

Unconscious, Subconscious

Active memory is only a small part of our normal consciousness, but our subconscious memory registers, preserves and recalls every past impression and experience.

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

Consciousness uses symbols of time, space and causality; the unconscious uses symbols and mythic images.

Deep self-exploration of the individual unconscious turns into a process of experiential adventure in the universe-at-large which involves cosmic consciousness.

Dr. Suzuki has defined spiritual insight or enlightenment as “becoming conscious of the Unconscious”.

Ego is the “island” of rational consciousness floating atop the great sea of the unconscious aspects of the psyche.

Experiences from the past connected with a strong emotional charge are activated, brought forth from the unconscious and relived in a complex way.

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

Forgotten incidents from the remote past may be released from the unconscious and relived..

Greater access to unconscious resources is a cardinal feature of psychedelic, creative, and other novel perceptual experiences.

In psychology, the psychedelics have provided the key to the unimagined vastness of the unconscious mind.

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

It activates the patient’s unconscious so as to bring forth fantastic and emotional phenomena.

It offers unparalleled opportunity to catalyze awareness of otherwise unconscious psychic processes, to widen the area of human consciousness.

LSD activates deep repositories of unconscious material and brings their content to the surface, making it available for direct experience.

LSD could enable one to study psychic material that is buried in the deepest layers of the unconscious and is usually inaccessible to less dynamic techniques.

LSD is extraordinary because of the rich view of the unconscious which it permits. Somewhere in this rich view of the unconscious lies the mystic experience.

LSD stimulates an easy recall of events long buried in a patient's subconscious and striking insights into his own nature and the real world around him.

Nonordinary states of consciousness certainly change dramatically the relationship between the conscious and unconscious dynamics of the psyche.

Psychedelic substances are extremely powerful tools for opening the depths of the unconscious. They have great positive potential.

Psychedelics bring normally unconscious, subliminal under-the-threshold experiences into awareness.

Realization is bringing to consciousness what is true all the time in the "unconscious", in the Self and spirit which the ego does not know.

Release of unconscious materials frequently occurs. Insight is added to insight. At last, I am seeing the world without self-deceit or illusion.

Techniques that directly activate the unconscious seem to reinforce selectively the most relevant emotional material and facilitate its emergence into consciousness.

The activated psyche can be called upon to remember states which to us seem to be unconscious.

The almost magical power exercised by certain works of art springs from the fact that they remind us consciously, or more often, unconsciously, of that Other World.

The drug can be seen as a means of passage to the inmost self, the collective unconscious, or the transpersonal realm.

The drug itself is seen as a catalyst that activates the unconscious processes in a rather unspecific way.

The ego senses the threat implied to its domain by the fact of an unconscious mind that can perceive an internal reality.

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

the incredible immensity of that submerged continent, the unconscious—There is a vast beyond that lies within.

The images from the mythological domains of the collective unconscious that appear, often portray celestial realms and paradises. (eyes closed)

The images of the archetypal world are symbolic and are "out there" in the collective unconscious. (eyes closed)

The psychedelic state is not a "toxic psychosis" but a "journey into the unconscious or superconscious mind."

The psychedelics permit access to preverbal impressions, to unconscious material, and to intuitive processes.

The subtle film that separates our everyday lives from the amazing world of our unconscious mind becomes transparent and finally breaks down.

The taboo of the ego and superego became sufficiently weakened to allow unconscious material to flow into consciousness.

The usual boundaries between consciousness and the unconscious have been breached and finally in large measure are dissolved.

The very use of the term “the unconscious” for the inmost depths reveals how little Western man knows of what is actually his central consciousness.

The wisdom for change and healing comes from the collective unconscious and surpasses by far the knowledge that is intellectually available to the therapist.

These drugs can elicit material normally in the subconscious that can be of considerable value to virtually all schools of psychotherapeutic thought.

These drugs have the unique effect on the human psyche of bringing into awareness forms of consciousness that are usually hidden or unconscious.

These New Worlds of a subconscious can never be colonized, are seldom thoroughly explored and in many cases await discovery.

This experience was overt and conscious to people in the ancient cultures of 5000 years ago, but today it is deeply unconscious and misunderstood.

Time and space are inventions of the conscious mind. They are not present in the underconscious mind.

We ignore and are unconscious of the dependence of our consciousness and energy upon the outer world.

We know relatively little about the creative spark, only slightly more than we do about the unconscious from which it springs.

We must look much farther than personal biography and the individual unconscious if we are to even begin to grasp the true nature of the psyche.

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.

According to Freud, our best and highest aspirations are merely symptoms of neurosis. He defines genius as nothing more than sublimated sexual drives, and our subconscious as a sewer inhabited by monsters and vile incestuous desires.

A strange, qualitative leap seems to occur in which deep exploration of the individual unconscious turns into a process of experiential adventures in the universe-at-large, involving what can be best described as the superconscious mind.

All of our unconscious bodily functions, such as breathing and digestion, the beating of our hearts, the biochemistry of our metabolism, and so on, are part of a seamless web that does, indeed, include the whole universe.

Another kind of reality exists that we can call internal or nonordinary reality. It is precisely that aspect of reality we are unconscious of when in the ordinary waking state, and the unconscious mind is precisely that part of the mind that pays attention to it.

Certain drugs can produce in otherwise normal individuals deep mystical and religious states. Matrices for such experiences exist in the unconscious as a normal constituent of the human personality.

Continued penetration into the unconscious does not reveal increasingly bestial and hellish regions, as indicated by psychoanalysis, but rather extends into the cosmic realms of the superconscious.

If the answer existed within the conscious ego, the quest would never have begun. The answer is found in those areas that were previously unconscious, those areas where the body links and joins other bodies and the total energy continuum of life and ecology.

In Jung's model, many experiences that do not make sense as derivatives of biological events, such as visions of deities, can be seen as the emergence of contents from the collective unconscious. (eyes closed)

In some circles of serious research into the drug's effect, it is thought that LSD is possibly the clue that will lead to the discovery and disclosure of man's unconscious, its meaning and function.

Internal unity occurs when consciousness merges with this "ground of being," beyond all empirical distinctions. Although awareness of one's empirical ego has ceased, one does not become unconscious.

It became obvious to many practitioners involved in these explorations that we needed a new model of the psyche whose important elements would include not only the Freudian biographical dimension but the Jungian collective unconscious and spirituality as well.

Jung observed that there are certain primordial patterns of experience in the collective unconscious which he termed the archetype. Archetypes are the templates from which the individual variations of experience are drawn.

Lama Govinda said that the process of breathing is the connected link between conscious and subconscious and that breath is the key to the mystery of life, to that of the body as well as that of the spirit.

LSD produces an upsurge of unconscious material into consciousness and repressed memories are relived with remarkable clarity—with therapeutically beneficial consequences.

No one who has studied the matter closely doubts the reality of psychedelic peak experiences, the capacity of psychedelic drugs to open up the unconscious, or the conviction of some who take them that they are gaining insight.

Nonordinary states of consciousness make it possible for unconscious material with strong emotional charge to emerge into consciousness. This process is an expression of a powerful spontaneous healing potential and should be supported.

Patterns of nature which the language screens out are, in psychological terms, unconscious and repressed. Social institutions are then in conflict with the actual pattern of man-in-the-world.

Psychologically, the psychedelics promised easier access to repressed unconscious materials, shortcutting the years and prohibitive expense of psychoanalysis. In behavior change, they held the promise of reducing the recidivism of paroled prisoners.

Since the crisis in Christian culture is mainly sexual, we should not be surprised that sexual elements are very prominent in the unconscious channels opened up by the Drug Revolution. These channels are a traditional part of religion outside Christianity, anyway.

Spiritual experiences in psychedelic sessions frequently draw on the symbolism of the collective unconscious and can thus occur in the framework of cultural and religious traditions other than the experient's own.

The ability to see patterns, far from being a psychological weakness to be treated, is a vital capacity of the unconscious mind that must be developed and allowed to interact with our conscious perceptions.

The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man. Society highly values its normal man. It educates children to lose themselves and to become absurd, and thus to be normal.

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

The experiences of the collective and racial unconscious frequently mediate a great amount of accurate information that far transcends the educational background and training of the individual involved.

The unconscious for Jung was not a junkyard of rejected instinctual tendencies, repressed memories and subconsciously assimilated prohibitions. He saw it as a creative and intelligent principle binding the individual to all humanity, nature and the entire cosmos.

There is—in addition to the individual unconscious—a racial or collective unconscious that is shared by all mankind. Jung saw comparative religion and mythology as invaluable sources of information about these collective aspects of the unconscious.

Time and space are creations of the conscious mind. It is because we do not always understand that time and space are conscious devices that we get very confused when we try to deal with the underconscious where there is no time and space.

Unconsciously, if not always consciously, everyone knows that this Other World is there, inside the skull—and any news about it, any discussion of its significance, its relevance to other aspects of life, is a matter of universal concern.

We can see rites of passage as structured events in which individuals can confront, experience and express powerful energies associated with matrices deep in the unconscious. (eyes closed)

We cannot make intuitions happen; we can only let them enter our awareness. In fact, if we disengage our awareness from ego consciousness and intellect, we cannot stop intuitive knowledge from bubbling up out of the unconscious depths.

We have at our finger tips a material and method by which we can draw back the heavy curtain of our unconscious mind and release into the bright light of our conscious mind many of the dark and troubling mysteries of our inner selves.

When you cut your finger, you do not heal yourself. You don't even worry about it healing. You know it is going to heal because you have faith in a greater power. You trust your subconscious then, and you must learn to trust it about other things as well.

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.

As many began to experience the kinds of images and symbols Jung ascribed to the collective unconscious, as well as episodes of a classic mystical nature, this wave brought strong supportive evidence for Jungian ideas and a powerful validation of the mystical traditions of the world.

collective and racial experiences—Subjects tuned in to these realms of the unconscious can go through brief episodes or long elaborate sequences that take place in different countries and/or different centuries and depict various historical or contemporary cultures. (eyes closed)

Consciousness after the ingestion of LSD manifests a characteristic qualitative transformation of a dreamlike nature. It can transcend its usual limits and encourage phenomena from the deep unconscious not accessible under normal circumstances. This is frequently referred to as expansion of consciousness.

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

How strange that we should all carry about with us this enormous universe of vision and that which lies beyond vision and yet be mainly unconscious of the fact! How can we learn to pass at will from one world of consciousness to the others? Mescaline and LSD will open the door.

I am not merely spinning senseless paradoxes when I say that we, the sane ones, are out of our minds. The mind is what the ego is unconscious of. The mind of which we are unaware is aware of us. It is we who are out of our minds. We need not be unaware of the inner world.

If one were a genuine psychiatrist and heard that something made it possible to open the mind and get into one's own unconscious, enabling examination of one's own shadow material and unconscious values, goals, anger, pain, guilt and so on, my God, wouldn't they be interested? One might be skeptical, but how could you not be interested?

Jung came to the conclusion that there is—in addition to the individual unconscious—a collective or racial unconscious, which is shared by all humanity and is a manifestation of the creative cosmic force. Comparative religion and world mythology can be seen as unique sources of information about the collective aspects of the unconscious.

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.

Myths are not fictitious stories about adventures of imaginary characters in nonexistent countries and thus arbitrary products of individual human fantasy. They originate in the collective unconscious of humanity and are manifestations of the primordial organizing principles of the psyche and the cosmos that Jung called archetypes.

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.

The discoveries of the last few decades strongly suggest that the psyche is not limited to the Freudian individual unconscious and confirm the perennial truth, found in many mystical traditions, that human beings might be commensurate with all there is. Transpersonal experiences and their extraordinary potential certainly attests to this fact.

The drug can mediate access to vast repositories of concrete and valid information in the collective unconscious and make them available to the experient. The revealed knowledge can be very specific, accurate and detailed; the data obtained in this way can be related to many different fields.

The human mind is not limited to biographically determined elements of the Freudian unconscious; it has no boundaries or limits and its dimensions are commensurate with those of the entire universe. From this point of view, it is more correct to see human nature as divine than as bestial.

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 psychedelic experience depends upon many factors—the dosage, the circumstances under which it is given, the knowledge of the people giving it, and, most of all, upon the attitude of the person taking it, what he wishes to learn about himself, how much he trusts the people working with him, and how much he trusts his own underconsciousness.

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

We could mention many instances where a creative individual struggled unsuccessfully for a long time with a difficult problem using logic and reason, with the actual solution emerging unexpectedly from the unconscious in moments when his or her rationality was suspended.

Among Jung's best known contributions is the concept of the "collective unconscious," an immense pool of information about human history and culture that is available to all of

us in the depth of our psyches. Jung also identified the basic dynamic patterns or primordial organizing principles operating in the collective unconscious, as well as the universe at large. He called them “archetypes”.

I would suggest that ages and attitudes of man that are long gone by still survive in the deepest unconscious layers of our mind. The spiritual heritage of archaic man, the ritual and mythology that once visible guided his conscious life, has vanished to a large extent from the surface of the tangible and conscious realm, yet survives and remains ever present in the subterranean layers of the unconscious.

Indians experience the collective unconscious as an immediate reality, not just as an intellectual construct. It is significant that this experience of shared consciousness holds a most important place in the society. In fact, as a sacramental ritual, it is the basis of tribal unity because it proves and confirms the supposition that every person in the tribe is the same as every other person in the most fundamental way.

It is amazing that people who in nonordinary states “visit” various archetypal realms and encounter mythological beings residing there can often bring back information that can be verified by research into the mythology of the corresponding cultures. This led Jung to the idea of the collective unconscious and the assumption that each individual can gain access to the entire cultural heritage of humanity. (eyes closed)

Jung observed repeatedly that the universal mythological motifs occurred among individuals for whom all knowledge of the kind was absolutely out of the question. This suggested to him that there were myth-forming structural elements in the unconscious psyche that gave rise both to the fantasy lives and dreams of individuals and to the mythology of peoples.

Jung’s basic assumption was that the spiritual element is an organic and integral part of the psyche. Genuine spirituality is an aspect of the collective unconscious and is independent of childhood programming and the individual’s cultural or educational background. Thus, if self-exploration and analysis reach sufficient depth, spiritual elements emerge spontaneously into consciousness.

Leary always talked about the deadening effect of the “adjust or else” brand of psychology that had held sway over the 1950’s, but he hadn’t realized just how dead in the water most of his colleagues were until he offered them psilocybin and they refused to try it. My God, these were psychologists yet they lacked the slightest curiosity about their own unconscious!

Many psychiatrists, even though they talk constantly of the unconscious mind and are always speculating on the unconscious thoughts of their patients, appear to know this part of the mind only as an intellectual construct and not as a direct experience. Furthermore, many of them appear to be quite frightened of patients who actually live in their unconscious minds, particularly if patients have made this contact by using drugs.

Nonordinary experiences are vital to us because they are expressions of our unconscious minds, and the integration of conscious and unconscious experience is the key to life, health, spiritual development, and fullest use of our nervous systems. By instilling fear and guilt about altered states of consciousness into our children, we force this drive underground, guaranteeing that it will be expressed in antisocial ways.

Psychedelic drugs released new forces into the consciousness of millions of people. These forces might be seen as good, evil, or morally ambiguous; they might be regarded as coming from within, as an upsurge from the unconscious mind, or from beyond, as a revelation from other planes of existence; or some way to reconcile these interpretations might be sought.

Psychiatrists should listen to what their patients say about drug experiences; patients often know more about the workings of the unconscious mind from direct experience than doctors do from their intellects. Teachers should try to learn from students who know more about the subject than they do. In these ways, we will come to have better information than we now get from experts who do not know what they are talking about.

The experience from LSD therapy and the new experiential psychotherapies clearly indicate that exposure to another person's deep emotional material tends to shatter psychological defenses and to activate corresponding areas in the unconscious of the persons assisting and witnessing the process, unless they have confronted and worked through these levels in themselves.

The opportunity to vividly experience specific memories from different periods of one's life makes it possible to see their interrelations and discover chains of unconscious neurotic patterns underlying specific emotional problems. This can be an important transforming experience that results in profound changes in the personality structure, emotional dynamics, and behavior of the individual.

Western scientific disciplines have described the universe as an infinitely complex mechanical system of interacting, discrete particles and separate objects. In this context, matter appears to be solid, inert, passive and unconscious; life, consciousness and creative intelligence are seen as insignificant accidents and derivatives of material development. (Einstein understood. Will the other Western scientists ever wake up?)

You can bring the subconscious into the realm of discriminative consciousness and thereby, to draw upon the unrestrictive treasury of subconscious memory, wherein are stored the records of not only our past lives but the records of the past of our race, the past of humanity, and of all pre-human forms of life, if not the very consciousness that makes life possible in this universe.

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 in 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.

Systematic study of non-ordinary states has shown me, beyond any doubt, that the traditional understanding of the human personality, limited to postnatal biography and to the Freudian individual unconscious, is painfully narrow and superficial. To account for all the extraordinary new observations, it became necessary to create a radically expanded model of the human psyche and a new way of thinking about mental health and disease.

A person may be brought out of his unconscious obsession to a full awareness.

Archetypal visions are genuine manifestations of the collective unconscious.
From the conscious mind come intellect; from the unconscious, wisdom.
He develops new and free energy from the unconscious to alter his life situation.
Man's unconscious is a storehouse of his complete range of emotions.
New illuminations and revelations from the collective unconscious arise.
One reaches the deep levels of the unconscious self.
Realization is simply bringing an unconscious process into consciousness.
The experiences emerging from the unconscious are valid, important and meaningful.
The human unconscious is not limited to contents derived from individual history.
The LSD experience is a manifestation of the psychic unconscious.
The normally unconscious backdrop of experience emerges into the foreground.
The power of reason depends upon organs that are grown by "unconscious intelligence."
The psyche is governed by unconscious forces of an instinctual nature.
The unconscious content is experienced consciously in its original form and full intensity.
The unconscious is a region in which time is not a dimension.
The unconscious is at root creative and intelligent and thus ultimately trustworthy.
The unconscious is the source of creativeness, art, love, humor, play.
We can speak of a healthy unconscious.
You're in the subconscious world and you see people's subconscious.

I realized that under the proper circumstances, psychedelic experiences are truly a "royal road into the unconscious."

I was wholly unconscious of what my body was resting on or what was under my feet. I didn't know whether the wind was riding on me or I on the wind.

It removed the limitations of my conscious mind, thus permitting me to know the unlimited force of my underconsciousness.

It seemed that everything there is between heaven and earth had been revealed to him, what Jung called the "absolute knowledge of the unconscious."

To my surprise, all my emotions from that period of my life emerged from the deep unconscious and became real and vivid once again.

You could drop down into your unconscious to see the pillars and the roots of the tree which is your personality.

He was directly aware of "all the operations of vitality which, in our ordinary state, go on unconsciously" and he could "trace the circulation of the blood along each inch of its progress."

The LSD voyage goes out far beyond one's small private history. My trip was back through the cycle of being, which, if Jung's collective unconscious really exists, as I could now swear that it does, is the recurring history of you and me, all of us.

This was the chamber of the unconscious where lay recorded all our past experiences and feelings, race history, universal wisdom, such power and strength and the depths and mysteries of life itself.

Vivid experiential encounters with elements of the deep unconscious made it possible to relate to spiritual and psychic dimensions that were beyond their previous conceptual frameworks.

I understood, at that instant, what the concept of being born again was all about. Jesus the Christ says in the Christian bible, “you must be born again.” And I knew what he meant. You must go into yourself...all the way into yourself...to your beginning, your origin. Into the waters of your unconscious. Into the core of you.

The work of many artists—painters, musicians, writers and poets—who participated in LSD experimentation in various countries of the world has been deeply influenced by their psychedelic experiences. Most of them found access to deep sources of inspiration in their unconscious mind, experienced a striking enhancement and unleashing of fantasy and reached extraordinary vitality, originality and freedom of artistic expression.

I discovered within myself a complex inner world, rich in sensibility, symbol, feeling, and metaphor, not only for accessible recollections of my life and those more deeply stored in my unconscious, but also for those that transcended my own direct experience. It was as if the events of my life the lives of my forebears and unknown people from earlier periods of history and diverse cultures were passing through me. I was both actor and audience in this drama.

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 leaped into the unconscious and began the exploration of my subterranean landscape. It opened the Pandora’s Box of the unconscious.

It revealed to me new and uncharted areas of the human unconscious. They became aware of the nature of the unconscious.

an upsurge of unconscious material into consciousness and that repressed memories are relived with remarkable clarity

become capable of experiencing consciously something of that which unconsciously is always with us

breaking down ego defenses and bringing up repressed feelings and thoughts from the unconscious

connecting with the deep intrinsic spiritual dimensions of the psyche and elements of the collective unconscious

connecting with the intrinsic spiritual dimensions of the psyche and deep resources of the collective unconscious

feeling of reliving memories from the lives of his or her ancestors, drawing on the racial and collective unconscious

providing insights into the psychology of creation by supplying a new way to read the forgotten languages of the mind, a highway to the unconscious

the existence of these elements in the human unconscious and the possibility of experiencing them consciously in a vivid and realistic way

the hitherto unconscious unity of life—a unity grounded in the fact that God is man's interior and not exterior center

the “invasion” of the conscious by unconscious contents which occurs in mystical experience

the shift of attention from the conscious ego to the previously unconscious organism-environment feedback network

the subconscious minds of people which LSD is able to penetrate and to bring to life as experienced reality

the tendency of LSD to selectively activate unconscious material that has the strongest emotional charge

the unusual nature and power of the material that emerges from the depths of the unconscious

to induce states that would lend extraordinary lucidity and light to the mind's unconscious and creative process

a deep unconscious association between oceanic ecstasy and the experiences of natural beauty, inspired artistic creations, spiritual feelings and highly satisfactory human relationships

Jung's assertion that our psyches are deeply affected by a collective unconscious that gives us access to a vast warehouse of memories encompassing all of human experience from the beginning of time

the world of the “collective unconscious”, an infinite ocean of knowledge from which we can each draw. (It's everything anyone and everyone who ever lived knew, did, said, or experienced.)

2 types of vision—central and peripheral, central for reading, focusing, peripheral less conscious, taking “subconscious” notice of things not in the direct line of central vision and can take in many things at a time

unconscious ignore-ance, the habitual selective acts of consciousness which screen out “separate” things from their context (Thinking that things are separate ignores the relationship or connection between them.)

the heuristic value of LSD as a tool for the exploration of the human unconscious (Heuristic means a person learning, finding out or discovering something themselves, not just being told about it. With LSD, this is especially true. The person has to have the experience or they are just blowing meaningless smoke.)

the opening of spiritual areas of the unconscious that are intrinsic parts of the structure of human personality and are independent of the individual's racial, cultural or religious

background (One can refer to them as archetypal, belonging to the collective unconscious which Jung wrote about.)

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 deities of different cultures; ancestral, phylogenetic memories; elements of the racial and collective unconscious; the experiential world of extrasensory perception and other paranormal phenomena (These things are seen with the eyes closed.)

a comprehensive theory of LSD therapy based on a new model of the unconscious
a fuller awareness of our unconscious minds
a new way to read the forgotten languages of the mind, a highway to the unconscious
a voyage into the unconscious
activating both the emotions and the unconscious
adventures in the unconscious realms
an adventure in the unconscious human mind
an exploration of the unseen, almost unknown realm called the unconscious
an immersion in the Jungian waters of the unconscious
archetypal memories from the vast mass unconscious aroused and activated
became aware of the “sacred unconscious”
brings into consciousness truths long hidden in the unconscious
conscious awareness of unconscious events (or previously unconscious events)
exploring the labyrinth of the unconscious
going deep into the unconscious mind
insights into the network of unconscious processes
liberated from subconscious demons, clear-minded
LSD with its plunge into the deep unconscious
LSD’s powerful rush into the unconscious
our present world, which is both so terrified and so unconscious of the other world
our unconscious mind and the inner teachings that come through it
Plato’s idea of the “musical unconscious” or as he called it, “the spiritual unconscious”
that God is your unconscious mind, that everybody shares the same unconscious mind
the archetypal forms of the collective unconscious (eyes closed)
the archetypal realms of the collective unconscious (eyes closed)
the collective unconscious and the wisdom of untold ages that lies dormant in it
the “collective unconscious”, the “phylogenetic unconscious”
the conscious world of consensus reality and the archetypal world of the unconscious
the conscious-unconscious continuum
the cosmic wisdom of the collective unconscious
the creative and positive side of the unconscious (Freud talked only about the negative.)
the creative unconscious
the genetic archives, the collective unconscious
the hidden wisdom in the unconscious
the holy ground of the unconscious
the immense expanse of the unconscious
the labyrinth of the unconscious
the revolutionary potentials of the unconscious

the rich and complex content of the unconscious
the subconscious the source of creativity
the unconscious which needs to be examined for man's liberation
the unshaped infinity of the unconscious
the vast, mysterious world of the unconscious
the very depths of the roots of the religious life in the unconscious
to awaken deeply hidden secrets in your underconsciousness
to free the imagination by penetrating the unconscious
to the depths of the unconscious
to the ultimate depths of his own unconscious
truths which we all know in the unconscious depths of our being
uncovering the unconscious roots of neurotic disorders
unlock the door to unconscious levels of mind
world mythology and religion which have their roots in the collective unconscious