

THE DOORS

PERCEPTION *Rarities 1965-1967*



The Doors To Perception

Anthony Peake



The Doors To Perception:

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opening response to Aldous Huxley s widely influential work on psychedelics physical reality and consciousness What exactly are hallucinations Are they actually doors to another reality Anthony Peake thinks so In this stunning book he takes Aldous Huxley s The Doors of Perception and updates it using the latest information from quantum mechanics neurochemistry and consciousness studies Most human beings perceive the doors of perception as being securely closed But here Peake analyzes the concept of the scale of transcendence and suggests there is a scale of perceptions whereby the doors are slowly opened bit by bit to reveal the true nature of reality For normal people glimpses of this reality what the Gnostics called The Pleroma are experienced during noetic experiences However for others the doors are prized open by certain neurological processes starting with migraine and progressing through various altered states such as temporal lobe epilepsy bipolar syndrome autism and schizophrenia A pioneering work on the relationship between physical reality and consciousness Opening the Doors of Perception suggests that man can indeed perceive reality in its true glory **The Door of Perception** Aldous

Huxley,2021-05-28 The Doors of Perception is a book by Aldous Huxley it elaborates on his psychedelic experience under the

influence of mescaline **Opening the Doors of Perception** Anthony Peake, 2016-09-30 In 1954 Aldous Huxley's hugely influential book *The Doors of Perception* was published. Huxley's title is taken from William Blake's 1793 book *The Marriage of Heaven and Hell*. In this, Blake makes the following observation: 'If the doors of perception were cleansed every thing would appear to man as it is Infinite. For man has closed himself up till he sees all things through narrow chinks of his cavern.' Opening the Doors of Perception will update Huxley's work and suggest processes and procedures whereby man can indeed perceive reality in its true glory. The concept of the scale of transcendence is analysed in great detail and suggests that there is a scale of perceptions whereby the doors of perception are slowly opened and bit by bit they reveal the true nature of reality as suggested by most esoteric teachings and mystic traditions. Most human beings perceive the doors as being securely closed. However, there are occasions when the doors become slightly ajar and allow fleeting glimpses of what the Gnostics called *The Pleroma*. For normal people, these glimpses are experienced during fleeting noetic experiences. However, for others, the doors are prized upon by certain neurological processes starting with migraine and progressing through various altered states such as temporal lobe epilepsy, bipolar syndrome, autism, and finally when the doors are fully open, schizophrenia.

Psychedelic Mysticism Morgan Shipley, 2015-11-12 Concerned with scholarly popular and religious backdrops that understand the connection between psychedelics and mystical experiences to be devoid of moral concerns and ethical dimensions, a position supported empirically by the rise of acid fascism and psychedelic cults by the late 1960s, *Psychedelic Mysticism: Transforming Consciousness, Religious Experiences, and Voluntary Peasants in Postwar America* traces the development of sixties psychedelic mysticism from the deconditioned mind and perennial philosophy of Aldous Huxley to the sacramental ethics of Timothy Leary, Richard Alpert, and Ralph Metzner to the altruistic religiosity practiced by Stephen Gaskin and The Farm. Building directly off the pioneering psychedelic writing of Huxley, these psychedelic mystics understood the height of psychedelic consciousness as an existential awareness of unitive oneness, a position that offered worldly alternatives to the maladies associated with the postwar moment: e.g. vapid consumerism and materialism, lifeless conformity, unremitting racism, heightened militarism. In opening a doorway to a common world, Morgan Shipley locates how psychedelics challenged the coherency of Western modernity by fundamentally reorienting postwar society away from neoliberal ideologies and toward a sacred understanding of reality defined by mutual coexistence and responsible interdependence. In 1960s America, psychedelics catalyzed a religious awakening defined by compassion expressed through altruism and actualized in projects that sought to ameliorate the conditions of the least advantaged among us. In the exact moments that historians and cultural critics often locate as signaling the death knell of the counterculture, Gaskin and The Farm emerged not as a response to the perceived failures of the hippies nor as an alternative to sixties politics but in an effort to fulfill the religious obligation to help teach the world how to live more harmoniously. Today, as we continue to confront issues of socioeconomic inequality, entrenched differences, widespread violence, and the limits of religious pluralism, *Psychedelic Mysticism* serves as a timely

reminder of how religion in America can operate as a tool for destabilization and as a means to actively reimagine the very basis of how people relate such a legacy can aid in our own efforts to build a more peaceful sustainable and compassionate world

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