

Universal

consciousness of the Universal Mind—This is one of the most profound and total experiences observed in LSD sessions.

Deep experiences of cosmic unity have a universal healing potential of extraordinary power.

Feelings of awe, reverence or sacredness are the natural emotional response to the realization of the overwhelming power and radiance of the universal energy process.

Few people can tap universal wisdom and pass it on to others. But, deep inside, each person possesses this wisdom.

If God is truly infinite and universally active, how can he be said to be more incarnated in Jesus than in anyone else?

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

If purified, the individual mind can identify itself with the Universal Mind, the inner consciousness.

If this state of consciousness could become more universal, the pretentious nonsense which passes for the serious business of the world would dissolve in laughter.

In this state of cosmic unity, we feel that we have direct, immediate and unlimited access to knowledge and wisdom of universal significance.

In truth, the universal and infinite has no opposite at all because it is absolutely all-inclusive.

It is a special kind of enlightenment to have this feeling that the usual, the way things normally are, is odd, this feeling of universal oddity.

Knowing who in fact one is, being conscious of the universal and impersonal life that lives itself through each of us—that's the art of living.

Liberation while living is considered to be the highest experience, a fusion of the individual with the universal.

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

Men have an almost universal tendency to seek relief from their own kind among the trees and plants, the mountains and waters.

Mythology, the repository of a culture's sacred history, reveals the relevance and universal nature of the experience of death and rebirth.

Psychedelic drugs manifest universal native capacities of the mind and permanent possibilities of human experience.

Shamanism is nearly universal. Shamanic cultures attribute great value to nonordinary states of consciousness.

Shamanism is the oldest religion of humanity, reaching back tens of thousands of years. It is also a phenomenon that is practically universal.

Social institutions are simply rules of communication which have no more universal validity than, say, the rules of a particular grammar.

The consciousness is finally of universals, of essences constituting the ground of the subject's and of the world's existence.

The consciousness-changing drugs give a glimpse into the mind. One could almost say that LSD gives a glimpse into the very soul of man, taps a universal knowing.

The effect is to free the consciousness from the obstacles to true realization of universal unity.

The experiences of universal symbols are followed or accompanied by an intuitive understanding of various levels of their esoteric meaning.

The individual consciousness seems to encompass the totality of existence and identify with the Universal Mind.

The individual is almost universally unaware that he has learned to confuse himself with a political and legal fiction.

The subject in this state feels that he has access to direct insightful knowledge and wisdom about matters of fundamental and universal significance.

The whole concept of God as universal monarch, King of kings, is of itself, provocative and almost calculated to stir up trouble.

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

There is a universal likening of sages to lunatics. (That's because most people have never understood sages.)

There is indeed an almost universal tendency to express the divine in terms of radiating light.

Traditional psychiatry has never adequately explained these forms of experience, their universality, and their cultural as well as psychological importance.

When a man no longer confuses himself with the definition of himself that others have given him, he is at once universal and unique.

In a paradoxical, but to those who have experienced this heightening of intrinsic significance, an entirely self-evident way, the relative becomes the absolute, the transient particularly universal and eternal.

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

In modern physics, matter becomes interchangeable with energy. Within this new worldview, consciousness is seen as an integral part of the universal fabric, certainly not limited to the activities contained inside our skulls.

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 seems that everyone who experientially reaches these levels develop convincing insights into the total relevance of the spiritual dimension to the universal scheme of things.

Most people, it seems, who relax and “let go” have the universal experience of discovering a single Reality, a oneness with all things, an identity with God, with the Supreme Being, with the Higher Self, or whatever you wish to call it.

One of the most important changes most people experience through non-ordinary states of consciousness involves a new appreciation for the role of spirituality in the universal scheme of things.

The experience of the phenomenal world and what we call usual states of consciousness appear to be only very limited, idiosyncratic and partial aspects of the over-all consciousness of the Universal Mind.

The human psyche has access to images and motifs that are truly universal. They can be found in the mythology, folklore, and art of cultures distributed not only across the globe but also throughout the history of humanity.

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

The self reveals itself to consciousness more completely than has been possible hitherto, with consciousness “living” the ensuing symbolic drama in terms of patterns that have become simultaneously personal and universal. (eyes closed)

The spiritual dimension is a key factor in the human psyche and in the universal scheme of things. Becoming aware of this dimension of our lives and cultivating it is an essential and desirable part of our existence.

The wonder of LSD is that it can bring within the capabilities of ordinary people the experience of universal love and the reality of our divine nature which was once possible only to the mystics.

There exists in all human beings an urge to self-transcendence. The religious man has attributed this universal urge to the workings of an innate and deep-seated yearning for the divine.

This universal tradition of the eternal moment carries the implication that there is some very special and splendid insight to be discovered in a kind of concentration upon the immediate moment.

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 mount into the Intuitional domain, and, without the props of Sense in any way to steady us, either by sensations perceived or suggesting relations, we know universal principles of Being face to face.

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.

Few of the drug-state phenomena are more perplexing, fascinating and potentially valuable than is the subject's participation in mythic and ritualistic dramas which represent to him in terms both universal and particular the essentials of his own situation in the world. (eyes closed)

Here, the individual feels that he is experiencing the innermost divine core of his being. His individual self is losing its seemingly separate identity and is reuniting with what is perceived as its divine source, the Universal Self. This results in feelings of immediate contact or identity with the Beyond Within, with God.

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

It is most curious to find, from Japan to Western Europe, these same images coming through again and again, showing how universal and how uniform this kind of visionary experience has been and how it has constantly been regarded as of immense importance and has been projected out into the cosmos in the various religious traditions.

It is one of the oldest and most universal practices for the initiate to go through the experience of death before he can be spiritually reborn. Symbolically he must die to his past, and to his old ego, before he can take his place in the new spiritual life into which he has been initiated.

LSD subjects report numerous visions of archetypal forms, individual deities and demons and complex mythological sequences (eyes closed). In the extreme form, the individual consciousness seems to encompass the totality of existence and identify with the Universal Mind.

Our true nature is an aspect of a universal consciousness, Self, Being, Mind, of God. The awakening to this true nature is the direct awareness that you are more than this puny body or limited mind. It is the realization that the universe is not external to you. It is experiencing the universe as yourself.

The Christian message is essentially a call to be universal— a call to become cosmically conscious. It is a call to place God at the center of ourselves, not through blind faith but through insightful awareness, not through rigid adherence to ritual and dogma but through graceful expression of cosmic principles. It is a call to “be as gods”.

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

The person feels a deep connection with the innermost spiritual core of his or her being. The illusion of the individual self fades away and the person enjoys reunion with his or her divine self, which is also the Universal Self, the cosmic source of all existence. This is a direct and immediate contact with the Beyond Within, with God.

There appears to emerge a universal central perception, apparently independent of the subject's 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 often encounter the impressive but little understood phenomenon of timeless, universal symbols and themes emerging into consciousness in a particular dramatic form adapted to the requirements of the psychedelic drug subject who becomes the drama's protagonist and thereby is transformed (eyes closed).

In nonordinary states of consciousness, visions of various universal symbols can play a significant role even in experiences of individuals who previously had no interest in mysticism or were strongly opposed to anything esoteric. These visions tend to convey instant intuitive understanding of the various levels of meaning of these symbols and generate a deep interest in the spiritual path. (visions seen with 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.

The formless, dimensionless and intangible principle that an individual can perceive as the Universal Mind is characterized by infinite existence, infinite awareness and knowledge and infinite bliss. Any descriptions and definitions, however, necessarily use words that we associate with the phenomena of the three-dimensional world; they are therefore incapable of conveying the essence of this ultimate transcendental principle.

The image of human nature on which this approach is based is closer to Hindu philosophy than to Freudian psychoanalysis. Behind the barrier of negative instinctual forces associated with early biographical traumas, there exist vast transpersonal realms of the superconscious mind and a system of positive universal values not dissimilar to Abraham Maslow's metavalues.

Profound transcendental experiences, such as consciousness of the Universal Mind or of the Void, in addition to having a very beneficial effect on the subject's physical and emotional well-being, are usually central in creating in him a keen interest in religion, mystical and philosophical issues, and a strong need to incorporate the spiritual dimension into his way of life.

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.

A person realizes his oneness with the Universal Consciousness.

An imperial or kingly concept of the ultimate reality is neither necessary nor universal.

Everything is happening now on a great universal scale.

Illusory egos alone bar us from the ecstatic bliss of universal consciousness.

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

Individual consciousness can merge with the Universal Mind.

Knowledge of the universal and infinite is man’s true end.

Mysticism belongs to every human being. It is universal.

No matter how universal the experience is, it is unique for each individual.

The currents of the universal Being flow through you.

The emptiness of universal space can contain the myriad things of every shape and form.

The essential insights are universal.

The experience of awakening is timeless and universal.

The individual is separate from his universal environment only in name.

The journey has a universal and timeless dimension.

The underlying qualities of being were universal.

The universal process acts freely and spontaneously at every moment.

There is no ultimate threat to the universal order.

They have tapped a universal reality that is potentially available to everyone.

Trust in the universal energy.

Universal symbols refer to complex transcendental realities.

We need to contact the universal Self within our hearts in order to find the wisdom.

When the body and mind achieve spontaneity, universal mind can be understood.

With a universal feeling like this, wars will become a thing of the past.

I felt as though the fullest floods of the energies of the universal Mother were flowing through me.

I felt in me an unshakable conviction that there is indeed a universal and God-created energy which expresses itself as rhythm in all things.

I felt myself in a universal place or space where I knew that the whole universe was in each of us.

It became clear to me that what I was experiencing was the merging with and absorption into the Universal Self.

This feeling made me realize as never before that the need for spirituality was a universal need of every individual who loves.

As barriers dissolved, it became apparent that we are and always have been part of an infinite family in an interdependent universal order—a complex web of interconnected and interpenetrating relationships.

The ancient days were restored before my eyes and to my ears, and I exulted in the perception with such conviction of reality that I ascribed it to no power of my own, but knew it as an exterior and universal fact.

They discovered within themselves that universal river of ecstasy from which flowed the energy, power and refreshment to revive religious bodies tired out by too much intellectualism, moralism and institutionalism.

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.

The psychedelic experience seemed to have opened new realms of mystical and cosmic feelings within her. The religious elements that she experienced in her session transcended the narrow boundaries of the traditional Catholic religion she had been brought up with. She was now precipitating toward the more universal approach found within Hinduism and Buddhism.

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.

Visions of Paradise, universal truths and enormous insights were all experienced.

a cosmic adventure in consciousness aimed at solving the riddles of personal identity, human existence and the universal scheme

a distinct increase of interest in religious matters, involving spirituality of a universal nature

a mystical experience of great depth during which he felt “dissolved” in “the universal pool” and experienced “the peace that passeth understanding”

a potent universal drama from which the person emerges with a sense of having been redeemed, transformed

a transcendental state of consciousness whose impact is to trigger a release of a universal “inner programming” of higher human potentials

an increasing awareness of the spiritual dimension in one’s life and in the universal scheme of things

“breaking through” towards the universal consciousness, inspirational impulses of consciousness leading to breakthrough (Break on through to the other side.)

deep awareness of the critical importance of the spiritual dimension in the universal scheme of things

immediate perception of the eternal Unity, the experience which mystics universally testify

knowing who in fact one is, being conscious of the universal and impersonal life that lives itself through each of us

Leary never stinting to dare all in pursuit of his idealistic dream of universal psychedelic enlightenment

that the deeper dynamics of the human psyche are, in their essence, numinous and that spirituality represents a critical dimension in the universal scheme of things

that union with God is a free and universal gift and that consciousness of it is presented to us in the Eternal Now

the almost universal passion for flowers, the almost universal use of flowers in the rites of religion

the awe and wonder one experiences when confronted with the creative forces of nature and the many mysteries of the universal design

the belief that a universal or brotherly love is possible and constitutes man's best if not only hope

the feeling of universal fellowship and empathic communion encountered in the peyote rites (of American Indians)

the liberated and transfigured consciousness which experiences the paradox of the absoluteness of relationships, the infinity and universality of particulars

the realization of essential Being, of consciousness and identification with the Universal Life

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 universal nature

the Tao an integrated, harmonious and universal process from which it's impossible to deviate

the universal Store Consciousness, on the surface of which forms arise and pass away, like the waves on the surface of the ocean

the universality of perception in the psychedelic experience, the universal central perception

to experience the infinite joy of rediscovering the original and blissful state of Universal Consciousness

to touch that universal, to taste it, to touch the mystery, to touch the One, to touch the divine

what Jung termed "archetypal" imagery, a universal imagery, common to people of all cultures (eyes closed)

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

those universal psychic archetypal structures that we share with the whole of mankind, such as the archetypal idea of mana, the hero, the cosmic God-man, the mother earth, the

helpful animal, or the trickster figure, which we find in all mythologies and all religious systems (These things are seen with eyes closed.)

a higher universal order

a single ultimate universal principle

a universal experience free from culturally determined interpretations

a universal vision, a universal vision of life

a universal wholeness

a vision of the universal

a vision of universal scope

a visionary program of universal love

an eternal and universal reality

an experience which occurs almost universally

an immediate knowledge of those universal principles

awareness of universal spirituality

direct insight which beholds truths that are universal

direct mystical knowledge of a Universal Self

experiential identification with the Universal Mind

her new universal insights

his experiencing of the universal harmony

identification with the Universal Mind, Cosmic Consciousness, or with the Absolute

intuitive understanding of universal symbols

its universal relevance

levels of human psyche that are primordial, timeless and universal

living universal forces

LSD, the universal experience

man's own mind which is at root no other than the universal mind

must look within to find access to that universal source of wisdom

pass beyond personal awareness into a universal awareness unlimited by time and space

pure, universal mind

recognition of one's own divine nature and insights into the universal order

reveals the secret of life and therein lies its spiritual value and its universal appeal

that the ultimate reality is the universal

that universal ground of consciousness from which all beings take their source

that Universal Reality is pure consciousness which is experienced in perfect bliss

the awakening of a spirituality that has a universal quality

the discovery of this ancient and universal experience

the experience of awakening, timeless and universal

the feeling of universal benevolence—what Ludlow calls “a spiritual cosmopolitanism”

the grand harmony of universal law

the great universal significance of visionary experience

the ideal of universal brotherhood

the inner light of universal benevolence

the inner meaning, the spiritual and universal reality

the super-computer qualities of the mind, including an ageless universal memory core

the transformation of the particular in the universal

the universal and eternal wherein lies man's true end—if he has a true end at all

the universal and ever-present urge to self-transcendence
the universal design
the universal Essence of mind
the universal immanence of the transcendent spiritual Ground of all existence
the universal life which lives itself through each of us
the universal life-force
the universal myth
the universal myth of the hero's journey
the universal order
the universal reality of nature
the universality of drug use by human beings, a universal phenomenon
the universality of one's feeling
the universality of the psychic processes
the universality of the Self
the universality of this experience
the universality of transpersonal experience
the universalization of sex
the way that the whole is contained in each of its parts a universal property of nature
the whole spaceless, timeless world of universal Mind
the wisdom which is universal compassion
this awareness of a deeper and universal self
this supreme, shining, primal and infinite universal Form which was not seen before
those universal mythological symbols which Jung calls "archetypes" (eyes closed)
to awaken to joy, light, bliss, universal understanding and higher consciousness
to commune with universal forces
to discover a basic pattern of the universal process
to experience this universal spirit
to see his life in terms of some universal myth or legend
to see the universal and all-pervading spirit of the truth
to see the world in some greater, more universal sense
truly universal patterns, universal archetypes
universal accessibility of salvation
"universal" and "eternal" truths
universal consciousness
universal divine consciousness
universal harmony
universal insights
universal love
universal nature
universal spirituality
universal spirituality transcending the divisive interests of religious sectarianism
universal truth
universal truths and insights
universal unity
universally accessible

