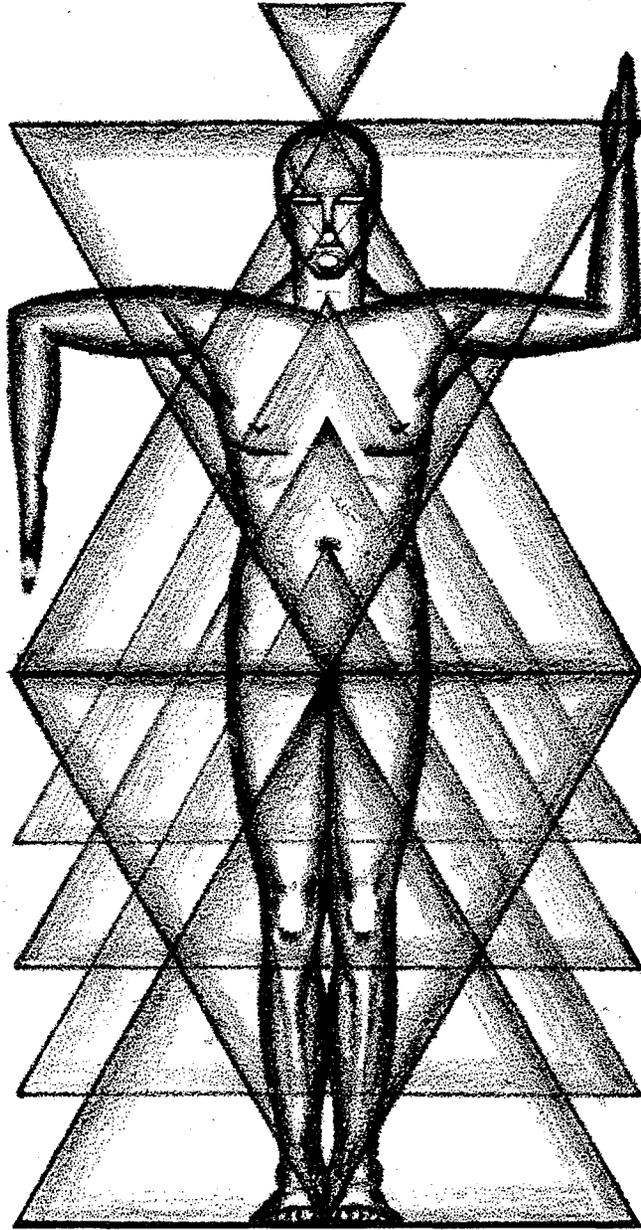


LIVING



Devoted to man and his transcendental nature

VOLUME 1

1937 FEBRUARY 1937

NUMBER 3

EDITORIALS

Our lives - what do we make of them? We pass thru the educational system and enter the struggles of the world. We maintain relationships with family and friends; accept our share of social responsibility. We are at least averagely interested in the progress of the world. In short, we live normal, intelligent lives.

Is this enough?

Thruout the ages Philosophy has always taught that this is not enough - That man has a far more important education to undergo than that of our school system; has far more important struggles to enter into than those of business and society; has relationships far more important than those of family and friends to establish and maintain.

Philosophy - the teaching of universal law - has had few listeners, fewer students. Most of us have declared its instruction, its answers to our despairing questions or cynical statements about life, neither practical in application nor demonstrable of proof. We will take as our authorities none other than the facts of the laboratory, or the easily demonstrated facts of our own physical senses. And we have continued our haphazard existence, unaware of the true nature of living.

But at last in this new age, Science and Psychology are bringing in the evidence that the teachings of Philosophy are true. Scientific facts are being assembled concerning, on the one hand the nature and forces of man himself and on the other, concerning the cosmos in which he lives and has his being. Whether it be reports of the cosmic rays from the laboratories of Science, or of extra-sensory faculties from the laboratories of Psychology, we are finding in fact that there is much more to man and to living than most of us have ever been willing to believe. Put in one way, man in his current interests and activities is operating far below par. Put in another, he is a case of arrested development.

What is to be done, you ask? Clearly the answer is to inquire yourself about the nature and purpose of life. Use the data assembled by Science and Psychology, but let Philosophy help you build up the pattern and the goal. Realize that there is more to Living than you have ever dreamed. Let this publication help you to ask great questions and find great answers.

THE COVER

To our readers who have asked the meaning of the symbolic figure on our cover design we would say that it represents man in ideal relation to his work -- hence the emphasis on the position of arms and hands. The right arm, pointing down, is busy with the practical activity of the lower, outer, or phenomenal worlds. The

left counterbalances by its reaching toward the higher, subtler, more "inward" worlds. From the outer activity is won "bread" for the body and certain types of experience for the emotional and mental nature. From the inner is won food for the metaphysical and higher psychic areas of man's being; also his experiences of larger worlds. These are the worlds of permanence, duration, the constants, and the principles. They are not the psychic worlds, which are just as subject to change and destruction as the material -- in some ways more so.

The above is only the outermost layer of interpretation. We hope to indicate more at another time. Extreme condensation is one characteristic of symbolism. Universality and timelessness are others.

GHOSTS

Metaphysics is certainly making strides these days! Have you seen the well attested full page photograph of a ghost in the January 4th issue of "LIFE?" see page 61.

By the way, do you know what a ghost is? It is the etheric body of some entity, condensed to the point of visibility, much as moisture in the atmosphere may at one time be invisible and at another become clouds, mists, fog. Under still more favorable conditions, it may become water and even ice. Yes, ghosts will presently be on the map, so watch your maps and see when they go on!



Aquarius Sign
from family
Denderah Zodiac

SAYINGS FROM MBM

Efficient preparedness is one of the signal notes of victory.

The critical hour is always the present hour.

The past is too cumbersome to take with you. Leave it behind and that which is good in it will overtake you.

The measure of Wisdom applied in the present is the measure of progress in the future.

Time is the tearing asunder of Eternity for man's use.

Faith is the right temperature in the soul for productive work.

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The CULTIVATION of the INTERIOR LIFE

A page devoted to Instruction and Exercise.

By M. Benzenberg Mayer

I trust the readers of this page are already finding indications of practical benefits from the exercises of Parts One and Two. Remember regularity is important. An egg will not hatch if the robin takes a day's vacation. Be patient and constant. These are two qualities needed to raise yourself into the stream of purposive self evolution.

The region of the deeper self which you are arousing, is that wonderful well out of which arises aspiration and inspiration. It is the source of those moving intimations of high consciousness, of revelation, of spiritual symbol, of deep peace, of answer to earnest questions, of a wide expanse of mystical infinitudes. In the course of your life you have often sensed its marvellous power, and been awed by those things which have arisen from it. But these accidental touches are now to be gradually replaced by intention. As a miner digs and drills for the source of that gold whose evidence he luckily found on the surface, so the wise man mines towards those regions wherein is hidden the well of his deeper nature.

But life is more than gold. It moves, it lives. It responds to the efforts made to seek it. Therefore the "chromosomes" are reacting and forming into new patterns. You can't see this, neither can you see the patterns which are being constantly reformed within your physical body. Both are, however, taking place. You are continuously learning what makes for better physical health and I trust you are applying it. Shall not the same hold true of your interior life?

Exercise D

You learned from small illustrations in last month's issue that consciousness, or directed awareness of the deeper self is a very important element, that it is actually a force working its effect on that deeper self. The next step in these exercises is to go thru an entire day remembering that you have an interior life and that you propose to cultivate it.

Walk along the street in this consciousness. Wake up with it, eat your breakfast with it. Keep it with you while you work, or are busy in the home. Let it be an undertone in all you do.

Do not say this will interfere with your business. It will not. On the contrary, it will be an aid. And not least of all, you will learn that it is possible to purposively carry a major and a secondary motive in your mind simultaneously. The mind can do extraordinary things; you may as well undertake to learn some of them.

I have been asked what the personality should be undertaking to do, to balance these lessons

on the cultivation of the interior life. That is indeed a very important question, for no one moves toward spiritual stature without what is mystically known as "works". Ideally the personality (meaning that part of the self which is turned toward the world) should be learning and applying practical normal psychology. The behavior patterns that are negative and unfriendly should be destroyed and positive constructive ones cultivated.

Effort should be made to understand and follow the directions of great Teachers. The simplest and age-old beginning is the Golden Rule. Another is Gautama Buddha's Noble Eightfold Path. A third is the Sermon on the Mount. These are not merely to be read and intellectualized, but practised. Especially successful techniques in this direction were recently used at the School of Applied Philosophy in its classes on "Practical Applications of Spiritual Laws." A group in any locality can work out their thoughts to mutual benefit. A single mind is not so good, for it is easy to follow unconscious biases, - whereas a group tends to be a corrective to such tendencies.

Let me remind you however, that these exercises have the particular object of introducing you to a science for the cultivation of the interior life, and I am obliged to write as tho many other endeavors were co-operating in a comprehensive process. No earnest student should be discouraged because the nature of all these endeavors are not simultaneously available. Genuine effort in any department effects the entire being much as the stroke of a hammer affects the entire gong. Wherever it is struck, the vibration still spreads to its furthest reaches.

Exercise E

This exercise requires paper and pencil, - or better still, a pocket note-book which you can always have conveniently at hand.

In it write in brief fashion, (headings will do) all the characteristics or attributes which you believe the interior life possesses. These may be based on your own experiences, that of friends, or even what you have read, which you have good reason to believe is correctly stated. Underline, however, what is the result of your own experience. Add to the list from time to time, for remember that according to Exercise D, you are fostering a continuous secondary consciousness of the reality of your possession of an interior life. Therefore this interior life may send out responses at any time. You, the personality, should note them quickly and easily. Do not neglect this step. It is peculiarly important in the sequence of the cultivation of the interior life.

CONSCIOUS LIVING AND THE ARTIST

by Dorothy H Smedley

The artist, no matter how small his field or how modest his pretensions, cannot help but work from his inner convictions and his outlook on the world, even if this is often unconscious. The 'Weltanschauung' of the artist is almost inevitably the well-spring of his work.

But - if his personal outlook and concept of the universe is small in scope, too egocentric, there are bound to be limitations, frustrations, and failures, in his life and work. Psychoanalysts have brought this fact out vividly in many works. How can these dangers be avoided?

There is growing need for the wider scope, the more universal philosophy, beyond the personal and egocentric. This is felt not only in the subjective attitude and reaction of many individual artists, but in the whole of contemporary art. A vast sector of modern visual art expression is concerned actively with the search for the nature of reality, and its 'truest' expression. One cannot escape the fact that this reality, whatever it may seem to be, is emphatically NOT the reality of the materialistic nineteenth century, neither is it the mechanistic third dimensional panorama. Dadaism, Cubism, Futurism, Surrealism - and kindred movements clearly show the violent trend away from the acceptance of surface appearance as reality. Art is now plunging into fourth dimensional conjectures and abstract realities, - into the subconscious mind, and into many other fields of adventure. It follows the same general pioneering trend as does the intellect of man when he accepts the new findings of physics and mathematics.

What, meanwhile, of the individual artist? Freud and Rank have imputed to him and his tribe a vast array of sins and complexes. Perhaps they are right, perhaps human egoism knows no greater or more pretentious form than the ego of the artist. But there may be a way out. There is a way, through basing the work on principles, as revealed and discovered by philosophy, rather than on the ego expression of the individual. Such was the solution in some past great ages, as at the summit of Chinese civilization, and in the great eras of the Egyptians and the Greeks.

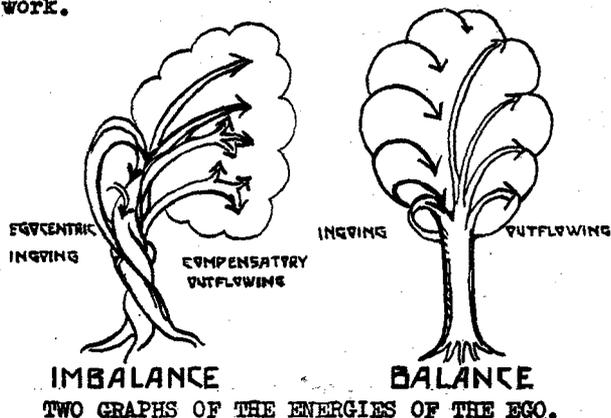
Philosophy as the love of and search for, universal laws opens a way to the work which brings the ego to slough off the shallow persona.

The artist can then explore the deeps of being and bring about a realigning of energies which liberates more fundamental forces. When this search is well along, the imbalance characteristic of so many artists in common with others

whose energies are mainly outward going, may be checked and corrected.

By far the greater number of artists walk the earth but dimly conscious of their own selfhood, and the possibilities of life. The artist is usually rejoicing under the illusion that he is getting more joy out of life than others. Philosophy proves this a narrow, local view. Through search and training he will come to a valid relation with the perspective of his age, and, if he goes further, of all ages. His own individual message is only a tiny drop in the sea. No longer can it be the end of all living to him, Yet each drop is needed and contributes to the whole.

Thus is the way open to remove the onus of the personality from the work of the artist. By this road, that of conscious living through and toward Philosophy, he may come to freedom of expression and experience a rare degree of joy in its production. This is the way of the Aquarian, and as our era moves through its transition into the future rhythm, the personality will lose its hold more and more on the hand of the artist, and the universal truths flow more surely into his broadened, deepened work.



SEARCH

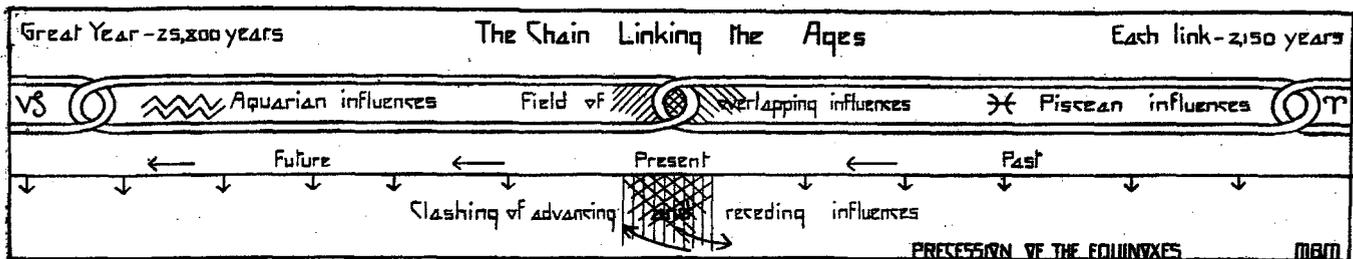
I sought for Beauty in the infinite skies,
And lo! she hid and mocked me in the moon.
I tried to fly too soon.

Then as within the caverns of my soul
I turned my eyes to my unworthiness,
I glimpsed her shining dress.

I seek for Beauty, knowing but her forms!
Strange, lovely shapes imprisoning her light,
Which else would be too bright,

A.G. Vhrtman

THE AQUARIAN AGE



Few people realize the extent to which we are affected by invisible rays streaming down on us, even though they recognize the influence of sun and moon on tides, sun-spots on life and vegetation, and have recently come to acknowledge the profound effects upon everyday life of various invisible wave-frequencies, the so-called "cosmic rays" etc. The chart illustrates some of these invisible influences in this period of transition, when those of the outgoing cycle (Pisces) overlap those of the incoming cycle (Aquarius). Here, as elsewhere, those who are informed on these matters become able to recognize the trend in all departments of life, and take advantage of the forward rhythm instead of being swept back on the receding wave. In leaving the period of Piscean emotionalism and moving toward Aquarian understanding, we may note, on all sides, a new emphasis on facts, organization, knowledge, the humanities, social consciousness, etc. This column culls from current news such items as are indicative of the new trend.

[In each case the Aquarian characteristic is underlined. Ed.]

Business leaders being forced by conditions, to face the task of shaping a better social order. "Business is beginning to glimpse the fact that perhaps business can be saved only by benefiting and not exploiting the masses. . . . Means a higher rule than that of abundance for the few and scarcity for the many. . . . The old order may go down in blood and agony like the French nobility in the Revolution, or it may have the sense and capacity to adapt itself to new conditions, and continue leadership. . . . But it cannot stand still."

(James T. Adams in N. Y. Times Magazine)



An understanding approach to happiness.

Frankly discussing the widespread discontent in modern life, Mrs. Greenbie, in her book, "In Quest of Contentment", ascribes one of the four causes to "a general sense of insufficiency in life." In the main, our trouble is that we have not grown up to things and conditions: "man's psychic equipment is as out-of-date as Noah's Ark. . . . this makes not only for mental distress, it makes for physical pain and practical disaster."

The author offers no philosophy of facile suggestion, but of mental discipline — knowledge, understanding, self-control. And it is written with some real beauty as well as with humor, sternness, and sophisticated practicality.

(N. Y. Times book review)



Children may increasingly become the concern of the state. A recent New Jersey legal decision ruled that children cannot be educated at home by their parents, as that is properly the State's job.

It is perhaps all we can do to become aware of the Aquarian trends in the West; nevertheless a heartening word comes from India.

It will be recalled that Mahatma Gandhi has persistently fought to remove the ban on the "untouchables", the lowest of the 4 castes. The young ruler of the state of travancore (with a population of five million) has now succeeded in removing all religious restrictions on these unfortunate people, as to entering and freely worshiping in the temples.

This reform is expected to spread into the states of Cochin and Mysore and thence, more slowly, throughout India. The final liberation of the "untouchables" would be a tremendous event in India — probably her greatest step along the road to self-rule.

(N. Y. World Teleg. article)



Industry becoming social-minded.

Thos. H. McInerney, president of the National Dairy Prods. Corp., foresees this as a permanent change of policy in American business: "Now business is requested not only to produce goods, but to do so in a way that will promote the general welfare of 30,000,000 families in this country."



The N. Y. World Telegram sees the recent stabilization agreement as a turning point in world history because of the decision of the nations to intelligently live and let live. In other words, it is in key with the trend of the new Period: COOPERATION on the basis of UNDERSTANDING, instead of savage competition.

LATENT EXTRA-SENSORY FACULTIES

by Gertrude Berchard

Another large eastern college is on the trail of E.S.P. The experiments are mainly in the field of psychometry, - the faculty for obtaining information about an object and those associated with it, merely thru touching that object, and without the use of physical sense organs or other material means.

The work is being conducted under test conditions, with the cooperation of the English "psychic" and lecturer. Mr. Leaf, seems to have given, with a high degree of accuracy, facts about certain of the teachers and students, by contacting some small personal possession among a large group of objects, assembled in his absence, and with elimination of all clues to the identity of the owners.

The experiments at Duke University, which began with telepathy, soon branched out to include clairvoyance. And now psychometry, equally independent of the ordinary means of perception, comes to claim attention.

Public interest at the moment is centered upon these three types of extra-sensory functioning, as witness the wide discussion in the magazines. But there are other aspects of E.S.P., and we may look forward confidently to articles for the general public on clairaudience, prevision, telekenesis (the moving of objects by non-material means) and other phenomena disturbing to the tenets of physical science. Or should we rather say, to the limitations it has arbitrarily set up.

Now this interest could not have arisen without a recognition, however dim, that somehow these faculties concern everybody; that they link up with experiences practically everyone has had, more or less frequently, more or less intensively. It is well that light is being turned on subtler ranges of the human equipment.

But there is a danger too - for heat will be mixed with light. Already there are signs of emotional reaction, exaggeration, inflation of the ego over possession or knowledge of these faculties. A common assumption is that they are "spiritual" - this despite the fact that they obviously can be, and sometimes have been, used for nefarious purposes.

No, the extra-sensory faculties are not in themselves spiritual. There are many planes, grades, and conditions of life, and these super-normal avenues of communication run a gamut among them, even as does man in his normal functioning. On the whole they are more closely related to the finer developments of the physical organism than to the psyche and the mind. Just another indication of the need for seeing in perspective and pattern, if we would avoid loose discussion and false conclusions.

PAUL ON UNIVERSAL PRINCIPLES

by MBM

CONTINUING STUDIES OF THE "TRINITY."

The universal nature of the Trinity is familiar to the western world thru Christianity. It is clearest in the interpretation of Paul, the first scholar among the followers of Jesus. With him the Trinity becomes the majestic background out of which the beloved Master Jesus emerged to enact his eternally compelling role of mystical patterns.

The Trinity is known as Father, Son, and Holy Spirit.

The Father as the fullness of All-Fatherhood is the first manifestation of God. This concept personalizes a super-personal Reality, but it has served the needs of the human heart as sublime abstractions (like those of Plotinus) serve the seekers of the gnosis. The Father "made the world and all things therein", yet he abides forever in his own Essence.

The second figure in the Pauline Trinity continues the personalization. The Son "is the Image of the Invisible God, the First-born of all Creation." In another sense "God sent forth His Son, born of a woman, under the law." The first aspect is the Immutable Logos, the Archetypal Word; The second is a Messenger speaking for the Eternal Son, or Word.

The third figure in the Trinity is the mysterious "Holy Spirit, who leads those who are sons of God." Or again "it sheds abroad in our hearts the Love of God" like a divine Breath aspired into all creation.

The Father remains a Unity.

The Son is a duality since He is at once divine and human.

The Holy Spirit is plural, because it enters into all souls open to receive it. Thru it the soul finds its way to the Son, the duality, and thru the Son to the Father, where it is united to the All.

How this humanly understandable interpretation of the Trinity has served humanity is evidence in Christian Teachings. A profoundly universal Teaching, it is nevertheless markedly Piscean in presentation.

Which is more dear to you,
Your character or your body?

Which makes you more unhappy,
To gain or to lose?

Which do you treasure more,
Your body or your wealth?

But we must sacrifice much
To gain true love.

We must suffer great loss
To obtain much treasure.

Book of Teh...Lao Tze

INSTRUCTIONS FROM TEH-KHUFA-TEI

An Initiate of many Milleniums Past

The suppliant at S—
Seeking the Mystery of Time.

Many weeks have passed since the suppliant first climbed the slopes of that steep desert knoll to the sacred ground of S -. He had been received into the first disciplines of an universal Order and in their supporting strength he was finding a strangely beneficent peace. His life was beginning to flow with the stream of the Great Concord, and it was mysteriously shaping him so that he too was becoming a "Boat of a Thousand Years."

The mystery of time! What marvels are hidden in its nature! Such gestures of wonder and awe were moving in the heart of the suppliant as he passed thru the eastern portico. The early light of a new day throbbled across the darkness of the night and all the stars save one, were already extinguished.

The suppliant had been charged with the care of the Markings, the daily measure of the sun's journey from the south to north and back again. He made his way down the wide stone steps and entered a long passage flanked with giant columns, upon whose spacious capitals the intricacy of design and color shimmered vibrantly in the steadily growing light of another day.

Beyond, on the right, stretched a cool open quadrangled court, and toward it the suppliant took his path. He was learning that peculiar manner of movement in whose smooth noiseless action, speed, accuracy, and grace are achieved. This action was a part of the instructions or "time" which he was receiving in the Halls of Learning.

Time, daily circumstance of hours. Commodity in the world of cities and men! It is not what it appears. To know it truly it is needful to move within the boundaries of its being, with something of its speed, its accuracy and grace. To penetrate to some of the actual attributes of time, had been assigned to the suppliant as evidence of power and understanding.

Filled with these thoughts he came to the open court, and paused to collect himself, that in full consciousness he might accomplish his part in the community life at S -.

He had timed his step well, for it was almost the moment for the sun to appear above the horizon. He moved to the Teller on the south, that mighty pillar, whose shadow would "tell" him where to place the Marking. There was time

to chant one of the great hymns to the majesty of the Charioteer of Day, while a golden sheen of radiant light transfused the eastern horizon. It whitened more and more until the flames of the sun lifted themselves across the rim and a new day was born. The hands of the suppliant were ready, and he placed the long pointer carefully on the margin of the shadow, which the pillar now cast upon the floor of the court. In that instant pointer, shadow, and sun were merged and the Marking was made. The Teller had spoken. Since the last day, the Charioteer had journeyed north!

The suppliant was deeply stirred. As tho an act of his had brought him for a moment into perfect concord with the universe. Thru it he felt extended out of himself into a mystery of time. He knew now that it would be his to place that marker until he was able to lift some of the veils from that mystery. This court was a Court of Practise, in which suppliants moved in space attuning themselves to the movements of the universe, that they might find some of the marvels of time and of light. This was not the Grand Court in which the hierophants kept their records, - to that the suppliant could not yet be admitted. But here were beginnings of glorious mysteries. Here in thought and act he might penetrate to knowledge of those things which eternally are.

Moving back to the rear of the court, he sat down upon a low stone table, and in the clear sunlight of a new day, prepared to meditate. A phrase of an old ritual sang in his ears, "I am Yesterday. I know Today".....do I know to-day? What is knowing? how does yesterday differ from to-day? Why am I yesterday, and only may know today, if I fulfill the conditions of knowing? Yesterday and today are time.....but perhaps they are not time! How then does being differ from knowing? if I am today?

And another song sang in his ears. "Millions of Years is the name of one abode":....whose abode? how can an abode be years,- millions of years? what then is an abode? How can I find the gate to these mysteries?

And on a new pitch, high and sweet was chanted, "Traverser of millions of years, amid the Lords of Right and Truth." Who is the god of millions of years? what does he traverse? where is time? Who are the Lords of Right and Truth? As these songs and questions were stilled and the suppliant composed himself for meditation, his mind's eye glimpsed for a moment the promise of the lifting of veils from the mysteries of time.

THE SCHOOL OF APPLIED PHILOSOPHY

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

GENERAL PROGRAM SECOND SEMESTER opens FEBRUARY 8, 1937

Study Department

Training Department

PUBLIC THURSDAY LECTURES

by the Director

The next series, "Esoteric Teachings", may be contrasted to the series closing January 28, "This Aquarian Age." The new course presents transcendental subjects out of the arcane foundations of life. Syllabus available; sent on registration.

Feb. 11 - Mar. 25.....8:30 P.M.
Tuition.....\$7.00*
Single lectures.....1.25
*50% reduction to those enrolled for full program of Training or Pre-Training.

Fundamental courses in Pre-Training department open to new students. (see second column)

Morning classes continued as required.

Saturdays, 4:40 P.M. Short series of popular talks, including: "An Alleged Secret Teaching of Jesus (Pistis Sophia)." Other subjects and dates to be announced later.

Teachers and lectures from the School Faculty are available for groups at the School, for clubs, classes, and groups elsewhere. Wide selection of courses such as the following:

Introductory Course in Applied Philosophy
Significant Trends in World Affairs
Building Stones of Practical Psychology
Subjects from course, "This Aquarian Age"
An Alchemical Parable
Uncoding Bible Allegories
Development of Western Religious Thought

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PRE-TRAINING

In line with the policy of strengthening the School as a center for training the transcendental nature in man, a closer knit organization of the Pre-Training work has been adopted beginning with the second semester.

This arrangement will facilitate entrance of students into Training. The work has been compacted into one evening. Thursday evening has been selected as it offers the advantage of combining Pre-Training with attendance at Mrs. Mayer's public lectures.

Pre-training consists of a prescribed amount of work in the Study Department, in Tutoring, in the use of charts for self-observation, and in Subjective Exercise.

THURSDAY EVENINGS

- 6:00-6:45 "Fundamental courses"
Reconciliation of the Great Four
(Science, Psychology,
Religion-Art, Philosophy)
The Three Realms of Law
- 6:45-7:30 Buffet Supper
- 7:30-8:15 Subjective Exercise
- 8:30-9:30 Esoteric Teachings

Full Pre-training includes Coaching and Round Table with the Director once a month.

Tutoring:

The remarkably effective search into the depths of one's own nature with the aid of a Tutor. Special Techniques release and develop the transcendental man and help him in his higher evolution.

Several partial scholarships are available in Pre-Training.

TRAINING

MONDAY EVENINGS

Training includes advanced work of many types. In small groups. Older trainees only.

- 6:30-7:15 Buffet supper
7:15-9:30 Group work

SATURDAY EVENINGS

Numerous groups in Collective Research

Information: The Secretary is glad to answer questions or to assist in planning work.

Office Hours:.....2:00-5:00 P.M. and
during School Sessions.

Telephone: Rhinelander 4-6267