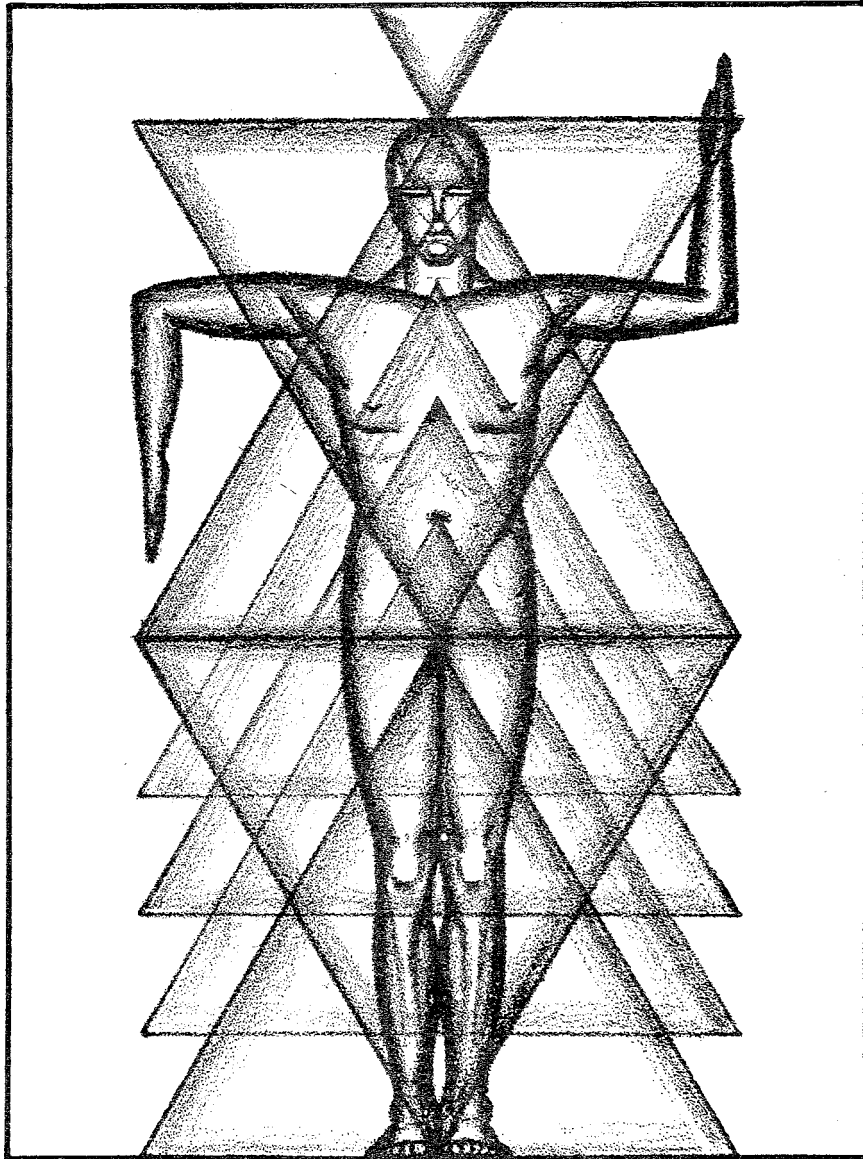


LIVING



Devoted to man and his transcendental nature

VOLUME I

1937

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EDITORIAL

A SEARCHER MUSES

Suppose the findings of great Seers and Philosophers from the beginning of time to these days of scientific, supersensory and psychic research are true, actually and undeniably. Suppose that we, as a race, come to know they are true, not intellectually true, as a set of facts to juggle with, but livingly true, to measure by and grow with - What then?

Suppose the phenomenal world in which we horde our material treasures is really only a stage on which we learn lessons for a larger life. Suppose this larger life, whose currents flow through strange yet noumenal worlds, stands here beside us solid and real, interpenetrating the world we think we know so well, as ordinary, secure. Suppose our material treasures themselves are actually what the scientist sees them - electric charges, lines of force, magnetic fields, containing portions, unbelievably small, of substance as we know it.

A. S. Eddington makes this beautifully clear in his introduction to "The Nature of the Physical World," telling of his two tables. One table on which he works and rests his typewriter is substantial, factual, - the other, his scientific table, he knows exists only as a continuous bombardment of electric pellets, which yet support his work with equal security.

To see our proud possessions vanish thus into magnetic force and flow, and the rather hazy families of protons and electrons, gives one pause. One may wonder how important it is if these possessions begin or end, as the case may be, on Park Avenue or First Avenue. And if we go by the words of Jesus, that "it is easier for a camel to pass through the eye of a needle than that a rich man enter the kingdom of heaven", First Avenue might be the safer place. Yet the philosopher will remind us that possessions hungered for and not attained may weigh us down with as heavy attachments as do those acquired and held on to with avidity.

The philosopher seems then not one without possessions, but rather one who has learned to walk serenely with or without them. He is one who builds as he goes, through growing awareness of greater values, a condition of well being and peace within himself - one who seeks the values of the integrated self, the "humble and the contrite heart," with mind alert to catch the crumbs that fall from Wisdom's table.

Look too at these ever shifting enclosures in which we strive to live securely - nationalities, religious sects, family, class, academic distinctions. What becomes of them in this noumenal, actual world of the philosopher?

If godliness be king, where stand the dictates

and results of Parliament, Dictator, or - Supreme Court? What if the Beatitudes become the daily moral code of men? What if the essence back of the Easter and the Christmas rituals becomes the accepted standard? By which to live, not to preach about, nor to wrangle over? Then might we hope for citizens to mount the crest of a hill with dignity - in silence lifting their praise to God at setting of the sun, not stumbling over doctrine, form, or creed. Or might we hope that neighbors would take time, in friendly fashion, to study the ageless rhythms and patterns of the stars, as guides for common interchange of kindness and forbearance, as pointers toward that much talked of but little known mystery called Love.

Suppose we find that family is but a momentary grouping, as is a class at School, in which we are to learn a certain set of lessons - grade 1 or 3 or 5. Such concept makes of fine, untrammelled relationship goodly experience, with charity and friendly understanding intermingled. It puts a broader, deeper value on the "duty" virtues and flings them out for general use abroad as well as home.

Then too suppose we find that Platonic dreams of states to be, are based on sound realities. It might be found that class distinctions and academic standards are truly but "the world's rough thumb and finger" that cannot measure stuff of souls and minds of men. It might at last be seen with crystal clarity that knowledge of such mysteries as the Philosopher's stone, and Alchemy of the soul, learned in application, are values well worth the search. They are food, rich and sustaining, to nourish those who seek in truth a larger life. And they who follow on toward greater goals through all vicissitudes and scorn of earthbound minds, - as Parsifal and other Fools of God, - are judged by Him to be the wiser men.

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

A page devoted to Instruction and Exercise.

By M. Benzenberg Mayer

With the month of June the summer season is in our midst. With it comes the longing to abandon the hard purposive drive of the winter activities. This is a normal tendency and as indicated in the article on The Summer Rhythm, is natural to all forms of life.

In progressive development, such as in the work outlined on these pages during the past months, it is well to understand how individually to go with this rhythm, that the gain made in the winter rhythm be not wiped out. To merely swing back and forth as a pendulum is not progressive development. To experience the natural drives of winter and summer is not enough. One wants to hold the ground gained, during the time one is in the idling period. I am going to sketch an ideal procedure for those who have been carrying on with the subjective exercises.

The first point to appreciate is that the various steps taken in training of any kind should be understood and accepted by the conscious mind. This means that you shall enter the summer rhythm consciously, not ignorantly, naturally, unconsciously. Be aware, and say to your household of interests and desires, that your intelligence has given consent to relaxation and such pleasure and play as you can contrive in your circumstances. Say that you are not neglecting previous routines heedlessly, but that you are choosing to relax, because intelligent use of rhythm adds power. A tree does not abandon the growth it has made during a season, when it withdraws its outgoing sap during the winter. With the change of season, it will re-animate all previous growth and then press on to new stature. This is the first step to learn to apply in progressive evolution.

Therefore as the hot days of summer begin to hold sway, consciously moderate your exercise period, not as escape, but as choice. Begin by omitting a few days. Also do not press as hard (as I hope you have been doing during the winter!) Remain conscious of your choice, and why it is your choice. This will require no effort, - BUT IT WILL PRESERVE THE PATTERN OF ACTIVITY DURING THE PERIOD OF RELAXATION. If you do not do this you are forfeiting one of the most valuable elements in training. By and by this consciousness will declare its own

"Blessed Nature
at once hidden and manifest"

You will find a strange new kind of friendship, above all the frailties, - loyal and loving wherever you are, and bringing you home to loyalty and love in yourself.

The summer rhythm can be made so productive of good, so healing to wounds of winter, can be so beneficent regardless of heat, work in the

peculiar character to you. There is a special vitality in it, a fine sweet flavor of being alive, being master of what one does, instead of being obscurely moved by unseen strings of circumstance. I hope you will all experience it. It is wonderfully heartening, and it is an important step in the development of yourself-hood.

Secondly, deliberately put aside any sense or thought of your own limitations. Dwell now for a time in a consciousness of power. Realize how extraordinary a thing it is to begin to consciously direct your actions. You are a marvellous keyboard and need your own master-hand to play upon it. Let any sense of limitation drop from you. Every few weeks indulge in a period of mulling dreamily over what you have done with the exercises. Dream of the possibilities that are slumbering potentially within you. Fantasy yourself as you will be when they are developed. Dream abundantly and wisely of your future selfhood. Be filled with wonder at this mysterious thing which is your own life.

Thirdly, draw close to nature. If you remain much in the city, select a tree, or a bush for your very own, even tho it grows in a public park. Go near it often. Linger and ponder on its growth, its beauty, its struggle for life. Think of its battles with insects, fungus, boreworms, drought, the careless hands of children tearing at its branches. Let a sympathy rise up between you and the growing thing in park or country. Love it, watch it, think about it, dream under its shadow. Touch it gently. Try to penetrate into its mystery for mystery it verily is.

To learn to care for one such growing thing, is a thousand times better than to vaguely "love nature". It gradually will make you rapport with her life, and you will experience a new kinship with growing things. It will not be sentimental. It will have health and vigor, sympathy and understanding, and a subtle pervading fragrance far removed from the superficial suavities among men. So find a friend somewhere, and commune with it, and truly it will speak back to you.

world, lack of an adequate vacation, that finding the trail to it, is like a major discovery. May this discovery be yours! Then you will be refreshed, ready and eager in fall to enter consciously the special stride and tempo of the winter rhythm. Thus the tree of your life grows, consciously and without forfeiting the unique gain of each season.

LATENT EXTRA-SENSORY FACULTIES

by G. B.

In an English journal appears some striking news about alleged mediumistic powers of the American airwoman, Amelia Earhart. According to this account, Miss Earhart ascertained, without normal channels of information, the location of two lost planes, and reported them to their respective companies.

The first was a United Airlines plane, which met with disaster on December 27th last, and for which Miss Earhart recommended that search be made on a hill near Saugus, a little town north of Burbank, California. There the wreckage was found. The second was the Western Air Express plane carrying Mr. and Mrs. Martin Johnson, which crashed on January 12, and which she reported near Newhall, California.

Now why does the American press fail to give us such interesting news of one of the leading pioneers among women in aviation? Surely the cause for timidity in handling such material is disappearing with the established validity of telepathy and clairvoyance.

Has Miss Earhart ESP? Or is it mediumship? The two are not identical, tho they may, and often do, overlap.

In "An American Doctor's Odyssey", one of the non-fiction best sellers, the author, Dr. Victor Heiser, states (page 322): "At least four times to my knowledge I have been saved from almost certain death by pure coincidence." He then devotes several pages to relating how he would have been on wrecked steamers and trains and in burning hotels, but for unexpected circumstances that intervened. It is suggested that the reader look up these pages and see if he agrees with Dr. Heiser's explanation of "pure coincidence."

William Moulton Marston describes in the Herald-Tribune the case of a man who, during the course of a surgical operation, had the sense that he was looking down upon his own body, watching everything, and noting particularly the way his intestines were attached to his stomach. Later he reported his observations to the doctor, who was amazed by their accuracy.

Here is a more than usually dramatic variation of an experience not uncommon to the sleep state. Does it involve E.S.P.? How is the transition to the "projected state" accomplished? The difficulty is to maintain consciousness during the process. When it is maintained, however, important details are observed. The research department of the School of Applied Philosophy is carefully studying these processes, and later issues will contain some of the evidence which is accumulating.

DO YOU KNOW

TRUTH

Truth abideth, and she is the strength
and the kingdom
and the power
and the majesty of all ages.
She liveth and conquereth evermore.

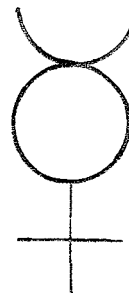
First book of Esdras.

How would you describe this Truth? How would you attempt to answer that age-old question "what is truth"? Watch for the next issue of LIVING.

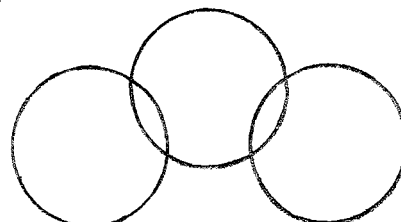
PATTERN FOR SELF-GOVERNMENT



The eye of Intelligence
watching and ordering
the life of the self.



Mercury - the messenger
the "I" carrying out the
orders of Intelligence



The interdependent triplexity
body - heart - mind
man in earth



WATER AND AIR

4

MEM



a study of two philosophic elements

WATER

Water and Air, - these are the two philosophic elements which are groundwork for understanding the Piscean and Aquarian periods. The former period is receding as the earth passes into the period of the latter. Some 2100 years of Pisces; now some 2100 years of Aquarius. The former is a water element. The latter is an air element. What then is meant by these elements?

To the physicist neither water nor air are elements, because each is actually a chemical union of elements. An element is a rudimentary or primary body, therefore composites like water and air can never comply with the definition of the physical scientist. He may be correct as far as studies of matter are involved, BUT... the elements which Wisdom-lore presents are the primary ingredients of all creation, and that includes spheres of life not tangible to the physical senses. It includes heart and emotions, mind and thinking - it includes soul and spirit and the planes of being to which all of these correspond. These are as actually components of the universe as are the physical substances which the senses perceive, and which alone we have been accustomed to consider as objective reality.

It is just because the senses cannot perceive anything beyond physical substances, that Wisdom-lore undertakes to describe something of their nature by the analogies of water, air, and fire, for the philosophical element earth is used to include the entire gamut of things knowable thru the senses. These four elements then in the concept of the philosopher apply to the primary ingredients of creation, and exist in varying proportion everywhere. Only one is tangible. The others are likened to known phenomena, so that the student of Wisdom-lore may search and ponder and come to understand all things.

The understanding of two of these elements is fundamental to an understanding of our age. If humanity generally and its leaders specifically had a profound discernment of their nature, innumerable painful experiments within the social structure could be avoided.

Follow thru some of the characteristics of water, bearing in mind that these are likenesses to an element of creation, and what amazing analogies are revealed. Water is the element of the psyche, of desire and wish, of feelings and emotions, of affections and hates. The psychic world, the Astral of Theosophy, is the ocean to which all streams, (water; feeling) eventually make their way.

Water has no form of its own, but shapes itself to cup, bowl, or ocean-bed. So emotions shape

themselves to circumstance and temporarily hold that form. Water has no stability of its own. Little drops tumble over each other, running down hill. So do desires, inclinations, fancies, - speeding and tumbling over each other. There they are at the bottom, waiting for the sun or some other force to raise them, for of themselves they cannot go. Better not let the feelings run down, - it is difficult to get them up again.

Water can be whipped into a frenzy and upset a boat. So can a temper. Water can be calm and beautiful. So can a disposition. Water can be filthy and poisonous. So can desires. Water can be clean and sweet. So can the heart.

Water is necessary to life. So is desire, for without it there is death. When this ingredient was put into human souls, it was called "the Mother of all living," Aisha or Eve, the power of activating all existence.

Water is cleansing, as generous feelings clean the heart. Water quenches thirst, as affection allays the longing for companionship. Water is a driving force as wish and desire impel and press to accomplishment.

One may be befogged in mists of water, as in a fog of emotional haziness. One may be drenched with passionate excitement, as in the down-pour of a storm. One may step into puddles of mud, as of malign gossip; one may find a spring of sweet water as when some radiant loveliness from the fountain-head of Beauty, gives the soul to drink of its pure stream.

Water may be an obstacle as a river or sea, yet these can be overcome. So with the psyche. The sea is moved by the tides, so there are tides in the emotions of men, when swayed by influences greater than of himself, he himself must judge whether these be the hours to set sail. All captains regulate their coming and going to the tides, knowing what is well for them.

Water like the emotions, aids growth. Yet it and they may also flood out that growth. Water is without reason, following its own patterns unless halted by mind. We bathe in it and are dirty again. We drink it and are thirsty again. What then did Jesus mean of the water which permanently quenches all thirst?

Great waters when stilled reflect the sky. So a great heart calmed and withdrawn from the conflicts of material ambitions, mirrors the heavens above. But a restless and impure heart mirrors only distortions and the waves carry reflections from below. To conquer the emotional world is to walk upon the sea. From the sea, the psychic world, we came. Whither shall we go next? These analogies are indications of what is meant by the element WATER.

MODERN THERAPEUTICS

by Ellen McDevitt

"I swear by Apollo, the Physician, and Aesculapius---" The physician takes the oath to follow in the footsteps of the great Aesculapius, but usually he is thinking only of his high calling in healing bodily ills, whereas Aesculapius and his ancient followers were primarily concerned with the healing of the soul's disease. In fact, the much used modern word "therapy" is derived from an ancient sect, the Therapeuts, who, before the time of Christ treated disorders of the soul. They knew that the well being of the body can never be divorced from the well being of the soul. Their recognition of the rightful use of the body as an instrument thru which the powers of the soul manifest, gave them an insight into the disorders of the body which the modern physician has, for the most part, lost. The physician today must come again to an understanding of the powers of the soul, must learn to appreciate the interrelation between man's body, emotions and thoughts and their effects upon each other - then he may hope truly to heal the whole man and return him to health.

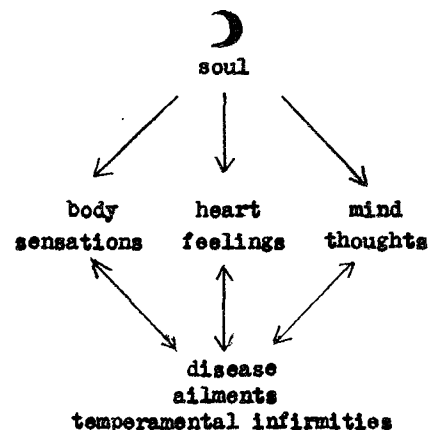
The study and practice of medicine is absorbing. The physician is fascinated in tracing causes, observing their effects. It is satisfying when he is able to intervene and, by the use of knowledge and skill, modify and change those effects. Lives restored; legs saved; bacterial invasions checked give him a sense of power, of being able to alter the very substance of life itself. Therein lies danger. The physician conceives the body as a highly integrated organism whose efficient functioning depends upon the well being of and the intricate balance between each component part. But he does not so readily perceive that just so is the relationship of the body to those more subtle, yet ever powerful influences of feeling and thought. For, there are laws which govern the soul (and so effect the body) which the modern physician tends to ignore. Rare indeed is the medical man who posits the existence of such laws, yet the solution of many of his dilemmas will become clear, his power and usefulness tremendously increased when he not only acknowledges but understands these laws.

Fortunately, many leaders in therapeutics have become aware of the effects of psychic and mental disorders upon the body. An early beginning in the control of these effects is being made in the use of music and color by one of the leading institutions in New York. The same hospital has also employed an ancient method, catharsis thru drama, to assist the patient in externalizing his problem. This externalization is often the beginning of healing and gives the physician invaluable information about the true disorder.

An enthusiastic and imaginative layman recently gave a description of what he called the hospital of the future. It will be an institution equipped to deal with all types of emotional as well as physical disorders. Those suffering from too much family will be helped as well as those lonely souls with no companions. One ward will care for marital disorders, another for children of divorced parents. Those breaking under the quickened tempo of modern life will be skillfully and sympathetically treated in this hospital to be. Methods of therapy will include music, light, color and silence. The individual will gradually be restored to normal functioning and eventually returned to activity in the world. Such a place may not be merely an imaginative ideal.

As one observes the grateful manner in which patients respond to a courteous consideration of their problems; how their fears can be dispelled by a friendly attitude and quiet confidence; one begins to realize just how much could be accomplished by helping them to cultivate their positive emotions and to control their thoughts toward their own good. The medical man has yet to make techniques for giving such help part of his equipment.

Techniques used in electrical therapy, surgery, immunology, bacteriology and preventive medicine are invaluable tools for the physician in the intelligent care of the body. They have their counterparts in the techniques so successfully used by the ancients in the treatment of the disorders of those more subtle areas of man whose health is essential for the well being of the soul. When the physician has effectively combined these two kinds of techniques with the emphasis on those pertaining to the soul and has trained his patient to assist him in their use, he will have become indeed a true follower of Aesculapius as is his claim. Under his tutelage the body will again be used carefully and wisely as its due as the instrument of the soul.



THE SUMMER RHYTHM

by MAM

A Glimpse of the Universal Wisdom manifesting in nature

The secrets of nature are hidden or revealed in proportion to men's ability to read her rightly.

This is almost invariably a cultivated ability. For example, that which is a mere rock to one man, will to a geologist, reveal its composition, its proportionate value to modern industry. It will disclose its approximate age, the stress and turmoil of the period which saw its formation, and thru these give a glimpse into the prodigious history of the earth's formation. Who would not rather be a geologist with his eyes of knowledge and his trained imagination! But let us not forget that he worked hard to attain those eyes and that imagination.

The geologist and a thousand other "ists" are specialists. You may or may not become a specialist, and gain the ability to read deeply into some of the secrets of nature. There are however certain universally applicable secrets which everyone who seeks to promote his own development ought to learn to observe and read correctly and deeply. One of these secrets which are hidden or revealed according to our ability to read, is the manifestation of a RHYTHM, a wide undulating movement running like a vivid living wave thru all things, - an alternating of up and down, or in and out, of action and assimilation, of storm and peace.

These mutations are the modus operandi of all life in manifestation. They are the established but constantly changing order of the phenomenal world. In RHYTHM is recurrence, yet always transition. Everyone experiences such mutations continuously and in innumerable ways every year of his life. But to most persons these experiences are like the piece of rock to ordinary eyes. Rhythms are facts of no special consequence unless they have uncomfortable elements, when the practical leaps to the rescue, - and the matter seemed to be closed.

Are you a geologist to these rhythms, seeing the threads of a pattern which passes into the very structure of

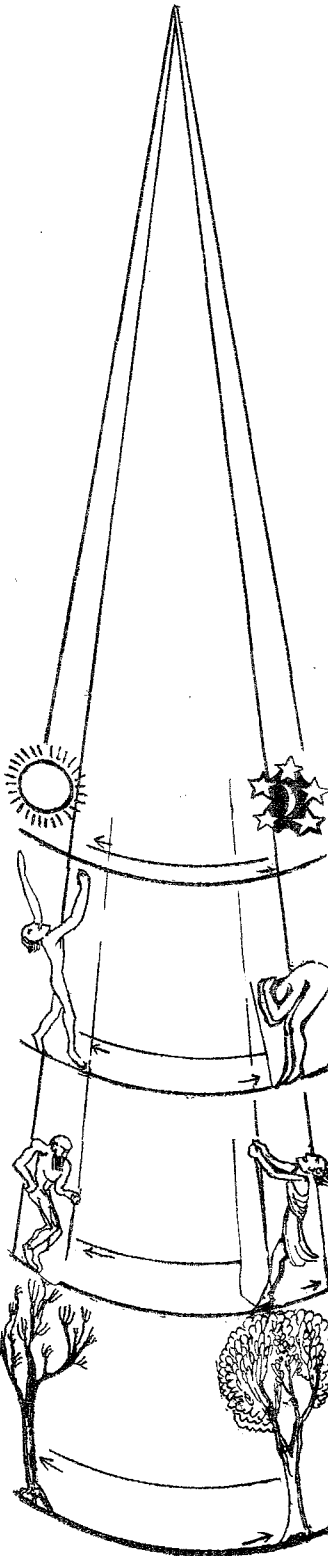
all things? Can you see how the mystery of your own life is sustained in this pattern? Can you draw close enough to its design to see the wonderful lesson it reveals, and how to begin to practise it?

The essence of this lesson is that alternating changes are essential to the maintenance of livingness. This is a principle by which nature continues her productive existence, maintains her splendid cycles, by which she spreads the shining garment of living forms into the substance we call earth.

The general cognition of this principle is gradually being applied in the professions and in industry. Periods of work are broken up by five or ten minutes of rest. Winter vacations are being granted by many business houses, because it seems to "work better" for the entire organization. Factories have installed music, games and innumerable projects for the welfare of their employees. This is not kindness nor charity, but hardheaded realization of the better spirit and more efficient results from the workers.

Professional people are increasingly alternating their rigorous routines with avocations, - such as painting, sculpturing, tinkering with machinery, inventing, writing, knitting (yes, among men too) and innumerable other diversions. These are more than restful, for while the profession is labor, not necessarily enjoyed, the other remains a spontaneous pleasure-giving outlet. It soothes, for no compulsion from without hangs over it. It comforts and delights because it is a channel in which flow dreams and hopes and ideas in infinite combinations, - none of which are forced to face the demands of a material world, as are the works of a profession. By all means find yourself an avocation!

In these things man is applying the patterns of nature. Summer and winter. Day and Night. Youth and age. Joy and sorrow. Plenty and deficiency. Vitality and exhaustion. Work and rest. Opportunity and frustration. Of such are the poles between which rhythm forever flows. Man experiences both, and is on the flow



between them, — now toward one, now toward the other. To profit by each is the way to wisdom.

The summer rhythm lends itself admirably to the recovery of vitality, to play, to freedom from restraint. These things are obvious and sought by all. But there are other opportunities and compensations no less valuable. Some of these opportunities are strikingly illustrated by the cow who having plucked grass for many hours, is now placidly stretched in the shade of some tree, and is quietly chewing her cud. Is there a more gently relaxing scene to be found anywhere? With soft eyes and leisurely jaws she gazes tranquilly upon the world about her, hardly seeing, little caring, contentment seeping from every part of her. Yet watch her closely and you will see her regurgitate, chewing again with firm and unhurried jaw, the grass she lately plucked. She is "making milk". In her summer rhythm, the period of rest, after the gathering of the grass, she is "making" one of the most useful and desirable of all products: milk. This: — in the period alternating work!

Try during the summer to follow the example of the cow. Find the counterpart of the shade-giving tree in the meadow and there in contentment look out on the world, "hardly seeing, little caring." Then make precious milk of what you have gathered that was good in the winter. Mull over it lovingly, leisurely, just as the cow transforms her cud. Gently review the winter.

Extract its lessons. Make them deeply and truly your own. Have no sense of haste. In these hours do not give thought to the material world. Live in another world of hopes and dreams, of precious faiths and immeasurable longings. Blend what you have gathered in the winter with these products of another world. You will be making milk...making that food which in the rhythm of summer, is the ideal food of the growing soul. You will be experiencing the purposive application of a rhythm of nature to your own advancement. You will thru such continued experience become as the geologist to the rock, — the seer of wonders not revealed to the untrained eye. Here is to you, frequently sojourning as does the cow, in the refreshing shade of some tree, alone with nature in a fragrant meadow.

NOTICES FOR SUBSCRIBERS

There will be no issues of LIVING during July and August.

Kindly inform the editors of any change of address.

The COURSE IN MINIATURE will begin in the September issue. This compact series will be a splendid introduction to your friends of some of the truths concerning man's higher nature. See that your friends' copies are ordered in advance..

THE SCHOOL OF APPLIED PHILOSOPHY

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

The second semester of the school year has proven especially auspicious. New opportunities for consolidating the work of pre-trainees and of trainees were offered and those who took advantage are enthusiastic in their endorsement.

The trainees have had the satisfaction of an entire evening for their own activities. Two or three hours passed as a half hour. Out of these activities have come new evidences of the spiritual force within the soul and of the practical aid of training to the release of its power. Some remarkable proofs of the developing of higher faculties were collected.

The pre-trainee department has been the most recent innovation at the School. It proved particularly successful, eighteen men and women beginning together a definite, progressive program. The courses given included "The Reconciliation of the Great Four", "The Three Realms (or octaves) of Law" and the regular work in subjective exercises, or interior discipline. Posture, breathing, first steps in the training of imagination, and the technique of the eight steps of meditation were taught and practised.

The Director's monthly Forums with the pre-trainees were particularly happy and active occasions, as she demonstrated early steps in breaking up the fixations of the personality and the class joined in putting them into immediate practice.

The plans for the next season are already in the hands of the Executive Board. There is no doubt that with the success of this past season the arrangements for the future will feature the present advantages to trainee and pre-trainee. The pre-trainee of this year who has taken the requisite study courses, subjective exercise and tutoring is eligible to the first steps of training next year.

There will be additional opportunities at that time in such study courses as comparative symbolism, showing the use of symbols in successively higher grades of experience; and in the processes of mystical transformation as presented in some of the famous allegories and parables.

The School is indebted to Mrs. Mayer for the magnificent lectures on the Operative Life Principles. What doors of understanding to both great and small a knowledge of these Principles opens! These lectures were a resounding and profoundly moving note on which to close the year.

"The true name is the nature of a thing."

(Socrates)