

Recognize, Acknowledge

Every person possesses a tremendous fund of God-given talents. I lay thinking that when talents remain unrecognized and unused, it was because of emotional blocks.

Humor is nothing other than perfect self-awareness. It is the delightful recognition of one's absurdity.

If this potentiality were recognized and used, it would release for us unlimited strength, unlimited talents, unlimited harmony and peace, unlimited love, unlimited beauty.

It is merely an academic prejudice that prevents one from recognizing that it is quite possible to be scientific about data of the internal world.

Many of its ancient exponents were "universal individualists" who were never members of any organization and never sought the acknowledgement of any formal authority.

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

Most of our culture does not recognize the significance and value of the mystical domains within human beings.

Not until we could set aside the ego by recognizing its relative unimportance could we achieve spiritual growth here on earth.

Objects and stimuli are greatly transformed, so that at times they are even unrecognizable.

One of the things that is shaking to an individual on LSD is that he has to come to a realization that he is Christ and then recognize that everybody else is.

Recognition and exploration of these dimensions is indispensable for a deeper understanding of human nature.

The deep liason between sexuality and spirituality is acknowledged and cultivated in the Tantric spiritual traditions.

The egotistic viewpoint is so thoroughly complex that it has extreme difficulty in recognizing the essentially simple.

The logical conceptual mind turns on itself, recognizing the foolish inadequacy of the flimsy systems it imposes on the world.

The recognition of the love aspects of the mystical experience and the implications for new forms of social communication are especially important.

The rediscovery of these experiences and the recognition of their heuristic relevance has been one of the major incentives for the development of a new movement in psychology.

The therapist has to be open to the spiritual dimension and recognize it as an important part of life.

There has been no recognition of spirituality in Western psychiatry and no notion that there might be some difference between mysticism and psychosis.

Theologians need to acknowledge the reality of other worlds, other dimensions of Being, to which man has access.

We are exploring a mode of experience which does not recognize the distinctions of analogic thought.

Western literature had almost no guides, no maps, no texts that even recognize the existence of altered states.

Western psychology recognizes no methods or possibilities of getting off the imprint board.

When a nation is in confusion and disorder, patriots are recognized (but not by those who are causing the confusion and disorder).

With a few exceptions, there has been no recognition of spirituality in Western psychiatry and no notion that there might be some difference between mysticism and psychosis.

A visionary will recognize the possibility of discovering from mind, in some of its extraordinary awakened states, a truth, or a collection of truths, which do not become manifest in his every-day condition.

All of this stuff that is normally hidden in the active language is suddenly not only available but visibly deployed in three-dimensional space and emotion. You recognize it as intimately of yourself. In a sense you recognize it as your soul.

Although the Christian tradition does not recognize it, it seems obvious that if there is a hereafter, then there must be a herebefore. And now I KNOW there is, for I was already there when my mortal self was conceived.

Dependence on a narrow conceptual framework can prevent scientists from discovering, recognizing or even imagining undreamed-of possibilities in the realm of natural phenomena.

If mysticism and mystical experiences can be freed of their supernatural connotations, there is no reason why modern science cannot acknowledge and even absorb them into its domain.

Most people who experience these inner domains recognize them as part of the boundless, expansive essence of each human being, which is usually obscured by the problems and concerns of daily life.

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

Since experiences with psychoactive plants have traditionally been described in mystical or mythical language, Leary may have been the first person to recognize and identify them as evolutionary visions or genetic memories.

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 new emphasis was on recognition of spirituality and transcendental needs as intrinsic aspects of human nature and on the right of every individual to choose or change his or her "path".

The recognition of the healing power of emotional catharsis can be traced back to ancient Greece and Plato. (It actually goes back thousands of years before ancient Greece and Plato.)

The recognition that the universe is not a mechanical system but an infinitely complex interplay of vibratory phenomena of different types and frequencies, prepared the ground for an understanding of reality based on entirely new principles.

The subject confronts figures from mythology with a shock of recognition, seeing in the figures now revealed as inhabitants of his own deep psyche, enigmatic bearers of ancient answers to the riddle of existence. (eyes closed)

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.

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

What truly defines the transpersonal orientation is a model of the human psyche that recognizes the importance of the spiritual or cosmic dimensions and the potential for consciousness evolution.

A system of thinking that deliberately discards everything that cannot be weighed and measured does not have any opening for the recognition of creative cosmic intelligence, spiritual realities or such entities as transpersonal experiences or the collective unconscious.

Along with light, there comes recognition of heightened significance. The self-luminous objects possess a meaning as intense as their color. Here, significance is identical with being: objects do not stand for anything but themselves. Their meaning is precisely this: that they are intensely themselves.

Apparently those in control of the instrumentation of coercive power in the U. S. had no difficulty in recognizing a psychedelic religion as a psychedelic religion when that religion was safely encapsulated in a racial minority group living outside the mainstream of American life. (This refers to the Native American Church legally able to use peyote.)

Everything seen by those who visit the mind's antipodes is brilliantly illuminated and seems to shine from within. All colors are intensified to a pitch far beyond anything seen in the normal state and at the same time, the mind's capacity for recognizing fine distinctions of tone and hue is notably heightened.

“Holy madness” or “divine madness” is known and acknowledged by various spiritual traditions and is distinguished from ordinary insanity; it is seen as a form of intoxication by the Divine. Revered seers, mystics, and prophets are often described as inspired by madness.

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.

Large numbers of professionals have had the chance to experience transpersonal phenomena in their own training sessions and have recognized their unusual and specific nature. This set of data was one of the major heuristic streams that converged into transpersonal psychology as a new and separate discipline.

Mainstream psychiatry and psychology in general make no distinction between mysticism and mental illness. These fields do not officially recognize that the great spiritual traditions that have been involved in the systematic study of human consciousness for millennia have anything to offer.

Mainstream psychiatry and psychology in general make no distinction between mysticism and psychopathology. There is no official recognition that the great spiritual traditions that have been involved in the systematic study of consciousness for centuries have anything to offer to our understanding of the psyche and of human nature.

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

Only a few rather exceptional professionals have shown a genuine interest in and appreciation of transpersonal experiences as phenomena of their own right. These individuals have recognized their heuristic value and their relevance for a new understanding of the unconscious, of the human potential and of the nature of man.

Stop thinking and just look, but don't look analytically. Liberate yourselves from everything you know and look with complete innocence. Look as though you'd never seen anything of the kind before, as though it had no name and belonged to no recognizable class.

The death-rebirth cycle has been recognized as a natural and lawful pattern throughout our history by many cultures. Just as spring reliably follows winter year after year, so the development of a new life automatically follows a full experience of the destruction of the old.

The everyday clinical practice of LSD psychotherapy brings repeated evidence of the powerful healing potential of the death-rebirth process. The discovery of this potent therapeutic mechanism, as yet unrecognized and unacknowledged by Western science, represents one of the most surprising findings of my LSD research.

These realities are an intrinsic part of the human personality that cannot be repressed and denied without serious damage to the quality of human life. For the full expression of

human nature, they must be recognized, acknowledged and explored, and in this exploration, the traditional depictions of the afterlife can be our guides.

We hoped that fellow scientists and administrators, recognizing the power of drugs to change behavior, would support our work. The opposite reaction developed. The more successful our research, the more grumbling from the bureaucracies of science. (That was Timothy Leary, referring to his days at Harvard.)

We were on our own. Western psychological literature had almost no guides, no maps, no texts that even recognized the existence of altered states. We had no rituals, traditions or comforting routines to fall back on. We avoided the sick-man atmosphere of the hospital. (That was Timothy Leary.)

When there is “knowing,” grammatical convention requires that there must be someone who knows and something which is known. We are so accustomed to this convention in speaking and thinking that we fail to recognize that it is simply a convention and that it does not necessarily correspond to the actual experience of knowing.

While these new territories have not yet been recognized by Western academic psychiatry, they are not, by any means, unknown to humanity. On the contrary, they have been systematically studied and held in high esteem by ancient and pre-industrial cultures since the dawn of human history.

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 is a unique and powerful tool for the exploration of the human mind and human nature. Psychedelic experiences mediate access to deep realms of the psyche that have not yet been discovered and acknowledged by mainstream psychology and psychiatry. They also reveal new possibilities and mechanisms of therapeutic change and personality transformation.

Some individuals are genetically templated to live part of their time in the future. They’re alienated from current realities. Sometimes they feel agonizingly out of step with the “nomads” around them. Frequently, they are locked away for having visions. It helps when mutants can recognize themselves. Then, they can view it all with humorous insight.

The recognition of the primary and independent significance of spiritual aspects of the psyche or of what would these days be called the transpersonal dimension, was extremely rare among Freud’s followers. Only Jung was able to penetrate really deeply into the transpersonal domain and formulate a system of psychology radically different from any of Freud’s followers.

Western science recognizes as real only those phenomena that can be objectively observed and measured. (That’s a very naive, narrow, limited scope. Cells of the body were real before the discovery of the microscope. The earth was always round and always revolved around the sun regardless of what Western scientists knew or could “objectively observe and measure”.)

Within the cosmic order, every component pattern, every object and event, is related to every other; there is a co-varying togetherness of all things. But, by creatures like ourselves, most of the interconnections within the general Gestalt are and will always be unrecognized. For us, “the world is full of a number of things,” which we tend to see as so many independent entities.

Who has the right to control your mind? To explore it? To use it? With the invention of consciousness techniques, a new kind of freedom faces a new kind of control. People want to explore and develop their minds, and psychedelics are an efficient way to do so. This desire is part of human nature, but law and social ignorance block the way. I propose that we recognize a general human right: the right to explore, control, and develop one’s mind.

Enlightenment or awakening is the recognition of what always is.

Huxley called for a recognition of the non-verbal humanities.

Recognize the importance and value of other states of consciousness.

Recognize the wisdom.

You’re on the threshold of recognizing the truth.

Those depths are a dimension of myself not usually recognized.

The “myself” which I am beginning to recognize, which I had forgotten but actually know better than anything else, goes far back beyond my childhood.

He achieved fuller and clearer recognitions of the nature of reality, of man and his own higher nature.

I felt that somehow every person must be made to recognize the divine within himself and that such a recognition would influence his every action throughout life.

Once the God self was recognized and appreciated, all need for arrogance and egotism was gone.

The flash of recognizing the bullshit was a good one. Like waking up and finding out that the quicksand you’re caught in is only a dream.

With the aid of LSD, I had recognized that God was the whole of this paradise which lay deep within every person.

Having experienced the great power within me, having gone back over my life, and having recognized the oneness of all things, I was ready for the greatest of all experiences, the oneness with God.

I learned a different way to be. I learned what awe, delight, blessedness, and serenity were, and recognized them as more than platitudes. I felt as if the good news was being whispered to me. I was in on a big secret. I was beginning to see what it was all about.

I was convinced that if we were to know peace within ourselves, the need for spiritual development must be recognized, appreciated and stressed far more than it now is in our culture.

This recognition of the immortality of the divine in ourselves was not an intellectual process but rather a deep wisdom which had expressed itself through feelings so intense, I expect to remember them throughout life.

I was amazed and intrigued. I'd learned first-hand how limited our everyday notions of consciousness are. I knew that the experience had touched something very deep in me. I recognized a level of reality in the experience that could not be ignored. I wanted to know more and was willing to take the risk.

Most of the subjects felt that the psychedelic experience could sometimes supply a guiding vision which provided direction and meaning for one's life thereafter. They mentioned intense emotions such as love, compassion, or empathy, and the recognition that the mind can be and should be highly trained.

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

My familiar reality had cracked; a vast new reality that promised liberation from death and meaninglessness lay before me. I believed that if everybody saw what I now saw there would be peace on earth. The demons of hate, violence, illness and war would be banished back into Pandora's box. The scales would fall from humanity's eyes and we would recognize that we are one, and that we are eternal.

Unrecognized sources of wisdom did seem to be set free by the drug.

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

acknowledged by many ancient and non-Western cultures and by the great mystical traditions of the world

confronted by a chair which after a long time and with considerable difficulty, I recognized as a chair

many mechanisms of therapeutic change that are entirely new and have not yet been discovered and acknowledged by traditional psychiatry

recognition of spirituality and transcendental needs as intrinsic aspects of human nature and the right of every individual to pursue his or her own spiritual path

reported that their previous suicidal tendencies had actually been unrecognized cravings for the ego-death and transcendence

should be trained to recognize landmarks, use internal compasses, arrange setting, to have a voyage plan

the need to acknowledge the wisdom of ancient and Oriental spiritual disciplines and assimilate it into psychology and psychiatry

the recognition that all these radiances are the emanations of one's own mind in a state of perfect tranquility and serenity, a state in which the mind reveals its true nature

ego-loss state, recognize the process as an end eagerly awaited

levels of reality denied by Western mechanistic science, but recognized and

our evolutionary journey toward ultimate self-recognition

persons who love or even recognize Beauty, by itself and for its own unmarketable sake

possibilities within your mind that have gone unrecognized or were denied, by your ego
recognition of one's own divine nature and insights into the universal order
recognition of the spiritual dimensions of existence
recognition of the ultimate
recognizing the significance of spiritual dimensions of the psyche
standing before objects, as if recognizing them for the first time
the individual's recognition of the creative power of their imagination
the most vivid recognition of a wholeness that is absolute, timeless, instant
the recognition of fundamental unity underlying the world of separate beings and objects
the recognition of life in death
the recognition of oneness