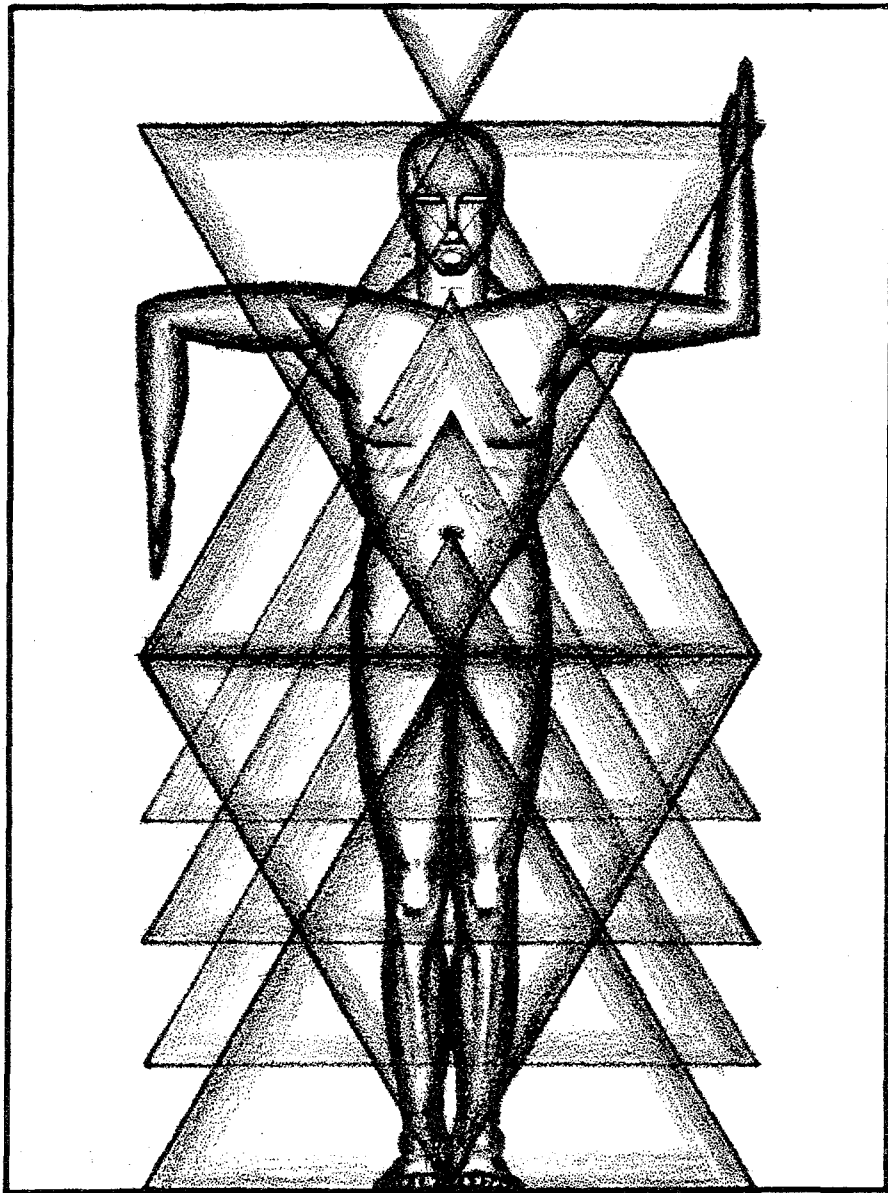


LIVING



Devoted to man and his transcendental nature

VOLUME I

1937

NOVEMBER

1937

NUMBER 17

EDITORIAL

With this issue LIVING marks the completion of its first year. The editors have tried to make it a service both to its readers and to the general cause of widening human horizons. Especially have we been concerned with stimulating interest in man's inherent potentialities beyond those involved in the earning of his livelihood and his life in the material environment.

We have sought to add our light, in its modest eight-page lamp, to aid those who came within its radius to a realization that they had a greater destiny than that of their physical organism, daily problems and little compensatory pleasures. The longer perspective - which is the perspective of Wisdom teachings wherever they are found - clarifies much, even in the immediate, and makes it more contributive of permanent value. So our aim has been practical.

We have sought to help by presenting aspects of the great pattern of human evolution, as it has been known to the esoteric side of all the great traditions. In doing this we have experimented with various forms, to find the simplest and most closely related to the interests of the average alert man and woman. The effort has been assisted by our issuing this paper in the offset process, for it has given opportunity for charts, drawings and diagrams, which are more readily reproduced with this process than with any other.

We have included first exercises in cultivating the interior life - the life thru which is made rapport with super-physical realities. We have described some of the extra-sensory faculties, like telepathy, but always as related to the more transcendental powers, which accompany spiritual, not merely psychic, growth.

We have sketched out the fundamental characteristics of this Aquarian age, now in its tumultuous beginnings. We have shown how the philosophic (Wisdom) background is assisting individuals in their business and professions, and how it illuminates current problems of public life.

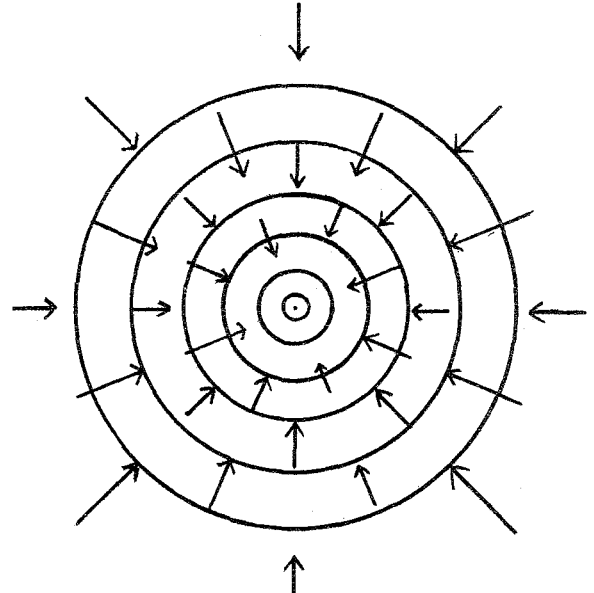
In brief, we have scattered shavings from the tree of knowledge tended at the School of Applied Philosophy. And we are deeply indebted to the Director of the School, Mrs. M. Benzenberg Mayer, for her lavish aid in both writings and counsel.

More than fragments of the teachings we could hardly attempt; first because of our restricted space, and second, because the School is a training center, largely devoted to development of the higher faculties, and such experience cannot be conveyed by the printed word. With this issue however we begin to touch upon individual experience of even this kind, in the form of a simple, but challenging, realization.

At present our outlook is dubious, as we have not yet secured our full publishing expense for the next year. If our readers can obtain for us the additional needed subscriptions we will gladly go on with our labor of love, and will strive to make it increasingly useful.

PAGES FROM THE SCHOOL WORKSHOP

This is a simple illustration of the need of one-pointedness in the higher evolution of man:



As the electrons around the nucleus, so are the many scattered selves drawn in one-pointedness toward the nucleus of the soul when it begins to move consciously toward its real goal.

PURPOSE OF THIS PUBLICATION

Believing in the double value of life lived consciously, that is, in the understanding and pursuit of the patterns and the higher evolution of men, this publication calls to the full range of man's being. It presents a higher practical perspective the evidences of non-physical faculties the pattern of this transitional period steps to "interior" or subjective growth extracts from Universal Principles glimpses into Sacred Teachings These are stimuli in drawing out latent capacities in material, vital, psychic, mental and spiritual living. How will you cooperate with us to make this purpose increasingly effective?

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The CULTIVATION of the INTERIOR LIFE

By M. Benzenberg Mayer

Consider the power of the mind! what it has enabled men to accomplish in the material world! But what is mind itself? this center of extraordinary force from which are derived the finest faculties of human expression, - intelligence, reason, understanding, justice, direction?

Mind is a thing of higher space, a reality apart from material substance. It is the forerunner of a state of being in which each evolving soul will eventually find itself. As now in a physical body, so then in a mental body. Ages of development may separate the present from that lofty condition, but none the less certain is the long ascent from humble beginnings to the exalted state wherein spiritual realities emerge to the eyes of mind, as now material substance emerges to the eye of physical bodies.

The nervous system together with its central exchange, the brain, is the physical vehicle of the mind, the means for the mind to function thru a body and in the midst of a material environment. But mind may also function independently of a human body, and it is some of the vast range of these powers that, in elementary form, are drawing public attention today. To a student advanced beyond these "surprises", the implication of mind, as a reality of higher space, is of greatest importance.

This implies not only mind-action apart from the body, but also continuity of consciousness. The mind is then seen as a seed, capable of development, maturing gradually as the physical body also grows and matures. And this in turn implies a larger future toward which to build than a pitiful three score and ten. Consider this larger future, and build toward it even while carrying on with the routine of earth. Why be concerned if materialism denies or mocks these things? You are inescapably bound to learn the facts some day.

The Theme continues the conscious mental entry into the active rhythm of the winter season. Last month's Theme aroused your self-reliance and challenged your self-respect. The will to be master of your fate, captain of your soul!

These five lines of Thomas Vaughan* are a warning against the typical dangers of any undertaking, once its newness and excitement are worn off. It is then all too easy to slide into a rut and plod along with the crowd. Everyone knows how subtly these things shape themselves, how plausible are the excuses they whisper.

Use a new technique this month. After accurate memorizing learn to sound the Theme within yourself as tho someone else were cautioning you. Why not think of it as Thomas Vaughan himself? Hear it often each day, silently gently breathing the words in the ear of your mind.

Then think earnestly of the important words. Glean their meaning. Picture what settling means. Sinking into idleness! however much noise the personal self may be making to throw a sound-screen.

Remember that lees are dregs, sediment, grounds, dross. Puddles are pools of dirty water, stagnant, muddy water. You know of what these are analogies, you know what Vaughan means. The heart is the core of being, the central desire, hope, wish. "Where your treasure is, there will your heart be also."

Hands imply action, doing, accomplishment, work, attainment. If your heart is in heaven, your hands will strive quite differently than if your heart were in earth. This is the secret of all upward transformation. It is the necessary ingredient of mystical alchemy,* which grows as it transmutes the baser substance into gold. Piety is respect, reverence, homage. Charity signifies kindness, forbearance, love. To Light we ascend in reverence; to men we descend in good-will. As Vaughan adds, this is the way of

Settle not in the lees and puddles of the world.
Have thy heart in heaven and thy hands in earth.
Ascend in piety and descend in charity.
For this is the Nature of Light
and the way of the children of it.

Thomas Vaughan

At first reading the Theme for this month appears out of fashion and permeated with a religious note. But with the second reading it joins the biblica of timeless sayings, - words of wisdom of all ages. It is good during these steps of interior development to break thru the barriers of tradition and become catholic and world-wide in one's response to the good and true, and above all to find the inherent likeness in the counsel of seekers of all times.

development towards the spiritual Order of Life. We must be children practising it before we can be men within it.

*Thomas Vaughan, 1622-66, English mystic, twin of Henry. Both are well known to students of mystical history. Thomas was a spiritual alchemist, seeking thru the analogies of alchemy to teach the transformation of the earthly man (lead) to the spiritual man (gold).

SUPERNORMAL FACULTIES IN THE NEWS

by G. Borchard

Whether by accident or design, items on supernormal experience seem to be occupying a larger place in the press than ever before. And this holds for even the leading conservative papers. Best of all, from the educational point of view, the scientific angle is being stressed, the sensational aspect subdued.

A case in point is an article by Dorothy Dunbar Bromley in the World-Telegram describing a tour of New York's psychic centers by a group of students at Teachers College. This is the concluding paragraph: "We need scientific experiments along these lines, and we could have them perhaps if people did not expect psychics to order their futures for them and to perform the impossible."

This is well stated. Mrs. Bromley may be interested to know that just such experiments are being made at the School of Applied Philosophy, where part of the training is to clear away personal biases, which color and distort communication thru extra-sensory faculties.

Students learn to take account of, and gradually to transmute these interferences. But such transmutation is sought to develop the higher, or transcendental man, and only incidentally for the extra-sensory faculties, which still belong to the lower nature. Usually one or more of these faculties unfold as the greater goals of Wisdom teaching are pursued. But they are not necessarily connected with higher development and may appear quite independently of it; sometimes too in people of relatively low moral and mental stature.

Such considerations would doubtless emerge from intelligently conducted investigation of psychic phenomena. Mrs. Bromley's appeal has further implications than she may realize.

The August 2nd edition of the Newark, N. J. Ledger included a full page spread of pictures of supernormal phenomena collected by Dr. Henry Hardwicke of the Psychic Research Society of New York. Among them were photographs of "the materialized spirit of Katie King", obtained by the eminent British scientist, Sir. William Crookes. There were also one or two "skotographs", or impressions on the negative film or camera plate, of human forms not present in the flesh.

Such unexpected "extras" have frequently appeared at sittings with psychics, under conditions of strict control. An article on the subject is in course of preparation for this column.

Waldemar Kaempffert, science editor of the New York Times, in one of his recent Sunday pages

gave the leading space to the results of an investigation of communications thru mediums (psychic) published under the title, "Beyond Normal Cognition." The author is described as "reticent, middle-aged John F. Thomas...who was for years a teacher and then became one of the chief administrators of Detroit's school system."

Dr. Thomas gathered his material in personal seances, or commissioned his friends to do so for him. The data obtained was classified according to degrees of accuracy, all care having been taken to bar to the psychics the ordinary channels of information. A statistical analysis was made of the results, and it was found that the percentages of complete and almost complete accuracy were so high that they could not possibly be accounted for by the law of chance, that is, by coincidence. The mathematical approach is in vogue just now in the study of such phenomena.

The pictorial magazine LIFE is making almost a regular practice of including news on the supernormal in its weekly issues. In one recent number three pages were devoted to a description of the "trance" condition. The brief verbal report accompanying the illustrations was objective in treatment and unbiased in tone. Congratulations LIFE.

As this issue goes to press a series of weekly broadcasts has been started by the Zenith Foundation over Station WJZ on the subject of extra-sensory perception. The aim seems to be to persuade the public that an open-minded attitude is the only defensible one in the face of what is being discovered. Or is the word re-discovered?

My one contention is that in the discussion of the deeper problems of man's nature there ought to be exactly the same openness of mind, exactly the same diligence in the search for objective evidence...as is habitually shown, for instance, in the discussion of the nature and destiny of the planet upon which man now moves.

FREDERIC W. H. MYERS

We must apply to metaphysical research the same rational rules we apply to all branches of science, and good common sense must, from this time on, banish the incredulity so long opposed to the admission of the best-established facts.

CAMILLE FLAMMARION

We live on the surface of our being.

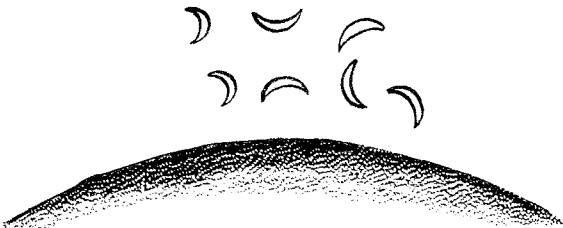
WILLIAM JAMES

COURSE IN MINIATURE

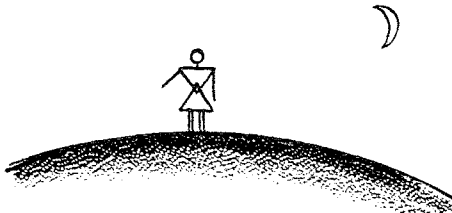
By M. Benzenberg Mayer

The soul and this world plus a lesson in symbology.

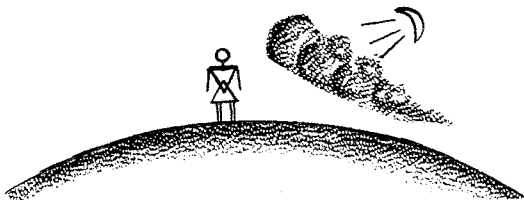
Man, as an expression of the soul in course of development, verifies that soul precedes body in the order of existence. Originally each soul was a seedling of highly potential embryonic life, related to its own future as a seed is related to a plant, an acorn to an oak. Thru the ages the moon has been used as a symbol of the soul. Beginning as a crescent, it grows to full stature as does the soul. Varying attitudes toward life may be indicated by the position of the crescents.



When souls were influenced to undertake the human evolution, their interest in earth was aroused, and they remain bound by it until they have completed what they originally undertook. Because the moon is also bound to earth, a satellite revolving around it, the symbol continues effectively. It carries still further, in that the close by, only its rays reach the earth. So likewise only energies from the soul, never the soul itself manifest thru the human being. Man is greater than he appears, for like the moon, he is an entity of higher space.



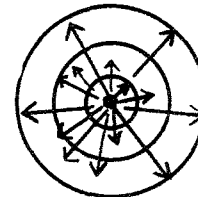
It is from the soul that intimations of higher realities may press thru into consciousness, yet ordinary consciousness is so cluttered with desires and thoughts directed to material ends, that these intimations are much refracted, shockingly distorted. Again the symbolist will say the moon is hidden by thick clouds.



The question arises why, since these conditions appear undesirable and often painful in the extreme, these things were permitted to come to

pass. Remember the soul is originally no more than a seed, not a mature spiritual reality. It was influenced to undertake the human evolution for its own good, its richer future, for the same reason that you plant a seed, preferring the flowering and fruit-bearing tree to the tiny embryo. You planted the seed in the earth, crowding out the light, and you left it alone to face the darkness and pressure, - to disappear as a seed, and gradually emerge in a new form, green and promising. Consider the struggle of any seed alone in the dark, and why it was put there. Then remember your soul and all souls.

This process of coming into earth and becoming acclimated to it, is called involution. An important step within involution is called dismemberment. As the little seed sends out roots in all directions, so human desires spread in all directions and man is torn asunder. He is no longer a unity. Nothing that is growing can be a unity. Growth means differentiation. Man's three major faculties are the means of dismemberment and the aid to differentiation, which means growth.



But involution and dismemberment have their counterpart in evolution and at-one-ment. This is the process of perfecting what was begun by the first steps of growth. Remember always the objective of planting. Man has been planted likewise, but he is more than a plant. He has many more things to accomplish than the plant and he has intelligence, choice and opportunity to accomplish them. The soul, and in addition spirit, slowly constrain the human plant to its higher steps. Scattered energies are again in-drawn, manifold desires are assimilated into the one hunger of the soul for its Homeland. Evolution is then well under way, and the object of the involution is being accomplished. In symbology it would be said that the moon had waxed to its full stature.

The old riddle of Humpty Dumpty contains a spiritual fact. He is an egg, a potential embryo like the soul. He falls, is broken and scattered, no longer a unity. Just so, the soul. And not all the king's horses and the king's men can put him together again. At-one-ment requires a spiritual force abetting endeavors of the human soul in its efforts to reach completion, just as the moon receives its light from a still higher body, the sun. Man needs spirit.

NUMBER SYMBOLISM IN SCRIPTURE

by A. G. Vhrtman

If we could only realize what glowing and mysterious powers lie behind numbers, how much nearer we would be to an understanding of the Wisdom lore of the past. For numbers, being universal, play an important part in every great religion or philosophical science. In them man has mirrored his highest conceptions of the universe about him, and answered the burning question of his own whence and whither. Allegories are pregnant with numbers, and there are still thrilling discoveries to be made within the allegories of our own, much interpreted, Christian Bible. Follow the dramatic journey of the Israelites from the bondage of Egypt toward the Promised Land of freedom and look into the meaning of numbers there a little more particularly!

Much could be told of two, three, six, seven, and twelve, as they appear in this narrative, and the gain in interest and illumination would be well worth the study. But it is possible in this limited space to speak of only one or two, and hardly to scratch the surface of these.

Six is a number that yields its meaning easily. It stands for work, as in the familiar instance in Genesis when it is said the earth was created in six days. It appears in the wilderness allegory when Pharaoh summons six hundred chariots and captains to pursue the escaping Israelites. This multiple of six represents the effort put into the pursuit rather than the literal amount of equipment, although the figures may also be actually true.

Twelve has always been a number of great significance. Hercules had twelve labours to perform. These twelve labours, it is interesting to note, are linked with the twelve signs of the zodiac, and passing through these signs, or taking on the qualities they represent, mark the path of the hero. Again, there are the twelve disciples and Jesus. Twelve, then, marks the completion of a cycle before a new stage or level.

In the wilderness allegory there are the twelve plagues which desolate the land of Pharaoh before the Israelites are able to free themselves from bondage and begin their journey. Now this is a spiritual journey, representing the soul's struggle toward fulfillment, and the Pharaoh in each must be humbled or overcome before the forward going aspects can be liberated. Again, there are the twelve wells of Elim, at which

the Israelites are refreshed. Wells are a symbol of the water of life, the beneficence resulting from difficulties overcome.

The number seven has to do with forces beyond the control of man, as is implied in the Seven Lamps Around the Throne, and the seven Archangels. It is implied in the seven planets whose influence works upon man. To man, however, belong the seeds of the seven, to be developed as the seven virtues or vices. A striking example of the power of the seven is seen in the siege of Jericho, where there are seven priests, seven trumpets, and the city is encompassed by the Israelites seven times on the seventh day. By these sevens the city is conquered.

Then there is three, the trinity, the number of the family. This is often used in Wisdom teachings to denote the threefold nature of man, - body, soul, and spirit. When Moses supplicates Pharaoh to release the Israelites, he pleads that they may be allowed to go three days' journey into the wilderness. He is saying esoterically that Pharaoh, or the material desires enslaving man, should release him as far as the development of his threefold nature will permit him to go.

Three appears again when, after much suffering, our pilgrims arrive at Mount Sinai in the third month. Sinai is a highly conditioned mountain on which from Egyptian times marvels have come to pass. The significance of the Israelites' having reached this mountain is therefore heightened by their having accomplished it in the third month, that is, in their threefold nature.

So we might press into the meaning of these significantly placed numbers, deepening and heightening the pattern of the long trek through the wilderness toward an uncharted Promised Land. And we might come to see in it the living journey of each one of us, struggling consciously or blindly, but inevitably toward a far off, shining goal. The goal of fulfillment, man's transformation through the power of his own growing spiritual nature! It is the way home - to the Promised Land.

A simplified chart made by trainees who studied the Wilderness Allegory as a class project.



PAGE FROM A DIARY

Here I am at my breakfast table, in my small house in the country. The sun is shining brightly, and except for the birds singing their early summer song, everything is quiet and peaceful.

I should be calm and contented too, for I have done well lately with myself, my work and life in general. Rarely in fact have I had the sense of mastery and control which I am experiencing at the present time. Only yesterday I was aware of that state of well-being which comes only when one is in particular harmonious accord with oneself and one's fellow beings.

Yet this morning I find myself in a shocking condition of turmoil. My heart is beating fast and my breath comes short.... No amount of external calm and comfort can reassure me and bring me back to a normal state of contentment.

I know very well why this is so! A little drama has occurred in this very spot, whose outer calm, undisturbed, would have deceived a casual spectator. In fact, the drama is still going on, the quick beating of my heart is but the physical sign of an inner conflict...

Just before waking this morning I was dreaming. I found myself caught up in a battle; two sides were lining up against each other, - and I, for no reason that I could discover, found myself on one side, and therefore against the other. As the battle grew in intensity I became acutely aware that it was a matter of life and death.

I became frightened... Let me write this down in big letters, - FRIGHTENED. I was afraid to die, afraid of that moment when the blow would take place. I was in a panic.

And with that state of panic still fresh in my memory, as I am sitting here writing, I am discovering something else about myself, and that something else is now adding to the pounding of my heart bringing me into the thick of another battle.

I am discovering that I, (some part of me at least,) don't want to admit that I was frightened; the idea is laughable, in the nature of a bad joke. Didn't I go through an accident a few years previous when I had to face death and haven't I always thought since, when the thought of death came to me, that that fear at least I had overcome?... Come to think of it only yesterday I was reading some letters of a cousin who related how in the throes of the Spanish War she had been saved by a sheer miracle as

airplane bombs fell a few feet from her;.... I had smiled complacently to myself when my cousin admitted having been frightened

What a shock I have just undergone... The test came and found me wanting. In vain does that part of me which calls itself my ego try to cover it all up; it tells me to look into that dream again, showing me that I wasn't really afraid, that I rose to the occasion because of my great concern for the people around me, innocent, like myself; I had asked for a truce and after it was granted, found myself furiously planning an attack to save everyone. I say, and well do I know the truth, that what I was doing was prompted by a wish to bring about the death of the people of the other side, so that we, (I), would be spared the horror of physical death. And as I write now, I am signing my own verdict of "Guilty" in that silent court of justice where true issues are inevitably settled..

So the tale ends, or in this case, the battle. My heart is now quiet and the harmony restored. If I didn't have the courage to face death, I had at least that of silencing my enemy; ego or pride. And as I relax in my chair, exhausted as if I had taken an all day climb, I wonder if any can say that the physical clashing of swords is the only sign that a real battle is on? What after all is reality? For in the sense of experience, "This Was Reality". Leaving aside the question of "degree" or intensity, I claim these incidents of the last half hour had for me the same sense of reality and the same validity as the bombing of Iviza must have had for my cousin....

The time is perhaps coming when we shall again heed the words of Socrates and Teachers of this world, when we shall sit at their feet as did the disciples of old and listen to them speak to us of other realities....

by N.I.

"Explore the River of the Soul, whence, or in what order you have come: so that although you have become a servant to the body, you may again rise to the Order from which you descended, joining works to sacred reason."

"Let the immortal depth of your Soul lead you, but earnestly raise your eyes upwards."

"Who Knoweth himself, knoweth all things in himself."

From "The Chaldean Oracles."

WHAT IS TRUTH ?

by MBM

Truth, - a word on everyone's tongue. Everyone has regard for its value, be it practical, ethical, or scientific. In the western world it carries a moralistic flavor interwoven with the concept of conscience. Faithfulness to fact, fidelity, honor, integrity, accuracy, and sincerity, - these are intimately associated in our thought of truth.

But they do not convey what Truth itself is.

They do not answer the question of Pilate to Jesus. They only imply that the facts in this case are thus, - and in another case are so.

Truth to the follower of Wisdom is a permanent fact, not local and temporary as are ordinary occurrences. Truth is a reality above the material world and is one of the supreme eternal attributes of the noumenal spheres, those regions of abiding goodness which are always associated with the Godhead in all religions. Thus as in the quotation in the last issue from the Book of Esdras, Truth is the strength, power, majesty of all ages. That is, It is the eternal immutable Reality which is the strength, power and majesty of all manifestation (ages) and therefore It (or Truth) will live and conquer eternally.

It is clarifying to apply such an understanding of the word Truth to familiar passages, such as those quoted of Jesus, - "I am the Way, the Truth, and the Life". No one who understands Wisdom-Lore believes he meant himself as a person, nor even as a Teacher. Rather he meant that the principle he was exemplifying in both his living and his teaching were eternally necessary steps to the attainment of cosmic stature.....to the Region of the Fatherhood of God. This principle is an immutable reality and will live and conquer and therefore is Truth, a Truth pronounced by other Teachers before the advent of Jesus.

Eternal Principles or Truth will live and bear men away victoriously. Have you ever read what is on the front of the N. Y. Public Library and do you know where it is from?

There is nothing so powerful as Truth
and often nothing so strange.

Daniel Webster

Nothing in excess: all things depend on
due proportion.

Ascribed to Socrates,
Solon & Thales

I am my own ancestor.

A. Junot, duc d'Abrantes

THE SCHOOL OF APPLIED PHILOSOPHY

118 East 76th Street New York, N.Y.

The School's "Open House" evening on October 6th proved a most successful inauguration of the new season's work. Old students came for registration and reunion, and many brought with them prospective new students, who had heard of the unusual work of the School and wanted to hear more at first hand.

The classes of the first half-semester opened the week of October 11th, beginning with the Training Group, which met on Monday evening. Thursday brought the first meeting of the Subjective Exercise class and also of the courses, "Origins of Western Faiths, Fears and Doubts" and "Your Steps in the Life of Earth."

Subjective Exercise will be continued throughout the semester and is still open to new members. The other two are half-semester courses, ending late in November, and will be followed by other classes.

In December will be given the first of the several Friday courses, of two sessions each, to be scattered thru the year. Their unique general theme will be the great Teachers and Teachings from ancient Mesopotamia; and they will demonstrate the waxing and waning of a powerful civilization.

These Friday classes are open to the public and will be held at the Continental pre-dinner hour, at 6.15, leaving both the afternoon and the balance of the evening free for other pursuits.

Public lectures by the Director will start Thursday evening, December 2nd, at 8.30. The first three at least will present the occult side of certain great problems and are scheduled as follows:

- Dec. 2 - The Meaning of Life -- How,
Why and Whither?
- Dec. 9 - Who and Where is God?
- Dec. 16 - The Power behind Christmas
and the Christ Forces.

It can also be stated at this time that there will be three Thursday discussion groups, at the early hour (7.30 p.m.) in January, on questions of behavior toward current problems. One will probably be: "What should I do if a general state of war breaks out?"

The work of the Collective Research groups, both beginning and advanced, will be resumed in December. These groups constitute what is probably the first laboratory in the world for the development of mystic experience and the scientific study of higher consciousness.