

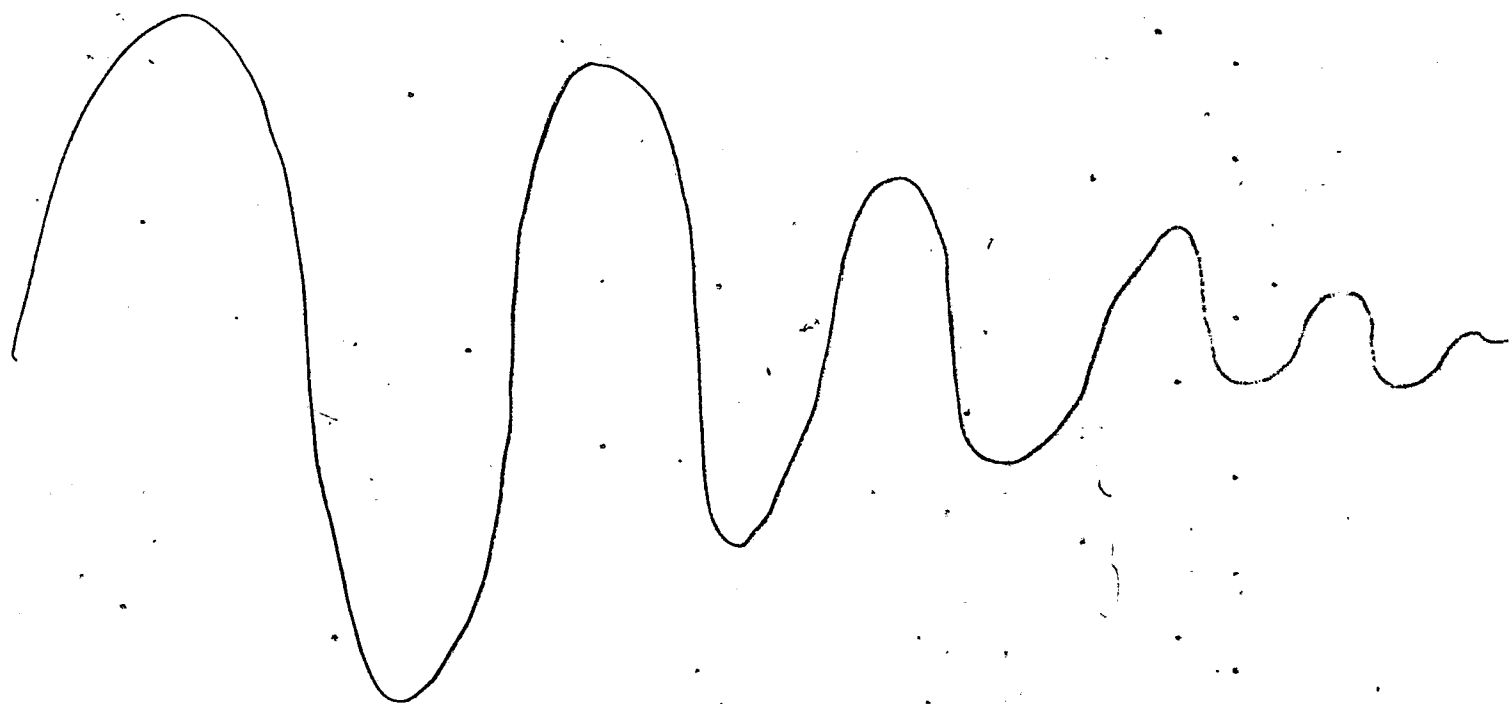
Chicago Class (Sept. 26/38)
Second Series
Lesson I

I. General introductory statement covering this class as a combination of the material of the three preceeding courses.

1. Toward Cosmic Consciousness - dealing with the problem of consciousness transformation in religious and philosophic terms.
2. Super-Functional Consciousness - the same problem considered from the angle of modern Analytic Psychology.
3. Subtle Unfoldment - dealing with possible incarnation on a subtle Sangsaric plane of consciousness either before the attainment of Liberation, or subsequent to that Attainment.

II. Toward Cosmic Consciousness.

1. Sooner or later the man who is born into this world arrives at the conclusion that something is WRONG.
 - a. This wrongness is made evident by the mass of suffering life entails. The amount of satisfaction is very small compared with the mass of pain.
2. From the standpoint of traditional religion, as known in the Christian milieu, this pain is interpreted as due to an original human sin.
3. An exoteric Oriental statement, credited to the Vedantists, explains this ~~mistake~~ condition as due to a Divine mistake.
 - a. God desired and thus fell into objectivity.
4. Modern Analytic Psychology, in essential agreement with Esoteric Buddhism, affirms that this suffering is due to Consciousness becoming entangled within the play of the pairs of opposites.
 - a. Our own position accords with the latter statement as far as it goes.
 - b. We add that the journey through the state of suffering serves a useful purpose in awakening self-consciousness, or the power whereby Consciousness becomes conscious of Itself.
5. We affirm that there is a solution of the problem of suffering that lies within the reach of man.
 - a. In support of this affirmation your attention is directed to the following considerations.
 - (1) That there is a widespread faith among men that such a solution exists.
 - (2) That the higher religions and philosophies have always taught that the solution exists and may be found.
 - (3) That from the earliest dawn of history to the present time there have always been Witnesses who have affirmed that they have found this solution.
 - (4) That we have sought and found this solution and so reaffirm the testimony of these Witnesses.
6. We affirm that the central Truth which we proclaim is in essence is as old as the earliest records of human thought and concurs with the statement of the Sages of all time.
7. However, we introduce important variants in the following respects:
 - a. In the philosophic form which we are evolving.
 - b. In the practical methodology which we are developing.



III. Outline of our philosophic statement.

1. The primary principle of this philosophy is:
 - a. Consciousness is original and Self-existent.
 - b. There is no Reality outside of Consciousness.
 - c. This original Consciousness is ~~a~~ Consciousness-without-an-object and likewise ~~a~~ Consciousness-without-a-subject.
 - d. It is not to be regarded as a relationship nor as a function of a prior existing Being.
 - e. This Primordial Consciousness is before any being or universe came into existence.
 - f. This Consciousness is Substantial.
 - g. This Consciousness is Energetic.
2. This philosophy denies:
 - a. That matter is self-existent.
 - b. Consequently it is opposed to all materialistic philosophies.
 - b. That the 'I' or Subject is self-existent.
 - (1) Consequently it is not in agreement with the Idealists in its ultimate standpoint.
3. Further principles of this philosophy are:
 1. a. That the Subject or 'I' stands in derivative relationship to the primordial Consciousness.
 2. b. That the object or the Universe stands in derivative relationship to Primordial Consciousness.
 3. c. That the Subject and Object, or Nirvana and the Universe are inter-dependent.
 4. d. That the Object or the Universe is a creative projection through the Subject.
 5. e. That the Object reacts upon the Subject producing the following effects:
 - a. (1) The capacity to be self-conscious, or conscious of consciousness;
 - b. (2) The entanglement of the 'I' or Subject with the object so that confusion and bondage to the pairs of opposites results.
4. The practical objective of the philosophy is:
 - a. The disentanglement of the Subject from the Object so that:
 - (1) True Understanding replaces confusion;
 - (2) Liberation replaces bondage to the pairs of opposites.

(Note: This is the culminating point at which we aim. When True Understanding and Liberation are attained, man has reached the place of choice. He may now choose a permanent Nirvanic state, or he may take a place in the field of objective action guided by a new understanding of the nature of the Universe. Which ever course he chooses is his individual responsibility.)

IV. Methods for the attainment of the practical objective.