness could revolutionize psychology and philosophy.

Transcendence is no longer a metaphysical concept. It has become reality. (It has always been a reality.)

We discovered the long-sought after philosopher's stone, the key to increased intelligence.

What historians describe as history is simply those aspects of the past which, according to their own philosophy of life, they regard as particularly important and significant.

With its internal, invisible, indescribable phenomena, the psychedelic experience is incomprehensible to a rational, achievement-oriented, conformist philosophy.

A deeper understanding of the transformative process, based on the synthesis of historical, anthropological and experimental data, could have important implications for many different areas, including psychiatry, art, philosophy, religion and education.

A truly unselfconscious person has a kind of unaggressive but nonetheless unshakable assurance, which at a deep level is religious faith or at its deepest level a kind of metaphysical certainty.

After such experiences, contemplation may take on new meaning for the Western man who finds little time to ponder the meaning of his own existence and the philosophical presuppositions upon which his religious, political, scientific, and ethical convictions rest.

Art and religion, philosophy and science, morals and politics—these are the instruments by means of which men have tried to discover a coherence in the flux of events, to impose an order on the chaos of experience.

Individuals found a new ability to understand universal religious symbols, the metaphors of holy scriptures and other sacred texts and the language of certain complicated philosophical essays.

It opens access to most extraordinary realms of experience, offers remarkable philosophical and spiritual revelations and mediates fascinating insights into the cosmic processes by which reality itself is created.

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

LSD can catalyze and precipitate a sudden dramatic transformation. On occasion, one LSD experience has drastically changed an individual's world-view, life philosophy and entire way of being.

Mysticism has revolutionized, again and again, the philosophies of mankind. (In today's "modern" world, there is surely a need for it to happen again because we are spiritually dead.)

Oftentimes, those who underwent psychedelic therapy reported dramatic personality changes involving not only the relief of neurotic symptoms but a wholesale revamping of value systems, religious and philosophical beliefs, and basic lifestyle.

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

Psychedelic research will be of great value in such diverse areas as philosophy, parapsychology and the creative arts and in the study of literature, mythology, anthropology, comparative religion and still other fields.

Psychologists, philosophers, and educators who are unfamiliar with consciousness research will be as out of date as they would be today if they were unfamiliar with Freud, Skinner.

Religions whose philosophy has been least preoccupied with events in time and most concerned with eternity, have been consistently the least violent and the most humane in political practice.

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

That Plato had some kind of profound ecstatic experience is indicated by the famous Parable of the Cave, found in the Seventh Book of the Republic. Ingesters of LSD have had no trouble in recognizing and understanding the metaphysical dimensions.

The brain replaced the genitals as the forbidden organ that must not be touched or turned on by the owner. The only way in which consciousness-change experiences could be discussed was in terms of philosophic-religious.

The educational topics, philosophical issues, intellectual questions, and personal insights which evolved from my LSD experiences and subsequent investigations are a continuing source of growth.

The fact that many people take LSD in an attempt to find a solution to their emotional dilemmas or from a deep need for philosophical and spiritual answers should not be underestimated.

The longer religion attempts to hold an absolute position and to be a substitute for metaphysical knowledge, the more untenable, embarrassing and discredited that position will become.

The metaphysical hunger that provides one reason for the interest in these drugs is a permanent human condition, not an aberration that is created by the drugs nor one that can be eliminated by suppressing them.

The process of serial LSD sessions transcends the framework of traditional depth-psychological analysis and offers unique possibilities for a serious philosophical and spiritual quest.

The spiritual leadership of a stable and unified society must have access to metaphysical knowledge, i.e., to an effective realization and immediate experience of the ultimate reality.

The universe is not a collection of bits and pieces, divided in time and space, but is in reality the metaphysical "One," wherein everything is tied up with everything else in a pattern which is absolute for the entire universe.

This new psychedelic style has produced not only a new rhythm in modern music, but a new decor for our discotheques, a new form of film making, a new kinetic visual art, a new literature and has begun to revise our philosophic and psychological thinking.

Unlike Freud, Jung was aware that his findings were incompatible with the existing philosophy of science and required an entirely new paradigm. (Jung was a friend of Albert Einstein.)

We are going to see many of the hypotheses of our Christian mystics and many of the cosmological and ontological theories of Eastern philosophers spelled objectively in biochemical terms.

We are in need of a kind of philosophy or vision, an intellectual grasp of its nature and recognition of its value, so that the psychedelic experience may be incorporated into our lives as wisdom.

ancient and Oriental religions and philosophy—It has become increasingly clear that these systems of belief reflect profound understanding of the human mind and of unusual states of consciousness, embodying knowledge that deals with the most universal aspect of human existence, and thus is highly relevant for all of us.

Even positivistically oriented scientists, hard-core materialists, skeptics and cynics, uncompromising atheists and antireligious crusaders such as Marxist philosophers and politicians, suddenly become interested in the spiritual quest after they confront these levels in themselves.

In view of the enormous variety and scope of these phenomena, most of which lie far beyond the conceptual framework of traditional psychology and the philosophy of

Western science, it is not surprising that Western scientists and educated laypersons alike tend to take these claims with a grain of salt.

Introducing transpersonal experiences into psychology creates a conceptual bridge between Western science and perennial philosophy. It also throws new light on many problems in history, anthropology, sociology, psychology, psychiatry, philosophy, and comparative religion.

It is highly desirable that each guide possess a broad background especially including knowledge of history, literature, philosophy, mythology, art and religion. Materials from all of these fields and from others, emerge in many of the sessions and the guide must recognize the materials if he is to be of maximum effectiveness.

It is inept and boorish to claim that a certain philosophical or theological position is “the Truth” and still more so to attempt to prove it. (You can experience “the Truth” but not describe it. It can’t be put into a “certain philosophical or theological position” based on words.)

Many transpersonal experiences have a strong influence on the individual’s values, attitudes and interests. Thus, experiences of the collective and racial unconscious can generate a sensitivity to the needs and problems of another culture and create a deep appreciation for its religion, art and life philosophy.

Organized religion had little offer. Faith in an invisible divinity was not enough. What LSD promised was the direct, unmediated experience of self-transcendence—the mystical enlightenment where we KNOW what the philosophers and the prophets talk about.

Our mental functions are linked to biological processes in our brains. However, this does not necessarily mean that consciousness originates in or is produced by our brains. This conclusion made by Western science is a metaphysical assumption rather than a scientific fact, and it is certainly possible to come up with other interpretations of the same data.

Physicists and mathematicians report that after using LSD they have developed “a feeling” for such concepts as the photon, the hypercube or imaginary numbers. Similarly, philosophers have reported they have “understood” the meaning of existentialism, and theologians report having “experienced” that which they had been preaching for years.

The critical issue here is the ontological status of non-ordinary states of consciousness—whether we see them as pathological conditions that should be indiscriminately suppressed or veritable alternatives to our everyday states of consciousness that can contribute to our understanding of the psyche and have a great therapeutic potential.

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

The nature of consciousness is ultimately the only problem worthy of total intellectual effort. It is the concern of all the world’s philosophies and religions. (Actually, the nature of consciousness is not a problem. The problem is society’s lack of understanding about it.)

Their color shines forth with a brilliance which seems to us preternatural, because it is in fact entirely natural, entirely natural in the sense of being entirely unsophisticated by language or the scientific, philosophical and utilitarian notions, by means of which we ordinarily re-create the given world in our own dreary human image.

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

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

Abraham Maslow urged that there was a need to “depathologize” the psyche, that is, to look upon the “inner core” of our being not as the source of metaphysical darkness or illness but as the source of health and as the wellspring of human creativity. It was his belief that Western civilization had obscured the importance of this inner core by approaching it more as a superstition than as a reality.

Detailed study of psychedelic phenomena would require a long-term systematic team cooperation of experts from diverse disciplines, such as psychology, psychiatry, neurophysiology, neuropharmacology, ethno-botany, modern physics, zoology, ethology, genetics, internal medicine, obstetrics and gynecology, anthropology, history of art, theology, philosophy and comparative study of religion and mythology.

Elements of plant consciousness can be accompanied by philosophical and spiritual ideation and insights. Several subjects, for example, have pondered over the purity and unselfishness of plant existence and have seen plant life as a model for ideal human conduct; unlike animals and man, most plants do not kill and do not live at the expense of other organisms.

Harvard—Over 400 “subjects” shared high-dosage psychedelic experiences with the researchers in an atmosphere of aesthetic precision, philosophic inquiry, inner search, self-confident dignity, intellectual openness, philosophic courage and high humor. The historical impact of this “swarm” of influential scholars has not yet been recognized by the still-timid press, popular or scientific. (That was Timothy Leary.)

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

Modern consciousness research has confirmed the basic thesis of perennial philosophy that the consensus reality reveals only one aspect or fragment of existence. There are important realms of reality that are transcendental and transphenomenal. The impulse in human beings to connect with the spiritual domain is an extremely powerful and important force. It resembles, in its nature, sexuality.

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.

The experience of cosmic consciousness provides important insights for deepening our understanding of the highest forms of creativity. The literature on creativity is filled with examples of extraordinary artistic, scientific, philosophical, and religious inspiration that came from a transpersonal source and that occurred in non-ordinary states of consciousness.

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.

We felt that we were involved in a fascinating historical event—the first research project in which experimentally induced mystical experiences were being woven into the fabric of daily work and play. We saw ourselves as pioneers developing modern versions of the traditional techniques for philosophic inquiry and personal growth. (That was Timothy Leary.)

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.)

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

The summer of 1967 was known as the "Summer of Love" and saw a great emergence of unstructured communal living, new found sexual freedoms, and growing interest in eastern philosophy and religion. Displays of spontaneity, trust, non-possessiveness and non-evaluativeness among the new arrivals were attempts to deal with what was commonly thought to be hypocriticalness, rigid adherence to rules and a lack of emotional spontaneity between people.

All philosophical problems become clear.

All types of dualistic philosophy are ultimately unsatisfactory.

Deep insights of a personal, social and philosophic nature take place.

Experiential self-exploration is an important tool for a spiritual and philosophical quest.

Feelings with overtones of metaphysical insight arise.

It has an ontological status which seems to me to be universal.

Liberation is from social rather than physical or metaphysical conditions.
LSD is perfectly in tune with the wisdom of Buddha or the great philosophies of the past.
Most radical of all, the very ontological foundations are shaken.
Prior to any metaphysical knowledge, we have no direct consciousness of interior truth.
Psychedelic drugs can deepen the grasp of philosophic systems.
The spiritual search and philosophical quest become important new dimensions of life.
There are very few great philosophers, literary giants and thinkers of genius.
Unitive consciousness is the goal of all religions and philosophers of mind development.
All the fine distinctions between logic, metaphysics, ethics and aesthetics seemed to be such nonsense.

He reported a “continuous stream of penetrating insights and deepened philosophical understanding.”

He said that he did not “really think it possible to study and understand modern philosophy without at least having tried a psychedelic.”

I had no idea how liberating—both metaphysically and symbolically their venture would be.

It began to dawn on me that the origins of some philosophical and religious ideas might be better understood by a scholar who had ingested and experienced the psychedelics.

Subjects who had previously ridiculed alchemy and the ancient forms of divinization suddenly discovered their deeper meaning and found genuine appreciation of their metaphysical relevance.

He had the feeling that his experience and analysis of it were valid and cast serious doubt on many of his previous philosophical certainties. His doubt deepened as he began to suspect that the experience which at first he had interpreted as a regressive preverbal one also could be seen, because of its complexity, as a kind of evolutionary preview into future post-verbal modes of communication.

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.

The perennial philosophy and the esoteric teachings of all time suddenly made sense. I understood why spiritual seekers were instructed to look within, and the unconscious was revealed to be not just a useful concept, but an infinite reservoir of creative potential. I felt I had been afforded a glimpse into the nature of reality and the human potential within that reality, together with a direct experience of being myself, free of illusory identifications and constrictions of consciousness.

I found myself giggling about philosophical concepts of reality.
I had awakened from a long ontological sleep.

an age of spiritual vacuity, machines, world wars, political tyrannies, materialistic philosophy, legalized ethics and debilitating self-consciousness (We can do a lot better.)

an experience or state of consciousness called moksha or liberation—Indian philosophy is primarily this experience.

an infinite, personal experience of the reality to which most forms of religion and philosophy come no nearer than an intellectual or emotional description

astonishment at the absolutely incredible immensity, complexity, intensity and extravagance of being, existence, the cosmos—ontological shock

beauty, fun, philosophic wonder, religious revelation, increased intelligence, mystical romance, glamour, sexuality

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

can bring spiritual and philosophical understanding of such high level that everything is redefined and appears in a new perspective

confront the awesome illumination of the metaphysical void and new energy transformations

Huxley's view of the scientist as one who bridges the disciplines of religion and philosophy with science

LSD the power to transform a combative, violent, competitive race into gentle mystics and philosophers

metaphysical anxiety, the terror of being ultimately wrong and rotten to the core (That's a con game. You are ultimately right and pure at the core.)

philosophizing on subjects pertaining to life in a manner which, at times, appears to be out of keeping with his intellectual level

produces an intellectual ecstasy and understanding that defies description—past philosophical reading will take on living meaning

profound new understanding associated with fascinating philosophical and spiritual insights

sees man's unity with God in an ontological and natural principle in which all beings are metaphysically one

that branch of metaphysics termed ontology or the metaphysics of Being: the study of life's essential nature

that self-discovery could be pleasant, that philosophy was fun, that science could be a pagan love of life, that revelation was joyful, the positive spirit of the 1960's

the absurd or dangerous nonsense that within every culture, passes for philosophy, practical wisdom and political argument

the love of metaphysics and mysticism which carry one's interests beyond the surface of the sensible world

the metaphysical realization that man's consciousness is a particular mode of the ultimate reality and is, in essence, identical with the ground of the whole universe

the potentials—social, creative, psychological, cultural and ontological—which may be experienced by means of the consciousness-expansion process

the realm of feeling rather than thoughts, the spirit of poetry rather than formal, intellectual philosophy

the relation of the stranger and more remote areas of the mind with all kinds of cultural, religious and philosophical aspects of life

the session influencing her emotional condition and deepening her philosophical and spiritual insights

the spiritual dimension, will discover the critical importance of the basic ontological and cosmological questions

to unveil the ineffable Other, the revelation of which might help put his or her soul in ontological context

what Aldous Huxley called “perennial philosophy”, an understanding of the universe and of existence that has emerged again and again in different countries and historical periods

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

metaphysics—refers to the knowledge of that which is beyond the natural order to the universal, infinite and eternal, as distinct from and beyond the individual, the finite and the temporal

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

a genuine metaphysical revelation

a metaphysical revelation

a metaphysical unity underlying differences, underlying the world

a metaphysics of ecstasy

a non-conceptual, experiential philosophy

a mystical philosopher

a scientific and philosophic adventure into the vastness of the universe of the mind

a tremendous metaphysical breakthrough

aesthetic experiences on philosophical issues

aesthetic, philosophic and interpersonal enlightenments

an insight to which I cannot help ascribing some metaphysical significance

Einsteinian physics and Buddhist philosophy

feelings of euphoria and philosophical insight

getting strong metaphysical insights into the world

great metaphysical truth

his or her new life philosophy

important psychological, philosophical and spiritual dimensions
Leary-Doctor of Philosophy, A. Watts-Doctor of Divinity, Huxley-Secretary of nature
LSD the key to the religious or mystical state, could lead to a truer metaphysics of being
metaphysic, “beyond physics,” beyond investigation and experiment
metaphysical awareness
metaphysical dimensions
metaphysical illumination
metaphysical insights, intellectual insights
metaphysical knowledge the most immediate kind of experience
metaphysical significance
metaphysically tinged emotions
metaphysically starving youth reaching out for beatific visions
metaphysics of the DNA, archetypal dynamics
new philosophical and spiritual insights into the nature of reality
perceptual effects, their emotional and metaphysical connotations
philosophic exultation accompanying new cortical discoveries
philosophic pioneers
philosophic understanding
philosophic-neurological concepts
philosophic-religious experiences
philosophic-scientific revelations
philosophical euphoria
profound philosophic visions
purely philosophical introspections, visual feasts, sensual raptures
satisfies the subject’s intellectual, philosophical and spiritual craving
scientist-philosopher
spent hours in pure metaphysical joy
the cultural value and philosophic implications of altered states
the flood of ontologic emotion
the great philosophic visions of antiquity
the importance of the spiritual and philosophical quest in human life
the philosophical and spiritual dimensions of the LSD experience
the philosophical understanding of existence
the profound wisdom of the great spiritual philosophies and mystical traditions
the religious-ontological nature of the psychedelic experience
the rich philosophical and spiritual content of these phenomena
the sexual implications of the Taoist philosophy of nature, Taoist sexual practices
the social, philosophical and religious implications in the discoveries made
the timeless, metaphysical realm
this astounding new way of feeding metaphysical appetites
this emergent scientific philosophy of expansion