

Random Thoughts on the Nature of Matter

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The following thoughts I will place under the suggested title of “Random Thoughts.”

It came to me a short time ago to ask the question, what is matter? And the answer was, matter is a relatively persistent crystallization of the psyche. And then the second question arose, how is matter produced? And the answer is, it is a “collective projection,” in the psychological sense of that term. And thus we disabuse ourselves of all the embarrassment of two seemingly incompatible worlds or zones, namely, the domain of consciousness—of thought and feeling, sensation, and intuition—contrasting with a dead matter evolving in complete disregard of the total human nature like something alien and strange, and then leading on to all the questions of how are these two related. Are they parallel or do they interact, and so forth? But this dichotomy now becomes resolved, for we find them to be made of the same stuff; and for that stuff we presently use the word ‘psyche’, no doubt extending it beyond its original meaning which involved a principle of contrast.

It has been said by someone, and, strangely, approvingly quoted by many others, that thoughts are things, leading, thus, to a heavy denigration of thought, for our ordinary picture of matter is a nonconscious, non-human, non-spiritual existence that moves in a blind way. And so thought becomes no more than like a secretion as of bile by the liver. But instead, we can convert our proposition and say things are thoughts, and, thus, exalt matter instead of denigrating thought. And matter, thus, is exalted into the same sort of thing of which the psyche is composed. And so it becomes, that we can find that the rock, the tree, as well as the animals and the human beings can enter into a friendly relationship with our human feelings, for they are of the same stuff. They are, thus, companions.

And so we may take the statement: from a portion of myself, I create this universe, and yet remain one apart.¹ But we’ll see this statement as not simply an historic expression made some 5,000 years ago by Krishna, but it is a statement which I here can make: I create this world from a portion of myself, and yet remain one apart. But this “I” is not a presently living embodied entity known as Franklin. It is the “I” that says this. The “I” that is present in each and all. I produce this universe from a portion of myself, and yet I remain unaltered and aloof, one alone.

¹ William Q. Judge, trans., *The Bhagavad Gita* (Los Angeles: The Theosophy Co., 1947), 76: “I established this whole universe with a single portion of myself, and remain separate.”