PREFACE

This treatise which we have called *The Veil of Maya* has been written in response to numerous inquiries coming from students of the Wisdom Teaching for a clarification of what is meant by these terms, “maya,” “the veil,” etc. In the thirty-six years which the author has spent in coaching and instruction in the tradition respecting the Wisdom Teaching, the outstanding difficulty which has been encountered on the part of students seeking understanding has been in respect to this “veil of maya.”

In the second chapter of the book of Genesis of the Christian Bible, it has often been noted that after the allegorical story of Creation had been told, and in the story, the work of Creation done, “... there went up a mist from the earth and watered the whole face of the ground.” This was then followed by a second, anthropomorphistic and materialistic account of Creation.

The first account of the Creating Process begins with “light.” The second account begins with “the dust of the ground.” According to the traditional Wisdom Teaching, the first account of the Creating Process is as clearly expressed as pure perception of the Seers could render it for the meager understanding of those to whom it was
given. The “mist which arose form the earth” represented that which we now call the “veil of maya” and the distorted ‘physical’ and ‘objective’ version of the Creating Process resulted.

Those students who have followed the system of thought as developed in the School of the Natural Order will readily perceive that this second account of the Creating Process is due to identity with images in the psychic nature formulated out of abstractions from light frequencies derived as stimuli from the true Creating Process; and that when these images in the psychic nature appeared substantive, were believed to be ‘things,’ ‘objects,’ ‘matter,’ ‘physical earth,’ etc., then a “mist” (false impressions, evaluations, etc.) did “arise from the earth.” Not having or having lost pure perception of the real Creating Process, an account of it was given corresponding to the false beliefs, identities, etc., or in accordance with the “mist.” The description of the true process of Creation is in essential agreement with our most up-to-date scientific discoveries. Our scientists have now arrived at the conclusion, through studies and experiments in relativity, quantum mechanics, electro-magnetic field theories, etc., that the first emergent evidences from or in a given autonomous field are units of light, labeled photons. These units of light configurate within the field into formulations or energy-patterns which we label “forms” or “creations.” When this process is extensively studied (as it is in our treatise, The Dawn of a New Day) we find that the first account of Creation as given in the first chapter of Genesis is in substantial agreement with these modern scientific findings.

If the “mist arising form the earth” obscures clear perception respecting the ever-continuing Creating Process, the dynamic structure-of-the-whole which we label Reality, then the work of any genuine student of the Wisdom Teaching becomes centered upon the problem of how this “mist” or “veil of maya” may be dispelled. Until the student has accomplished this for himself, there exists no possibility for him to understand the Truth respecting the structure of Reality and his relation, integration, etc., therein.
THE VEIL OF MAYA

Teachers and representatives in the tradition of the Wisdom Teaching have always admonished their disciples, “Lift the veil of maya if thou wouldst see and understand Reality.”

In instruction as given in ancient Egyptian priest­hoods, this “veil of maya” was called the “Veil of Isis;” and he, who by his own strength and understanding could lift the Veil of Isis, was admitted to the inner sanctuary of knowledge.

Lao-tze referred to this “veil” as “the open door of bewilderment.” In some religious teachings of the Occident it has been called “illusion,” “mortal-mind,” etc. Gautama Siddhartha, founder of the Buddhist religion, referred to this mayaistic veil as “ignorance,” from which the only escape was that state of Self-realization called nirvana. In the teachings ascribed to Jesus the Christ it was called “the lie and father of it.”

From these references to the clearest and highest authorities ever to rise above the dead level of human attainment, do we not indeed have great incentive to study, search for and understand the real significance of “lifting the veil”? 
It is said that one of the easiest and most direct ways to conquer an adversary is to understand him. An old Chinese saying was: “To conquer the dragon, one must enter its hide.”

Today, with the advent of electronic science, advancements in physics respecting relativity and quanta, the discovery of autonomous fields, and developments in semantic science, we have the means available to understand clearly the constituents of this problem. We believe one reason why this “veil of maya” has been so little described, even by those who perceived it most clearly, was that a science pertaining to structural facts respecting this world and this universe had not been perfected. Therefore an understanding of that dynamic process we label an individual’s physiological organism, with its nervous system, cognitive processes, etc., was lacking. Also, the structure of any language being determined by the content of the state of consciousness of a given race including of course, psychological factors, psychic nature activities, identities, etc., there was no language in which to adequately express perceptions, meanings, etc., respecting this “veil of maya.” Even today in the early stages of developing a non-Aristotelian language structure, with the aid of scientific discoveries above mentioned, we are hard put to clothe meanings in words without making description as confusing as “the veil” itself.

*The Evolution of Physics* by Einstein and Infeld, the development of the science of semantics, research into electricity and life conducted by Professor Burr at Yale University, recent findings concerning autonomous fields, etc., and the genuine insights these afford, seem to bring heartening strength and fortitude which we sorely need respecting our present as well as our future. So, with all of our getting, let us get understanding!

If we pause at this point for a brief review of certain phases of early Greek history, I believe that we will immeasurably increase our understanding, not only of that which the ancient Perceivers meant when they said, “Lift the veil of maya if thou wouldst see Reality,” but also of the present world-wide conflicts, whether we speak in terms of opposing ideologies or forces and identities which these represent.

The system constituting that society which was called the Athenian city-state (circa 500 B.C. to the Roman invasion or second Macedonian War, 200 B.C.) has been described as “a master and slave morality.” It was composed of about three thousand patricians and seventy-five thousand slaves. It was the custom of youths from the patrician class to seek for a teacher from whom they could secure instruction. Such a teacher was called a philosopher (a Greek word meaning “lover of Wisdom”).

Outstanding was Plato (423 B.C. to 348 B.C.). His teachings were of the highest, molding and giving direction to metaphysical and philosophical thought during the
past two thousand years. If his teachings had not been distorted and to a very great degree eclipsed by Aristotle, the history of the Occident might have been vastly different. It is precisely this point which may be considered of such value, not only in understanding epistemological formulation during the past cycle, but in properly evaluating the transition period in which we are now living.

It does seem that never was the break of a disciple with his teacher fraught with such far-reaching consequences. Alfred Korzybski says, "Our tragedies began when the 'intensional' biologist Aristotle took the lead over the 'extensional' mathematical philosopher Plato, and formulated all the primitive identifications, subject-predicativism, into an imposing system which for more than two thousand years we were not allowed to revise under penalty of persecution."

It would therefore seem to be of particular importance for us to understand just what points of difference existed or developed between Aristotle and his teacher, Plato. For, excluding any possible personal feelings or reactions, these points or factors not only shed light upon epistemological contentions and differences of the past, but these very factors may serve to bring into sharp focus many of the most fundamental hidden causes of the present world-wide revolution signaling a transition from the old order to the new. While the etiological factors of this revolution have been rightly ascribed to an ideological level, the effects, repercussions, etc., such as World War II, have all but obscured what may be considered the main issues.

One of the factors strongly apparent at this time, which may be considered a component of the world-wide revolution, has been designated "karma," particularly in writings pertaining to the Wisdom Teaching. At the close of a great cycle and before the establishment of institutions, etc. representative of the new orientation in racial consciousness, that which has been called "karma" is precipitated. This karma pertains to the race as a whole as well as to various groupings within and between nations, etc. A Biblical quotation pertaining to karma, "the axe which will be laid to the roots of every tree not planted by my Father," was referred to by Rev. Alson J. Smith in his comment, "There is no doubt but that we live in an age in which history is adding up old scores and will demand of all the institutions of human society a final account. The surgical axe of revolution is now laid at the very roots of all the establishments of the human race; and when the axing process is over, nothing will look the same. That with which we have been familiar for the past six hundred years will be entirely changed."

This revolution is characterized on one hand as protest, reaction, etc., to the aristotelian orientation in every respect, and desire for complete liberation therefrom; and on the other hand a 'return' to that level of consciousness represented by Plato. In reality, or literally, it
should not be thought of as a return to Plato, his doctrines and teachings; we do 'return' but on a relatively higher round of that spiraling process describing and representing ever-expanding consciousness. In this spiraling sense, or meaning given to the word "progress," we do 'return' to that level represented by Plato; but we return with finer, clearer and deeper insight.

In the full understanding of the teachings of Plato, and the points of difference which Aristotle developed, and in contrasting these, we have what may be considered the most significant underlying causes of the present world-wide revolution. At least we can bring these underlying differences into sharper focus; and these considerations will also serve as the best possible preparation for understanding the "veil of maya."

On the mental level of the psychic nature and the Mind level of Egoic consciousness (chittakasa in the Sanskrit), as part of this Organism-as-a-whole, vital thoughts, thought forces, etc., are ever here, now, in the present. One functioning on these levels does not think of Plato as having lived over 2,000 years ago, for to such a person, Plato is identified with the thought forces he represented in his writings and teachings, and is felt and experienced now, as a living presence. That is why even those who do not function on these levels sense a power in the words of one who wrote from this level, no matter when, with respect to three-dimensional sidereal time,
PLATO

From careful study of the thirty-six dialogues authentically accredited to Plato, scholars are in the main agreed that he taught a definite philosophical doctrine. I will list the salient points of this doctrine as follows:

First: Plato considered the ‘objective world’ an illusion, and therefore in his main teachings gave it scant attention. In his Republic he explained his perception relative to objective appearances which we call ‘things,’ ‘objects,’ ‘physical body,’ ‘world as an object,’ etc.

Imagine slaves chained with their backs toward the mouth of a cave in such a way that they could not turn their heads. They could neither look to the right nor to the left. They could only stare at the wall in front of them. A fire was then built so that their shadows were cast upon the gray cavern wall. All that they could see was the flickering of their own shadows against the wall of the cave before them. As days, months and years passed, they fell under the belief that these shadows were real, and their conversations one with another were limited to the meanings which they gave to the shadows. The only reactions which they could possibly experience were in the values which they gave and the beliefs which they held respecting the shadows. Obviously all that they could say amounted to nonsense because it was born of ignorance.

According to Plato, the shadows represented the ‘objective’ and ‘material’ impressions abstracted from the Real World; and those who are limited to this view of themselves and who therefore live in a sense of separation from Reality are indeed slaves.

Second: The pivotal point of Plato’s philosophical doctrine consisted in his explanation of that which he perceived as the Real World. This true perception of Plato’s has been labeled his “ideal theory” by subsequent scholars.

Plato used the word “Forms,” as translated from the original Greek, to interpret Reality as he perceived it. He explained that these “Forms” constitute the reality of the world in which we live; and in their variation, organization, etc., represent a “rationally ordered system.” Plato linked these Forms with Pythagorean geometry and explained them in mathematical language, particularly by the use of triangles. He explained the Forms as representations of Archetypal Realities existing on a higher level than the Forms; this higher level he called “Ideational.” The Archetypes of the Forms were explained on the grounds that they were “pure ideas in the mind of Theos.” The Forms, however, were what we encounter as ‘objects,’ ‘things,’ ‘bodies,’ etc., but because of the shadows cast upon them by our respective selves we do not under-
stand the Forms and mistake the shadows cast for that which we encounter, so he taught that the real Forms were not ‘material’ as our senses report. In fact, in this connection, Plato frequently reiterated that the reports of the senses were deceptive and therefore wholly untrustworthy.

Down the years since Plato there have been many discussions and arguments over the meaning that Plato had respecting these Forms. Not until today have we been able to give an adequate description of Plato’s meaning. Today we call these Forms of Plato configurations of units of energy eventuating in an autonomous individualized electromagnetic field.

Third: Plato taught that an individual man was tripartite; he called an individual man not “a body possessing a soul” but a “tripartite psyche.” The three divisions of the tripartite soul Plato called “active principles within us.” Representatives of the Wisdom Teaching have used Sanscrit terms to designate these three “divisions,” “Atma, Buddhi and Manas,” indicating the three active phases of Egoic Self-awareness.

Plato, using the inverted reflection of these divisions in the personality, described these three active phases as follows:

(1) Considered rational judgment of good.
(2) A multitude of clamant appetites for particular gratifications which may be in violent conflict with our own considered judgment of good.
(3) A factor of “Spirit,” higher “Ideal Emotion” which manifests itself as resentment against both the infringement of our just rights by others and the rebellion of our judgment against our own appetites.

He also taught that the same distinctions reappear in the structure of society:

(1) The statesmen who direct public life.
(2) The general civilian population who carry on the business of providing for material needs.
(3) The executive force (army and police) whose function is, in a rightly organized society, to give effect to the councils of the statesmen by repressing attacks from without and rebellion from within.

These three orders are thus, respectively, the Judgment, the Appetitive and the Spirited Elements in the National Soul.

Plato extended his tripartite conception to the Forms and described them as “the sensible” or a “meeting place of a plurality of Forms.” He did not mean by this that a ‘thing’ is simply a bundle of “universal predicates” but what we now speak of as an “event in a space-time continuum.”

Fourth: As far as we know, Plato was the first one in Occidental history to comprehend these which he called Forms and that labeled space as “identical” or similarly described. The mathematical physicists of today have confirmed Plato’s perception in this respect. To grasp the full implication of Plato’s identifying Forms
with space, one must have some intuitive perception of fourth-dimensional space. Albert Einstein in his field theory, in which he develops his perception of “curved space,” substantiates in every particular this realization achieved by Plato. Confusion will result if this is evaluated in terms of three-dimensional space; for three-dimensional space represents an illusion in the mind caused by the apparent separation of ‘objects.’ This is easily understood if one can imagine himself in a situation where there are no ‘objects’ as points of reference. In such a situation it would be impossible to form a conception of space. So, fourth-dimensional space carries a similar meaning to the one Plato had when he used the word Forms, and similar to the meaning which we have when we say “dynamic process,” or “configurations of units of energy in an electro-magnetic field.”

Fifth: Plato based his entire theory of Knowledge upon “Recollection.” He taught that the tripartite psyche withdraws from this earth sphere at death in another form, or in a form not belonging to the earth sphere; and that the tripartite psyche has done this innumerable times. Upon returning to the earth sphere it brings with it the deep-seated memory of its former existence, and also the deep-seated memory of what it learned in the “Archetypal Spheres.” According to Plato “Knowledge” was the result of awakening this memory which he called “Recollection,” and both “Knowledge” and “Recollection” were gained through “Recognition.”

Plato considered that conceptions born of values given to the shadows could not be classified as “Knowledge.” He called such conceptions “nescience.”

Sixth: According to Plato the highest virtue in a given life was to “attend unto the soul” or psyche; as it was not only the source of direct Knowledge but the only consideration in a given life which had any cogency. He taught that to “attend unto the soul,” would in time develop a recognition of it and hence “Memory” or “Recollection,” which would “admit the individual unto all Knowledge.”

Seventh: In order to make one’s life “as good as possible” Plato taught that one must be obedient to “Conscience.” He described "Conscience" as the “influence of Recollection;” i.e., he said that "Recollection" became “overlaid with the carnality of physical existence” and was lost to view; but from that influence no man could escape, and even though "Recollection" was “overlaid with carnality,” its influence persisted and was called “Conscience.”

Plato’s teaching on these points is briefly as follows:

“A true philosopher may naturally look forward to death without dismay; for death is the separation of the tripartite psyche from the lower form and the philosopher’s whole life has been spent in trying to liberate the psyche from dependence on her body. In life the body is always interfering with the psyche’s activity. The body’s
appetites and passions interrupt our pursuit of Wisdom and Goodness. Its infirmities are perpetually hindering our thinking. Even in our scientific work we only attain exact and certain Truth in proportion as we detach ourselves from reliance on sense-perception and learn to depend on pure thinking.

Death, then, only completes a liberation which the philosopher has been rehearsing all through life.”

Eighth: Plato set forth at length that there are “good souls” and “bad ones” and his distinction was that the “good souls” are more “in tune” than the “bad ones.”

Ninth: Plato described “Beauty” as “a participation in or communication with the Forms.” He said, “The sensible things of which we predicate general terms, temporarily partake in or communicate with the Idea or Form.” When we say a thing “becomes beautiful,” what we mean, according to Plato, is that “the Form, Beauty, begins to be present to that thing.” The ‘thing’ begins to “partake of the Form;” i.e., in our way of seeing it, it “begins to be present.” When we say that a ‘thing’ “ceases to be beautiful,” we mean, says Plato, “this relationship of presence, participation or communication with the Form is dissolved.”

Whether we experience Beauty or ‘just look at a thing’ depends upon our ability to see clearly. Some see the radiance of the Forms, or today we might say they see the radiance of the Field out of which a given Form configurates. “Some have eyes but see not.” All Forms, according to Plato, represent Beauty or are to be considered beautiful; but over and above the plurality of Forms there is one Supreme Beauty. To contact and to become identified with this Supreme Beauty is the object toward which philosophers strive.

Today we would express Plato’s meaning thus: A single Form (representing “Beauty”) is also called an individualized energy system, the “Beauty” being the Radiance of the Consciousness there represented. A scientist of today might refer to this as an energy pattern or “electro-dynamic activity” in a given field. And Plato’s “Supreme Beauty” we might describe today as the Wholeness, Unity or Oneness in which the multiplicity of individualized energy systems (Forms) are integrated.

Tenth: Plato believed that the State should only be ruled by Philosopher Kings; and only those philosophers should rule who were nearing the “end of the Pilgrimage of the Soul” and were drawing “in sight of and under the influence of the Supreme Beauty.” They would then be attendant upon or tend to the “Soul of the Nation;” as the individual’s supreme duty was to attend to the welfare of the Soul.

Next in point of preference as to forms of government, Plato designated democracy. He pointed out, however, that there were so many evils present in a democracy that he was very dubious respecting its efficacy.

The least desirable form of government, according
to Plato, and the one conducive to the worst evils, was tyranny.

* * *

The author cannot refrain from hoping that this brief description of Plato's teachings will stimulate a desire on the part of the reader and student to study more in detail the life and teachings of Plato. In the pursuit thereof, a student will discover that in Plato's travels in Persia he came in contact with teachers from India and from them imbibed Wisdom from that Sattvic stream which they represented, and of which in due course, Plato himself became representative.

In Plato's sojourn at the Pythagorean school at Crotona in South Italy he learned the mathematical language respecting the structure of what we call Reality, and when he was inducted into the Egyptian orders, he learned of the ancient continent of Atlantis. Only a fragmentary part of his writings respecting this knowledge of the civilization of Atlantis has been found, and that was incorporated in the preface to the *Republic*.

Those of us who give recognition to the tradition respecting the Wisdom Teaching regard Plato as a most worthy and outstanding representative.

ARISTOTLE

We turn now to the teachings of Aristotle. When Aristotle was seventeen years of age he joined the Academy at Athens established by Plato, and was in continuous association with the Academy and the Master for twenty years. (Aristotle's association with Plato dates from 367 to 347 B.C.)

At the time Aristotle became a member of the Academy, Plato was 61 years of age. Aristotle continued as a fellow-worker in the studies of the Academy until the death of Plato at 81 years of age. It has been said, "The greatest and profoundest of factors in the life of Aristotle was that he worked for twenty years by the side of Plato."

The Academy "... was now in the stage which is marked by Theaetetus, the Politicus, and the other dialogues of this period; it had left the Socratic stage, and was occupied with the problems of 'ideas' and with the division of 'ideas,' down and down, until the indivisible (or, as we say, the individual, by which Plato meant the infima species) was eventually reached. Here was the germ from which Aristotle's logic, and from which, again, his metaphysics took its beginning."

A point of importance in the life of Aristotle is that he was born the son of a doctor who had acted as Court
Physician to Amyntal II, the father of Philip of Macedon. His father showed great interest in physiological and zoological studies. Aristotle therefore grew up to the age of seventeen in an atmosphere in which biological studies were of paramount interest.

After Plato’s death Aristotle endeavored to continue the doctrines and teachings he had received at the Academy. During this period he became the teacher of Alexander, the son of Philip of Macedon, who later became known in history as Alexander the Great.

Not until 335 B.C. when Aristotle established his own school in the Lyceum (a school which came to be known as the Parapatetic School, abstracted from the fact that he walked as he talked with his pupils) did he entirely depart from the teachings of Plato. It seems that Aristotle reverted to the influence of his youth, and developed extensive interest in physiological, zoological and biological studies and research. He also gave considerable thought to theories of government, logic and metaphysics, based upon the ‘objective world’ as a reality. This period of writing and teaching in the Parapatetic School continued from 355 to 322 B.C. It was during this period that Aristotle frankly recorded his disagreement with his teacher, Plato, to the effect that he could not see this ‘objective world’ as an illusion; that he could not accept Plato’s explanation of the ‘objective world’ as mere shadows, etc. He chronicled the evidence of the senses as valid experiences.

The influence of Plato’s philosophical doctrines is found more in Aristotle’s writings on metaphysics in which he developed the theory that the ‘physical body’ was endowed with an “anima as an informing soul.” Aristotle’s astronomical conceptions consisted in the belief that the earth was the center of the universe, with the moon, planets, sun, stars, etc., occupying concentric rings around the earth. He peopled these concentric rings with gods, angels, etc. The highest and furthermore concentric ring, he states, was “the abode of God who ruled as the Creator of everything within the descending concentric rings including the earth.”

This, in briefest summary, sets forth the salient points in the teachings of Plato and Aristotle, but the significant point in the entire study comes later; for, in the period in which the Christian church was founded (121-350 A.D.) it eventuated that the teachings and doctrines of Aristotle were used as the basis for the doctrines and creeds of the church.

Also, in the Renaissance of the 13th century, the works of Aristotle were established in the schools of Europe as the highest authority obtainable. Here we have two powerful forces focusing attention upon the teachings and doctrines of Aristotle.

There were attempts to incorporate the teachings of Plato into the formation of the doctrines of the church,
particularly by St. Augustine, circa 387 A.D. and by St. Thomas, circa 1270 A.D.; but these attempts were rejected by the established ecclesiastic authorities on the grounds that the eschatology ("the doctrine of final things, as death, immortality, etc.") of Plato was inconsistent with the dogmas and doctrines concerning "the resurrection of the flesh and final judgement."

It could be said that this caused the temporary loss of the doctrine of cyclic return of the tripartite soul, what we now call reincarnation; that it caused the loss of the individual's effort to search for "Beauty as a personal experience of the Presence;" that it caused loss of the focus of attention upon Forms (energy systems) as representing Reality or this Real World; and that it resulted in the loss of "attendance upon the Soul's welfare" to the end that the "Supreme Beauty could be contacted."

Instead of these clear, logical, factual and beautiful teachings of Plato, the people were given, through the churches and universities, beliefs in the reality of this-world-as-it-appears, i.e., according to sensuous receptivity. In other words, attention was focused upon images-appearing-substantive in the psychic nature. What were considered worth-while values were predicated upon this false belief. Not only our religions, our economical systems, but our very educational institutions were based upon and developed out of this falsehood. It focused attention upon materialistic pursuits, eventuating in the worship of profit, temporal power, success in terms of 'material' possessions, etc.

The world-wide revolution today, even though in the main it is relatively inarticulate and little understood, should be evaluated with respect to this falsehood, this incorrect-to-fact "edifice" in our national and racial states of consciousness. In the Christ teachings reference was made to this belief as "the lie and the father . . ." of all subsequent lies built thereon.

While the present world-wide revolution signalizes a return to Plato, this "return" will be on a higher rung of the spiral (representing expanding Consciousness) due to the greater clarity of understanding which we have today, thanks to the precise methods and findings of our scientists, the einsteinian age physicists and others. We can marvel at Plato's ability to represent his perception when he did not have available knowledge of the structure of the atom, scientific instruments of investigation, radio, radar, electronic devices, mathematical physics, etc.

Think what Plato could have done with a moving-picture machine and technicolor to illustrate his meaning with the use of shadows! How realistically he could have portrayed the light representing "the tripartite psyche" and the states of consciousness respecting the slaves represented by images on the film. The screen itself would represent Reality which could not be seen by the "bound
slaves” . . . because of looking at the colored pictures projected thereon.

When we contemplate this present day world-wide revolution it seems that the World Soul . . . ostracized, rejected, lost and wandering . . . has at long last become tired of its orphanage, is now returning and demanding recognition. It is this “demand of the World Soul” which is so upsetting to the aristotelian applecarts. If this demand is not heeded, then, like “the revenge of the Will” in our psychological studies respecting the individual (see book: Healing Technic), it will become as a “destroying angel,” utterly wiping out the false aristotelian doctrines together with institutional structures built thereon. Remember that these false doctrines, beliefs, etc., were based on and belong to the “veil of maya.”

In contrasting the teachings and doctrines according to Aristotle with those of Plato, we cannot do better than to give further consideration to Plato’s illustration of the shadows cast upon the wall of the cave by the bound slaves. For Aristotle focused attention upon the shadows, and developed his entire system of thought upon the belief in their reality. Even the compromise which he endeavored to effect with his teacher’s instruction proved misleading; namely, after establishing the physical body as a reality, as it appears to one’s senses, he endeavored to link it with his teacher’s instruction by devising the term “anima” as inhabiting the body. No doubt he thought that this would take the place of Plato’s description of the tripartite psyche, or at least bridge the gap between his “logic” respecting the physical body and the tripartite psyche. But Aristotle’s metaphysics, based as it was upon the “anima,” was vastly different from the clear philosophical teachings of Plato respecting the Real Man as a tripartite psyche, eventuating in those doctrines of the church respecting the resurrection of the body from the grave and final judgment of the individual as “body.” In this respect even Aristotle’s “anima” was relegated to an inferior position, like an appendage to the “physical body.” So, to this day more attention is being paid to the beautification, fixing up, care of, protection, etc., of the “physical body,” than is being paid to Aristotle’s “anima,” which is now vaguely and loosely referred to as “the soul.”

In fairness to Aristotle, it was not so much his teachings and doctrines in respect to the shadows as Reality, which should be held accountable, as the fact that both those who organized the church and those who developed standards and principles in the educational institutions, adopted the teachings of Aristotle, without thought or criticism, either through lack of the ability to so criticize or in the absence of the contrasting teachings of Plato.

During that period in Rome when the doctrines of the Christian church were being formulated, the influence
of Grecian culture was at its height, and among the ruling class, the doctrines of Aristotle had great vogue, contending strenuously with the cults of Mythraism. Ritualistic observances of the Mythraic cults, such as being drenched with the blood of the slain bull, became mixed up with the doctrines of Aristotle in the formulations of the church doctrines. But during the times that the universities were established in England, in that period called the Renaissance, the teachings of Aristotle had no rivalry as the philosophy of Plato was practically unknown.

However, in contrasting the teachings of Aristotle with those of Plato, the lines are sharply defined; whereas Aristotle focused attention upon the shadows as real, Plato so clearly perceived their illusory nature that he did not deem them worthy of sufficient attention to adequately stress even the explanation of their illusory nature. Instead, he built his entire philosophical teachings upon perception of fundamental Truth, Reality, etc., in every respect giving emphasis to the Real Man as a tripartite psyche, clear and free from the shadows as an objective reality. The teachings of Plato lead gradually and inevitably to the “Supreme Beauty.” Those of Aristotle lead inevitably to a materialistic culture.

Before we take up analysis of constituents of that which we call “veil of maya” let us turn our attention to the pre-aristotelian state of development. While it is true that history records evidences of manasic (cortically developed) individuals here and there, generally speaking, the pre-aristotelian culture was characterized by what we now designate as animism, totemism, etc. In this culture or instinctive state of development, there was not an endowment of inanimate objects with “qualities of spirit,” as so many scholars oriented in aristotelian identity aver. Consciousness in the organism-as-a-whole was emerging out of homogeneity in a formative process of individualization; therefore the individuals classified as primitive, elementalistic, etc., were (we say) thalamically conscious of Forces, Presences, Powers, etc., of that consciousness-of-the-whole as Nature. It was a period of instinctive awareness of Oneness.

As a dream picture appears to one in a dream, similarly we might consider how the ‘objective world’ appears to the animal. Consider that the elementalistic cultural period represents various gradations between animal registry of ‘objectivity’ and greater degrees of individualization as developed in some who definitely registered ‘objectivity’ as substantive. So, the primitive or elementalistic period could be considered a transition from the animal state of development to the human state. In the pre-aristotelian period, the feel of a living presence as Nature, or the feeling that all Nature was alive, caused individuals and groups to personify or endow everything with gods, daemons, familiar spirits, omens, guardian
angels, etc., until conjuries of gods, spirits and daemons, filled every waking hour and even haunted their dreams.

The consciousness of Plato rose far above this instinctively felt melange and clearly perceived the structure of that which we call Reality.

The consciousness of Aristotle fell short of Plato’s clarity of perception and became focused in sensuous effects of receptivity of those stimuli individually registered and abstracted from the structure of Reality. It is important to keep in mind the background of the pre-aristotelian culture to properly understand the teachings of Aristotle, since the influence of this previous culture is so apparent in the formation of his thought. For instance, Aristotle’s conceptional creation of the concentric rings, with the earth as the center thereof and the outer ring as the abode of God, was to quiet the clamorous wrangling and serious quarrels which developed between the various cults as to whose pantheon of gods was true and real; and subsequently, an altar was erected in the Areopagus to Aristotle’s “Unknown God.”

Perhaps Aristotle’s conception of God as occupying the outer ring would not have subdued the quarrels between the conflicting cults, if it had not been for the fact that after Alexander had conquered the Athenian state and moved on to conquests of Persia and Egypt, he left Aristotle, his former teacher, as head of the Athenian state. This gave him great authority to enforce his determinations and pronouncements. The ironical result of the effort, on the part of Aristotle, to quiet these quarrels and dissensions has been that for two thousand years individuals have been “gazing” up into the skies, or at least consciousness has been thus oriented, as “the place of heaven” and “the abode of God.” No indication of the pronouncements of the great Seers and Sages ever indicated such an attitude. This “gazing at heaven” may be traced quite definitely to Aristotle.

The endowment by Aristotle of ‘things,’ ‘objects,’ individuals, etc., with an “anima” may be considered an instance of the elementalistic influence upon Aristotle; and the reading of his *Metaphysics* with this in mind affords an understanding not otherwise possible.

Outside of the Levant, the Turanian peoples and the Arabian cultures, the influence of Aristotle in the Orient was very little felt; not until recent times when technological factors were introduced, have the peoples of the Orient (leaving out the Near East) been affected by the teachings of Aristotle.

This is not true, however, of the West. For in the Occident, the orientation of individual consciousness has been ‘built upon’ the teachings of Aristotle; our Western culture had for its very foundations, Aristotle’s doctrines and beliefs. Innumerable volumes could be written respecting historical evolution of the various institutions representative of these aristotelian formulations; but they
have been only briefly indicated here for our purpose of correlating the influence of these doctrines with our description of the "veil of maya." For the error into which Aristotle fell is the very error at the basis of the 'creation' of that which we call "veil of maya." This error is described as identity; i.e., identification of images-appearing-substantive in an individual's psychic nature, with that from which stimuli (energy wave-lengths and frequencies) are received. Here is the great value in conscious abstracting, because by this process one learns to differentiate between an image-in-the-psychic nature and configurations of units of energy constituting this world. ("Forms" was Plato's name for these which we call configurations.)

For convenience, in briefly reviewing the process by which this identification occurs, we here repeat the plate used in the book Clear Thinking, a treatise on conscious abstracting. Refer now to the diagram depicting a camera with labels appended thereto.

As an image appears on the photographic plate in a camera, so energy wave-lengths and frequencies are formulated as a picture in the mental functions of an individual's psychic nature. When this picture, due to the various neural and brain processes, appears 'out there,' i.e., substantive, it becomes identified with a given configuration of units of energy from which stimuli are received. Then that image-appearing-substantive in the
psychic nature becomes designated or labeled a "thing," an "object," etc. (For explanation of why we see this 'thing' as 'having qualities' of 'hardness,' 'smoothness,' 'solidness,' instead of seeing it as a dynamic energy system or configuration of units of energy, also refer to the books Clear Thinking and Perceptive Insight.) In the totality, this formulation of qualities into mental images constitutes what we call "the objective world." This identification and belief therein represents what we called "the error."

Draw upon your experience, your referents, your knowledge of the content of racial consciousness, etc., and sum up these values, semantic reactions, attitudes, etc., together with the effects pertaining respectively thereto; link this summation with the image-appearing-substantive in the psychic nature, and label it the "veil of maya." The enormous accumulation of concepts, the stupendous maze of affective attachments, the tenacity of values given, the focusing of consciousness of entire races upon material pursuits, based on and developed out of this belief that the world-as-it-appears-to-our-senses constitutes Reality, represents almost the totality of that culture we call our Western civilization.

It has been a long and arduous struggle for our Western scientists to penetrate the mayaistic veil and arrive at perceptions which they now have respecting this world. Many of the earliest of these scientists suffered cruel persecutions in their efforts to establish the truth: Copernicus, Savonarola, Bruno, Galileo, to mention only a few. Ecclesiastically constituted leaders of our Western world, in the main, have not been the outstanding ones indicating the lifting of the veil and revealing the True Path of Wisdom. Our great scientists have most significantly pioneered in piercing through the deception and fog of aristotelian identities to the dynamic structural Reality respecting the universe and ourselves. A few here and there in the ecclesiastic category, irrespective of the groups in which they found themselves, or in which they chose to serve, have been true seekers and faithful "shepherds of their flocks;" and in their quest these have found the true path to understanding. But these have too often been in the minority. However, these lone voices "crying in the wilderness" are excepted, in considerations respecting the race as a whole and groups, institutions, etc., representative of the aristotelian thought or belief structure.

We have had a few notable missionaries from the Orient who have brought us the clear vision of Reality. Outstanding among these were P. C. Mozumdar and Vivekenanda, who first appeared at the Congress of Religions in Chicago in 1893. At that time talks of these missionaries created quite a furor in many of the aristotelian religious circles. I believe that seldom has such an international congress of religions been attempted in this
country since that meeting.

To the student who has not had the educational advantages respecting mathematical physics, understanding of quantum mechanics, Einstein's theory of relativity, electronic physics, etc., there is an easy method by which he can "pierce" or "lift the veil of maya." First and foremost, learn conscious abstracting, so that with ease you can mentally separate the image-appearing-substantive in the psychic nature from the configuration of units of energy respecting this Real World of dynamic life-facts. In this process you will also learn not to identify word with 'thing,' and the culmination of this process of differentiating will consist in learning not to reify or hypostatize labels for high order abstractions.

The word "maya" is an anglicized Sanskrit term. In the English language it means "illusion," "deception," "unreality," etc. Semantically, we would describe that to which the term refers as a state of identity with image-appearing-substantive in the psychic nature, plus evaluations developed therefrom.

You now know from studying previous explanations given how illusory impressions have been formed, how inferences, predications, etc. are abstracted from any given dynamic process, and therefrom a picture is formulated in mental functions of one's psychic nature. If one is not conscious of how these impressions come about he considers this image-in-the-psychic-nature to be substantive, i.e., he thinks that the image is 'out there,' or he 'projects' the image-in-his-psychic-nature 'upon' the reality from which stimuli were received.

No matter how many individuals for hundreds of years believed the earth was flat, one Christopher Columbus was sure that it was round, and by sailing due west he proved it; and no matter for how many hundreds of years individuals believed that any given 'this' was an 'object' or a 'thing,' the seers and clear perceivers have repeatedly called attention to the fact that any given 'this' represents a dynamic process. By exploring the deeper recesses of their own respective natures they have proved it, and pointed the way whereby anyone who genuinely desires to do so may also prove it for himself.

Consider these various forms of identification: higher order abstractions with lower; a label or word representing a lower order abstraction with image-in-the-psychic nature; an image with that from which stimuli are received, etc. (Consider all these comprehended and represented by the term "objective identity.") Add to this meanings, values, etc., individually and collectively given to these identifications; and predications, postulations, assumptions, inferences, etc., developed therefrom; and label this totality the "veil of maya."

Only as one "lifts the veil" does he clearly perceive that invariant universal dynamic structural process which we call Reality. This Reality has been described as "an
ocean of energy;" by "lifting the veil" one not only perceives the "vast ocean" but identifies himself there­with. "THAT, THAT I AM," represents the perceiver perceiving Self.

We have a scriptural illustration of "the veil lifted" in the experience of Moses with a "burning bush." Moses saw a 'bush' with clairvoyant sight ("clairvoyant" means "clear-seeing," i.e., free and clear from the veil of maya) which gave that dynamic process 'bush' an appearance of burning. This was due to the fact that he saw the radiance of the energy field out of which the configura­tion 'bush' eventuated and by which it was determined, by which it was being sustained, etc., in this Earth-sphere "ocean of energy."

"A voice spoke to Moses from out the burning bush." It is a well established fact that if one consciously registers frequencies from any given energy system and at the same time withholds his mind from identifying image or impression (in this case, sound impression) with dynamic process, and further withholds his mind from identifying word (second order abstraction) with image or impression-in-the-psychic nature, those frequen­cies registered will take a form of spoken words, the words corresponding to predominant factors or content of consciousness of one registering such frequencies.

Scientists today have perfected an apparatus which is fastened to the larynx. This apparatus is so constructed that it registers sound vibrations. As sound vibrations are being registered by the apparatus, one with the apparatus fastened over his larynx formulates words in his throat and with his breath, but does not sound them; then these sound vibrations, in the form of words, burst forth with the frequencies of sound-waves being registered.

In a similar way, but on a higher level, if one can register frequencies without identifying them with a visual or sound impression, or memory of these, etc., with mind attentive only to the registry of frequencies contacted, with no intrusion, distraction, etc., those frequen­cies then assume words representing the content or char­acter of that one's "unconscious" or of fundamental char­acteristics of that one's psychic nature (as though some other one spoke, like the voice from out of the burning bush).

Moses asked, "Who is that which speaks?"

The answer, "I Am."

Imagine the mind of Moses, being more or less in identity with objective appearance, and therefore at a loss as to who or what "I Am" is that spoke; so the further inquiry.

"Who is 'I Am'?"

And the voice answered, "I AM THAT, THAT I AM...and this is my name throughout all generations."

That is to say, "I have no name (label), I am just THAT, THAT I AM."
If the Power with which you are conscious would speak to your sense-mind, no other answer could be given except this one: "I AM THAT, THAT I AM;" or if you were free and clear of identification with 'objectivity' and the same question were asked you, you would be incapable of any other answer. 'Tearing away' the veil of maya therefore enables one to see clearly this world as a dynamic energy world Reality. As a conscious individualized energy system, one stands in a world of energy as an integral representation or focalization thereof—this being the only factual, true world—"here" or "hereafter." To "lift the veil of maya" brings one into consciousness of functioning in an unrestricted universe. That which created an impression that there was a 'material,' 'objective' world and another world not 'material' labeled "heavenly," "spiritual," "supernal," etc., was an operational process in one's psychic nature when objectively identified—in the veil of maya orientation.

Perhaps you have performed or watched the hypnotic experiment of drawing a chalk line around a subject with the simple suggestion to the subject that he is now a prisoner, "Here is a prison wall (indicating the chalk line); you are trying to escape but you can't get over this wall." One outside of the influence of the hypnotic suggestion watching the futile attempts of the subject to get out might comment, "How inane! How silly! How foolish!" etc. So, imagine one free and clear of identification with any objective appearance, no veil of maya, functioning in this unrestricted universe, observing one functioning in identity with an image in his psychic nature, which creates the hypnotic illusion (no more real than the "wall" around the hypnotized subject) against which he struggles. To escape, he not only struggles against an imaginary reality (the hypnotic illusion of images in the image-appearing-substantive in his psychic nature); but he beats himself to pieces, striving to pierce "beyond." By anguished prayer and petition, he tries to "get across the barrier" to what he considers to be some "other world." By the very living facts representing Reality, he is doomed to bitter disappointment. According to the living facts of this dynamic energy world there are no such demarcations. In the Real World there is no "veil of maya" (hypnotic suggestion) between the individual and the whole dynamic process. It is all one unrestricted universe!

To surmount, "tear away," or "lift" this delusion labeled veil of maya, and at the same time take the first step in learning to function as a conscious individualized energy system in this "ocean of energy," in this unrestricted universe, one must dwell in thought upon: (1) how he identifies picture or image in his psychic nature with that dynamic process from which energy frequencies are registered, and (2) how he identifies a label or word with picture or image-appearing-substantive. If he
will hold this in thought until it is conceptually clear, he is then ready for the next step, which consists in quietness or stillness of mental activities in his psychic nature. In the stillness of the mental activities of his psychic nature, he will become conscious of registry of frequencies “upon” him or “within” him.

Cortically one can only think in terms, meanings, values, symbols, words, etc. related or given to image-appearing-substantive. Therefore such mental activities must be brought to a state of abeyance before awareness, ‘feeling,’ etc. can be employed to bring into conscious focus frequencies operating ‘upon’ or ‘within’ him. Without getting technically involved, yet considering the way in which an average man thinks, it can be said that the mental functions of man can be active only in respect to ‘objective’ identity. So long as the mental functions of the psychic nature of one are active, and with respect to identity (i.e., with respect to ‘things,’ happenings in what he considers ‘the objective world’) there can be no knowing, intuitive awareness, etc. When the mental or psychic nature is active in these ways, there are distractions, confusion and blurred impressions created to such an extent that no doubt many frequencies are being registered which remain unknown, or the one thus distracted remains unconscious of them. Therefore, it is very important to bring cortical intellect into a state of abeyance, to stop thinking in terms of ‘objective world,’ etc.

So long as images-in-the-psychic-nature are believed to be substantive, one continues to function in delusional evaluations called “veil of maya.” In the cessation of these mental activities he gradually becomes conscious of energy frequencies being registered. This is not a process of getting ‘out’ of an ‘objective world’ and into some other world called “energy world;” because now—every moment, sleeping or waking—each of us is functioning in this energy world and in continuous registry of its energy frequencies; so it is merely a process whereby energy frequencies being unconsciously registered may be brought to a level of awareness. This amounts to a beginning, or a first step, toward conscious functioning in this world as an energy world.

Without going into these processes of self-imposed discipline (for they are described in detail in the book The Way to Mastership) we confine ourselves to the statement that one functions in this energy world every moment, but owing to the veil of maya, he is persuaded by delusional evaluations that he is living in an ‘objective physical world.’ The only factor which could possibly be called ‘objective’ or ‘physical’ about this world is in his own psychic state. In the tradition respecting “Treading the Path to Understanding,” Wisdom Teaching affiliations, etc., this stage or state is likened to an embryonic phase before birth. So this is not a transference from one world to another world. There is only this world which we
describe as a dynamic energy world. But there is a
process of *becoming conscious* of how we live in this
world, instead of being or existing in it, unconscious of it.
Most of us are not only in this energy world and *uncon­
scious* of it, but we are living in a delusional hypnotic
belief that we are “living in an objective world!” Conse­
quently, values, meanings, predications, etc., born there­
from belong to the “maya,” which is another label for
ignorance.

At first one does not have to understand the force
centers by which and through which he functions in re­
spect to the energy world. By becoming *conscious* of
energy frequencies *now being registered*, he will quickly
learn that there are distinguishing ‘qualities’ respecting
these energy frequencies. We could label these ‘quali­
ties’ “desirable,” “undesirable,” “distressing,” “pleas­
ant,” “unpleasant,” etc., variously, representing a wide
range of degrees between these so-called “opposites.” By
becoming conscious of the “quality” of frequencies re­
ceived, one begins to learn to regulate the reception of
them.

One will very quickly learn that the affinity which
he has in his own psychic nature is that which ‘attracts’ or
which corresponds to those frequencies registered; so he
divests himself of those concentrations of energy quali­
ties (gunas) in his own psychic nature, which correspond
to those frequencies which are undesirable to him.

By learning these ways in which he functions, he
grows into the habit of translating each and every event,
happening, ‘things,’ etc., into terms of forces and force
relationships. Becoming aware of himself as a conscious
individualized energy system in an organism-as-a-whole,
he cannot think of himself as a ‘body,’ ‘separate,’ etc. He
has to think in terms of forces, force relationships, etc. He
has to think of this dynamic energy system as a whole.

In the process of becoming aware of the Real Man,
this world as an energy world, etc., the hardest part to
accomplish is “the rending” of the “veil of maya;” from
then on it is comparatively easy—like flying after creep­
ing—like being awake after sleeping and dreaming. As
long as one is *unconscious* of the forces he registers, he
cannot control them; they control him. When he be­
comes *conscious* of them, and to the degree to which he
becomes conscious of forces operating ‘upon’ or ‘within’
him, he becomes able to direct and control them.

Learn to contemplate this world as a living dynamic
energy world reality; and not as as a world of ‘things,’
‘objects,’ etc. Contemplate this that you have heretofore
labeled ‘physical body,’ as a formulation of dynamic
energy substances or *forces*. Contemplate this as units of
energy in configuration, governed and held together in
this definite form by a conscious Power, which is that
same Power-with-which-you-are-conscious, your Self.
Meditate upon this Self until you can break identity with
the idea of ‘physical body’ as a ‘thing,’ or as ‘objective,’ and begin to identify yourself with your Self. This method effectively “lifts the veil of maya” and presents to you the arcanum of true Knowledge. In that Knowledge the structure of this world as a vast dynamic energy system will be clearly perceived.

The following exercise may be definitely helpful in assisting the student to comprehend this dynamic structure. Brush everything out of the mind and pretend that you have no objective consciousness, that you have no identity with psychic images appearing substantive, nor values pertaining thereto; but that you are sentient, i.e., a center of consciousness. Visualize three concentric and interpenetrating spheres. One of these spheres we call Cosmic. Consider that it is composed of three degrees of fineness respecting energy substance, and because this energy substance, including the three qualities thereof or degrees of fineness called “gunas,” is relatively finer (i.e., frequencies are higher and wave-lengths shorter) than the substance of any other sphere, it is positive to the others and we label it “the Father principle.”

Another of these spheres of equal importance we call the Solar sphere or Logos. It is also composed of energy substance having three degrees of fineness. When the energy substance of this sphere is in contact or acted upon by the Cosmic sphere, it is quickened into great activity, eventuating in configurating units of energy.

Hence we speak of it as the Mother principle or World Mother.

The result of the union of these two spheres, the Cosmic sphere surrounding as well as interpenetrating the Solar sphere—a third sphere configurates, or is born. We call this the etheric earth sphere. Consider that the same process is true respecting any sphere and any configuration anywhere in the Cosmos. Within the ‘lower’ which we label the etheric earth sphere, configurations of substance of the Solar sphere (Mother principle) appear, with the positive substance of the Cosmic sphere at the center or heart of every configuration of Solar sphere substance. Each of these configurations composing the etheric earth sphere is surrounded by individualized spheres of the substance of the three greater concentric spheres. Or, to describe the same nth-dimensional process in a little different sequence—smaller individualized spheres composed of the substance of the three greater spheres develop in which configurations of the substance of the three spheres appear.

As these configurations develop, in the continuing creative process, consciousness or Self-awareness becomes progressively evident, manifest, etc., until the point is reached that this consciousness identifies itself with image or substantive impression abstracted from the configurations. Within this consciousness and out of this identification there grows and develops a picture life or
an image life, eventuating in what we label the psychic nature of animal and of man. As this psychic nature develops in each, it also develops in a group sense or collectively. The pictures, images, thought forms, desire forms, etc., are relative to the individual in identity with objective appearance and are not relative to the three spheres. The forces or energy substances utilized in creating and sustaining these pictures and images do pertain and belong to the three spheres. The three spheres constitute the Reality. The images, pictures, values and meanings given to them represent the maya or the unreality. Even the processes designated "physical," "emotional," "mental," etc., have been so designated by abstracting, classifying, labeling, etc. Labeling is merely a habit formed for the sake of communication; and the classifications, abstractions, etc., labeled are based upon the objective-impression images and pictures, belonging to the individual in 'objective' identity. Hence, they pertain to the maya or the unreality.

When the consciousness of any given individual is sufficiently focused in the three spheres he perceives this world as a dynamic energy world. It is then that the representation thereof called the Individualized Self draws the forces out of the picture-making or image-making tendencies, phases, etc., of his own psychic nature. The picture world or maya disappears, and only the three spheres remain, the Individualized representation thereof being fully conscious of its Self. This then is named the Awakened Son of the Father-Mother-God.

This will explain why the Awakened Sons (called Seers) of all ages give so little attention to the veil of maya and all which may be representative thereof. It also accounts for the fact that so little explanation is given by these Seers respecting origin, cause, etc., of the veil of maya.

Those of us who are in identity with the various phases of psychic nature activities (functioning within a veil of maya orientation, and yet seeing the devastating consequences, effects and distortions from the true pattern of Reality—the holocausts and wars created out of values given to these various phases), long for and desire a clear explanation of the veil of maya so that the world-wide destructive consequences can be avoided. But to the Seer, all of this which we so stress and over which we agonize is like a dream that never existed; as on a much lower level than that upon which the Seer functions, any ordinary man may have a bad night with disturbing dreams, but upon awaking brushes the memory of the dream from his mind and occupies himself with the daily activities. He does not consider the dream worthy of mention or serious consideration, no matter how horrifying it was while in the dream. So, the Seer, awaking from the dream which we call the veil of maya, brushes it from his memory and deems it so
illusory that even to make mention of it gives it a semblance of reality which it does not in any way have. With the Seer it is not a semantic situation in which “Nothing matters very much and most things not at all,” as the awakening from the dream goes beyond even this. The overwhelming impression received from the more clearly perceived Reality with its natural dynamic force and power, radiance and bliss, etc., eclipses, eliminates and wipes out all other impressions so effectively that memory of the dream as an impression simply ceases to occupy any part of his consciousness.

In referring to the cyclic, palingenetic, process respecting the Real Man or Ego, the Great Ones have often represented the incarnating phase (birth and life during a given incarnation) as the journey of the Real Man into the veil of maya—“into the far country,” and the alternate phase (death and the life of the Ego between incarnations) as “the return to the Father's House.” So we deem it particularly appropriate from the standpoint of the Wisdom Teaching of that allegory, “The Prodigal Son,” as told by a great Seer.

To be called a Seer, Master, Awakened Son of the Father-Mother-God, etc., one has reached a state wherein he stands free and clear of the veil of maya. To predicate about meanings which a Seer had in his clear-perceiving consciousness from a lower-level state, with its identifications within the veil of maya, creates misunderstanding and confusion and reveals the ignorance of the one so doing. In presenting this allegory and giving the comments respecting it, we shall avoid these errors of lower-level identifications by staying within the traditional interpretations.
THE PRODIGAL SON

“A man there was who had two sons; and said the younger of them to his father:

‘Assign to me, Father, my proper share of your substance.’

So the father apportioned to him his living substance. And not many days after, the younger son, having brought together all his possessions, wended his way to a distant land, and there he dissipated his substance, leading the life of a profligate. Now, when he had spent his all, grim famine stalked throughout that land, and he had his first experience of utter poverty. He was driven to become a menial of one of the citizens of that land, and he sent him into his fields to feed swine. He would long to allay the pangs of hunger with the carob pods which the swine were eating; for no one was generous enough to give him bread. And finally, when he came to himself, he said:

‘How many of my father’s wage-workers have bread more than enough, and here I am dying for want of food! I shall arise and go to my father, and I shall say unto him, Father, I have sinned against heaven, and in your esteem I am unworthy now to be called your son; give me employ as one of your menials.’

And he arose and went to his father.

Now, while he was yet far away, his father saw him, and his heart was thrilled, and running to him he fell on his neck and kissed him again and again. But the son said to him:

‘Father, against heaven have I sinned, and in your esteem I am now unworthy to be called your son!’

But the father said to his servants: ‘Bring out quickly the robe of first rank and invest him with it; on his hand place the seal-ring of authority, and lace sandals on his feet. Fetch the fatted calf and slay it as a thank-offering; and let us celebrate with joyous feast, for this son of mine was dead and has come to life, was lost and is found.’

And they started in on their festivity. The older son was in the field and as he drew near to the house he heard festal music and dancing. Calling to him one of the servants, he inquired what was the occasion for these festivities. The servant answered:

‘Your brother has returned, and your father has sacrificed the fatted calf, because he has regained him safe and sound.’

Then the older son gave way to anger, and sullenly refused to go in. His father came out and tried to persuade him. But he answered his father:

‘Behold, I have worked like a slave for you for many a year, and never a command of yours have I
transgressed; yet you have never given me even a kid that I might feast joyously with my companions; but when this son of yours came back, after he had squandered your living substance with strumpets, you have killed in honor of him the fatted calf.

But his father said to him: ‘My child, you are with me always, and everything of mine is yours, so ’twas natural and becoming to celebrate with feasting and rejoicing because your brother was dead and is restored to life, was lost and is found.’

The husks that the swine were eating symbolically represent identities of the Power of Individualized Self (the Power to act, Power to feel, Power to think, etc.) with activities of one’s psychic nature. That is, in addition to the more objective identity with images-in-the-mental-phase of the psychic nature appearing substantive (and the values given thereto, semantic reactions resulting therefrom, etc.) we must include other identities pertaining to psychic nature activities. These are designated as sensations, feelings developing out of sensations, desires developing out of feelings, emotional or psycho-logical perturbations developing out of desires, mentalizations developing out of emotional aspirations, cortical activities concerned with personal advancement as well as impersonal pursuits, and finally reason as the highest of psychic nature activities. When the Ego (the name we give to that Power motivating these various activities) is identified with any one of them, contributions are made to the creation of that illusory phantasmagoria which we call the veil of maya. Seldom if ever are these identities simple or separate, as in any average individual a combination of these identities will be found. We would have to go back a long way, even below the level we designate the animal state, before we could find an exclusive identity with sensations plus that configuration of units of energy we call “form.” The veil of maya therefore represents a combination of these various identities with psychic nature activities; and these identities with psychic nature activities cannot be thought of without meanings given, values created in respect thereto, semantic reactions resulting therefrom, etc. These must be included in and with the various forms of identity to comprehend this veil of maya.

The Real Man, or Ego, for a long period is the unknown Master, Mover, or Silent Self, “behind the scenes” described as psychic nature activities. In point of real, permanent or invariant importance, the development of the Real Man far exceeds any possible combination, aggregation, etc., of psychic nature activities; therefore to develop identity with the Real Man is not only the objective and goal of that cyclic process we call palingenesis, but in the most intensely practical sense, supersedes furtherances of any or all of the psychic nature activities.

The phrase “in the most intensely practical sense”
was used advisedly, as this involves the entire problem of human rights vs. property rights, etc., respecting functional activities of organized society within the veil of maya. There is no need to stress this point, as it is obvious to any clear thinking individual that if even an equal consideration were given to human rights, to preservation and protection of the dignity attaching to each and every individual, opportunity for culture, education, advancement in respect to fulfillment of Individual Dharma, etc., property rights would find their proper level or place in the scheme of things and would be protected, preserved and used in furtherance of the more important developments respecting the Real Man.

To those of us in the School of the Natural Order, this is precisely the point to which we are individually and collectively oriented; for, on the grounds of genuine loyalty, patriotism to country, etc., as well as to humanity, One- World-ness, etc., we so clearly see that preservation and orderly development in uninterrupted genuine progress depends upon this orientation. We also clearly see that if it is not quickly developed, as an organized society on this planet, we may be in for a most devastating holocaust. Perhaps it will require unspeakable agony and suffering before we learn what we seemingly cannot learn otherwise.

The Ego, or the Real Man, being the pivotal point of importance in these considerations, in obedience to the cyclic functional process representing his Nature, has to withdraw again and again to “his Father’s house” from this mayaistic melange, ostensibly for rest, recuperation, etc., in preparation for reincarnating, compelled by karmic forces engendered by, through and in identifications with psychic nature activities.

To the Ego, and relative to its purposes and objectives, life in the veil of maya between birth and death is analogous to a man eating a hearty meal; there must follow a period of digestion, assimilation, incorporation of substances, energies, etc., into the physiological organism. So the Ego withdraws, really in response to a cyclic process of its Nature, but incidentally for assimilation of experiences into faculties and the incorporation of these faculties into Its state of awareness respecting its Self; each ‘meal ingested’ gradually leading to or eventuating in the progressive fulfillment of Its own objectives; namely, Self-awareness or true and full identity with its Self.

This explains the “life cycle” as developed in Healing Technic. Remedial advancement preventing inroads into the physiological organism of those disease forces or entities called germs will prolong life expectancies or the furtherance of the life cycle of the physiological organism. But there is a limit which will be reached in respect to this; for the life cycle respecting the physiological organism is ultimately determined by the
Individualized Self
(Real Man or Ego)

Cosmic and Solar
Forces and Energies
Represented by
Individualized Self

Cosmic Sphere
(Positive)
Solar Sphere
(Negative)
Etheric Earth Sphere
(Representing the Underworld, Positive and Negative)

Individualized Self

Atma
(Will)
Buddhi
(Bliss)
Manas
(Mind)

Reason
Conical Functions/Mentalizations
Emotional Thinking

Thalamic Functions
Emotions/Desires
Feelings/Sensations

Energy-Configuration (Form)

Head
Heart
Navel
Genitals

Ego. These remedial advancements can be explained on the grounds of Egoic development and for the purposes served by and for the objectives of the Ego. However, if one seeks to prolong the life cycle respecting a particular physiological organism, one must create an interest or incentive on the Mind level of the Ego to justify such prolongation. As a rule the Ego, toward the close of a given life, longs for or welcomes escape from the veil of maya; which is just the opposite from interest or incentive to prolong it.

When identity with the Self is finally reached, in each of us, an election is possible in respect to return to the veil of maya of the racial state of development on the Earth sphere, or to function on other levels. After such a state of development described as identity of the Ego with its Self has been reached, to voluntarily elect a return into the veil of maya becomes tantamount to a paralysis of most of its higher and finer functional faculties. To do this has been called the “Supreme Sacrifice,” for only a force of compassion stronger than the Ego’s natural yearning to preserve those finer qualities of its Nature could cause such a choice. It is in comprehending such a contrast as this that a genuine Seer designates even the so-called “best” of the psychic nature activities “husks that the swine did eat.”

While the detailed explanation of the accompanying diagram will be given at another time, it will be helpful
here in respect to understanding the "journey of the prodigal son" into "a far country" representing the veil of maya, and the "return to his Father’s house."

If the allegory were literally adhered to, it would seem that the Real Man was established on the Solar levels (the Father’s house or Logoiic spheres) before beginning the cycle of incarnations (into the "far country"); but this is not compatible with our knowledge that the Real Man or Ego (becoming fully conscious of Himself as such) represents the flowering period of the whole Cosmic-Solar-Earth-Sphere-Process; and therefore had no perfected state prior to this "flowering period."

We do know that for the more advanced or awakened ones, there does obtain a conscious sojourn in the Solar levels between death and birth; therefore at the beginning stages of an incarnation such a one does leave his "Father’s house" and "makes a journey to a distant land." Then if he is not sufficiently developed to prevent identity with the personal self, "a citizen of that land," he will surely be drawn into trying to find satisfaction in psychic nature activities. Most of us know that this ends in "famine," wherein no one, and none of the experiences in psychic nature expressions, gives any degree of enduring satisfaction; so the "traveler" becomes famished for some "solid nourishing food." If this hunger is keen and sharp enough, recollection will be awakened. The memory resides deeper within; but when overlaid by emanations, identities, picturings of the psychic nature, etc, the veil of maya, there can be no access to it. Keen hunger for "real food," however, will stir memory of those past sojourns in the "Father’s house" and recollections will come in with repentance, disgust with the husks "fed only to swine," and a longing to return. Then one gets busy, drawing what force (living substance) he has left, out of his psychic nature, which constitutes the "coming to himself." Only as he "comes to his own Self" can he contemplate the "return to his Father’s house."

If one thinks that this line of thought begins to partake of characteristics of predication instead of a narrative of factual experience, he has no doubt been too parsimonious in "feeding on the husks"; i.e., perhaps he has not lived enough to have discovered that no enduring satisfaction whatever can be found in indulgence in psychic nature activities or expressions pertaining thereto.

The sentence, "While he was yet far away, his father saw him, and his heart was thrilled," very effectively describes the great advent or the Significance of the Whole Process. The Cosmic Power (Positive Principle or Father) is unconscious of itself; the substance of the Solar sphere World Mother is unconscious of itself. With Egoic emancipation from all psychic nature identities, and in complete Self-awareness, the culmination of that which characterizes the etheric earth sphere (a process of individualization) has been exemplified; and both
“Father” and “Mother” become conscious in or as the “Son.” This is called the Great Fulfillment.

As one approaches identity with the Real Man, or Ego, there are many flashes of illumination, occasional rifts in the veil and glimpses ‘behind’ the scenes; these, in contrast to the most moving responses to sensation, feeling, desire, emotional experiences, thought, etc. are transportations in joy, happiness and bliss. In the allegory these are portrayed: “... while he was yet far away ... his father saw him ... and running to him he fell on his neck and kissed him again and again.”

The “robe of first rank,” the “seal-ring of authority,” etc., symbolize Mastership. When the son finally “comes to himself” he then clearly perceives that he alone was really the creator of the “veil” right along, throughout the whole individualizing process; even long before he awakened from delusional evaluations induced by unconscious projection of images in his own psychic nature upon the real dynamic structural process we call Reality. He now realizes that it was his own true Self, the Ego, which created these images, seemingly lived in the projection of them, identified them with Reality, gave value to them, reacted to value given, etc., thus in the aggregate of all of this, creating a “veil of maya” for himself. But, whereas this was accomplished in an unconscious way, he now assumes charge, consciously controls the forces in his psychic nature, and becomes the Master.

An accounting for the conduct of the other son, who did not leave the “Father’s house” belongs also to this description of the veil of maya; for in it the tenacity of certain factors respecting one’s psychic nature (the underlying creating cause of the veil) is brought out. The terms “young soul” and “older soul,” have been extensively used by some avowedly in the Quest, as labels to designate different degrees of progressing states of Self-awareness. It may therefore be appropriate here to employ these terms, as the Prodigal Son in the allegory was specifically called “the younger son” while yet in the “Father’s house,” and the other son was designated the “older son.” The fact that these designations “younger” and “older” were used in the allegorical story before either began a journey into an incarnation, and therefore into the veil of maya, “the distant land,” or “far country,” substantiates our position that the allegory does not portray a pristine state of perfection before the palingenetic cycle (of incarnations) began; but rather a stage representing a period in the “Father’s house” during the cyclic, or palingenetic process.

That which is called “law of affinity” becomes the determining factor respecting length of sojourn, or duration, in the “Father’s house” between incarnations. Those who have less attractive force for experiences in identity with psychic nature activities will experience a longer sojourn “in the Father’s house”; those with stronger
affinity will experience the pull into incarnation sooner and therefore have less sojourn in the “Father’s house” between incarnations. In this explanation we find meaning for the designations “younger” and “older” respecting the two sons; and we also have a portrayal of the “younger” one catching up with or surpassing the “older.” While the younger son did have the greater affinity for those forms of expression which could only be found in identity with the psychic nature activities, he more quickly expiated those affinities by taking up his “journey into the distant land.” The jealousy manifested by the older son, as portrayed in this allegory, respecting the rejoicing and festivities upon the occasion of the younger son’s return, shows to us that one of the most persistent factors respecting the psychic nature, namely pride in attainment, resided latently, or as a seed, in the consciousness of one who otherwise was an “old soul.” When this latent force, or pride, jealousy, etc., was evidenced in the “older son” it caused the Father to use the term “my child” when he said, “You are with me always.”

Each one, whether designated “young” or “old” is ever “one with the Father” even though he or she is unconscious of that fact while eclipsed by the veil of maya. The fact that the older brother was obdurate and refused to go “into the house” when he heard the festive music and dancing, indicates that perhaps his turn had arrived to “take the journey into the distant land” in order to expiate the last remnants remaining respecting his affinities, not only for those forms of expression which cannot be experienced except in identity with psychic nature activities, but to rid his consciousness of the last “seeds” of individualization. So long as these “seeds” to preserve individuality remain in the consciousness, even of one otherwise of high attainment—to that extent or in that degree—delusional evaluations arising from or based in the veil of maya remain.

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In summary, respecting the veil of maya, remember that it is the inability to see or register the units of energy constituting “forms” or configurations which causes the outline of these energy patterns to appear as ‘thing,’ ‘object,’ etc. It is this registry of an energy configurating process as continuous (not being able to register the intervals) which creates the image or picture in the psychic nature; as a single point of light spinning in a circle is registered as a continuous circle; and as cogs on a cogwheel moving at a certain speed are registered as a continuous periphery to the hand, etc. When this image gradually formed and developed (in those states or stages described as transitional, from the animal to the man), appears substantive, or is projected upon the dynamic process and identified therewith, i.e., no differentiation is
made between the impression and the Reality, the basis for subsequent identifications has been established. Sensations, feelings, desires, emotions, thoughts, etc., respecting the objective-world state in the psychic nature, eventuate out of the original substantive impressions, projected upon and identified with Reality. Along with the development of these psychic nature activities are the inferences, predications, values, semantic reactions, etc., respecting each. This builds up an aggregate of influences, forces, etc., in the individual’s consciousness, as well as collectively in the consciousness of the race. This is unconsciously projected, in whole or in part, upon that entire dynamic structural process we call Reality; and, as one who at a motion picture theatre cannot see the screen because of the shadows projected upon it, (because of involvements in his own self-created emotional and affective reactions due to values given to the shadows) one in identity with the substantive impressions and images-in-the-psychic-nature projected upon Reality, cannot see the Reality.

The sum total of these impressions and images-in-the-psychic nature, the identifications therewith, values given thereto, reactions resulting therefrom, etc. ... represents that which we label the “veil of maya.”

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In times past in the village system of India (which has been much idealized), when a boy reached the age of nine years he was placed under the supervision of a teacher (guru) selected by his parents. This selection was governed by local reputation which the guru enjoyed for merit respecting attainment, realization, etc.

The boy, who was then known as a chela (disciple), remained with his guru until the age of thirty. At that time the guru, in consultation with a few others of outstanding attainment, assigned the chela to one of three grades of society.

The first of these grades was to become a householder, i.e., he was told to become a family man, to work at farming or whatever other labor for which he had aptitude, and he was supposed to raise a family.

The second grade was to become a scribe, a professional man, or to enter some intellectual pursuit. It was optional with him whether he became married or not.

The third and highest grade was to become a sannyasin. The term, literally translated from the Sanskrit, meant an itinerant teacher. He donned the saffron robe, assumed vows of chastity, poverty, etc., took an oath to always to be a representative of the Wisdom Teaching, and never to sojourn over three nights in any one place. In his travels he would sit among the village folk and teach the Way to Wisdom.

The sannyasin period was for fourteen years, after
which he became a guru, or could choose service in the work of the Spiritual Hierarchy on some other level. The sannyasins in India of that period, recognized at once by their saffron robes, were much honored. Respect and deference was paid to them, and it was considered good karma to serve them. Because of their obligations, they never possessed or owned anything, and only accepted that which they could immediately use.

The following ballad, "The Song of Sannyasin," (an ancient ballad from the Sanskrit) not only describes the high calling of those qualified—to live among and share their Understanding with the village folk in ancient India—but clearly shows the emphasis which was given by those highest in the tradition of the Wisdom Teachings, to "helping them out of darkness, Maya's veil."

THE SONG OF SANNYASIN

Wake up the note! The song that had its birth
Far off, where worldly taint could never reach;
In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break; where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyasin bold! Say—

"Om tat sat, Om!"

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker, baser ore;
Love, hate—good, bad—and all the dual throng.
Know slave is slave, caressed or whipped, not free;
For fetters tho' of gold, are not less strong to bind.
Then off with them Sannyasin bold! Say—

"Om tat sat, Om!"

Let darkness go; the will-o'-the-wisp that leads
With blinking light to pile more gloom on gloom.
This thirst for life, forever quench; it drags,
From birth to death and death to birth, the soul.
He conquers all who conquers self. Know this
And never yield, Sannyassin bold! Say—

"Om tat sat, Om!"
"Who sows must reap," they say, "and cause must bring
The sure effect; good, good; bad, bad; and none
Escape the law. But whoso wears a form
Must wear the chain." Too true, but far beyond
Both name and form is Atman, ever free.
Know thou art That, Sannyasin bold! Say—

"Om tat sat, Om!"

They know not truth, who dream such vacant dreams
As father, mother, children, wife and friend.
The sexless Self! Whose father He? Whose child?
Whose friend, whose foe is He who is but One?
The Self is all in all, naught else exists;
And thou art That, Sannyasin bold! Say—

"Om tat sat, Om!"

There is but One—the Free—the Knower—Self!
Without a name, without a form or stain;
In Him is Maya dreaming all this dream.
The Witness, He appears as nature, soul.
Know thou art That, Sannyasin bold! Say—

"Om tat sat, Om!"

Where seest thou? That freedom, friend, this world
Nor that, can give. In books and temples vain
Thy search. Thine only is the hand that holds
The rope that drags thee on. Then, cease lament,
Let go thy hold, Sannyasin bold! Say—

"Om tat sat, Om!"

Say—"Peace to all; from me no danger be
To aught that lives; in those that dwell on high,
In those that lowly creep, I am the Self in all!
All life, both here and there, do I renounce,
And heav'ns, earths and hells; all hopes and fears."
Thus cut thy bonds, Sannyasin bold! Say—

"Om tat sat, Om!"

Heed then no more how body lives or goes,
Its task is done. Let Karma float it down,
Let one put garlands on, another kick
This frame; say naught. No praise or blame can be
Where praiser, praised—and blamer, blamed—are one.
Thus be thou calm, Sannyasin bold! Say—

"Om tat sat, Om!"
Have thou no home. What home can hold thee, friend?
The sky thy roof, the grass thy bed; and food
What chance may bring, well cooked or ill, judge not.
No food or drink can taint that noble self
Which knows itself. Like rolling river, be
Thou ever free, Sannyasin bold! Say—

“Om tat sat, Om!”

Few only know the truth. The rest will hate
And laugh at thee, great one; but pay no heed.
Go thou, the free, from place to place, and help
Them out of darkness, Maya’s veil. Without
The fear of pain or search for pleasure, go
Beyond them both Sannyasin bold! Say—

“Om tat sat, Om!”

Thus day to day, till Karma’s powers spent
Release the soul forever. No more is birth
Nor I, nor thou, nor god, nor man. The “I”
Has all become, the all is “I,” and bliss.
Know thou art That, Sannyasin bold! Say—

“Om tat sat, Om!”