

## The Projection of the Universe.

- I. Familiar views concerning the source of the Universe.
  - A. Theological view that it was produced by the creative fiat of an extra-cosmic God.
    1. This involves an irreducible dualism between God and the world.
    2. Implies an artificial break in tracing back causal series.
    3. Is not in any sense a scientific or philosophical solution
      - a. Dodges a problem merely by use of a phrase which does not correspond to any idea that is really thinkable.
      - b. Neither physical nor occult science can find any place for a God in this sense. (Quote from M.L.) p
  - B. Common view of physical science that the Universe is primary and reducible to objective causes.
    1. Includes view that Consciousness is a consequence of external processes.
    2. On this view all process is blind
    3. Logically inadequate and is not an explanation in terms of what is actually known.
- II. The Occult view.
  - A. The Universe a projection from Consciousness.
    1. Psychological basis of this view.
      - a. Consciousness is the primary basis of all problems.
        - (1) There is no problem in an unconscious world.
      - b. Thus the objective world exists in relationship to perceptive of apperceptive consciousness in some sense.
        - (2) To consider the objective with disregard of this dependence is to be caught in an illusion.
      - c. Actual constructions in the world of human affairs proceed from the idea to the external fact.
        - (1) In no case do we experience a purely mechanical causal series as each such series stands in relationship to the perceptive Consciousness.
    2. Macrocosmical statement.
      - a. The first differentiation from That is the unmanifested or First Logos.
        - (1) This is pure Spirit or Subjectivity or Consciousness per se.
        - (2) The firstness implies that the Objective world hangs upon this Cause
      - b. The second differentiation is the combination of Spirit and Matter.
        - (1) Interdependence as Consciousness gains Existence through matter, and Matter ceases to be an abstraction
      - c. Third differentiation is the Force which unites Spirit and Matter (Fohat)
        - (1) This appears from the standpoint of Matter as Cosmic Ideation emanating from the First Logos.
        - (2) To Spirit appears as Cosmic Substance.
      - d. Through Cosmic Ideation the Universe is impressed upon Cosmic Substance.
        - (1) Analogy of the Cinematograph
  - III. Implication that primary causal power lies in Consciousness.
  - IV. World pain grows out of reversing this relationship.

- V. Resolution of world pain lies in realization of primacy of Consciousness.  
A. Man suffers through ignorance and is saved by knowledge.

VI. Pernicious Western Habit of subordinating Consciousness to Matter.

A. Quote S.D. p 348

Regarding an error of Herbert Spence H.P.B. says: "Without doubt this one-sided mode of dealing with the problem is due largely to the pernicious Western practice of subordinating Consciousness to Matter, or regarding it as a "bye-product" of molecular motion."

B. This is the essence of Materialism.

VII. Eastern analogue found in the Tantra.

A. Contrast of Siva and Kundalinā Shakti.

B. 1. This corresponds to Cosmic Ideation and Cosmic Substance.

B. The Tantrikas act primarily with Kundalini as the active agent.

1. The Consciousness or Ideation aspect thus stands subordinate.

C. Because there is causal interactionism effects are produced.

D. But because primal causality lies in Ideation this is a backward and indirect mode of action.

VIII The Royal Yoga proceeds from Ideation to the Power aspect of Consciousness, which corresponds to Cosmic Substance.

A. Quotation from K.H.

"Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance; might revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force". M.L. p 24

B. Center yourselves in the Idea, not in any personality, living or dead, however exalted.

C. Look to Ideas, not vibrations.

D. The Idea commands its corresponding vibratory or Substance Mode as the latter does not command the former.

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      - a. Dodges a problem merely by use of a phrase which does not correspond to any idea which is really thinkable.
      - b. Neither physical nor occult science can find any place for a God in this sense.
        - (1) La Place's answer to Napoleon.
        - (2) Quotation from M.L. p 52
  - B. Common view of physical science that the Universe is primary and reducible to objective causes.
    1. Includes the view that Consciousness is a consequence of external processes.
    2. On this view all process is blind.
    3. Logically inadequate and is not an explanation in terms of what is actually known.
      - a. I.e. any human production in matter is guided by intelligence.
      - b. Prof. Compton's finding place for intelligence in physical process.
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  - B. The Tantrikas act primarily with Kundalini as the active agent.
    - 1. The Consciousness or Ideation aspect thus standing subordinate.
  - C. Because there is a causal interactionism, effects are produced.
  - D. But because primal causality lies in Ideation, this is a backward and indirect mode of action.
    - 1. Dangerous as any outer impurity produces contamination.
- VIII. The Royal Yoga proceeds from Ideation to the Power aspect of Consciousness, the latter corresponding to Cosmic Substance.
  - A. Quotation from K.H. (M.L. p 24)  
"Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance; mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force".
  - B. Center yourselves in the Idea, not in any personality, living or dead, however exalted.
  - C. Look to ideas, not vibrations.
  - D. The Idea commands its corresponding vibratory or Substance Mold as the latter does not command the former.

Quotation from K.H re God. (M.D.52)

"The word 'God ' was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim - i.e., the knowledge of that cause we are in a position to maintain there is no God or Gods behind them".