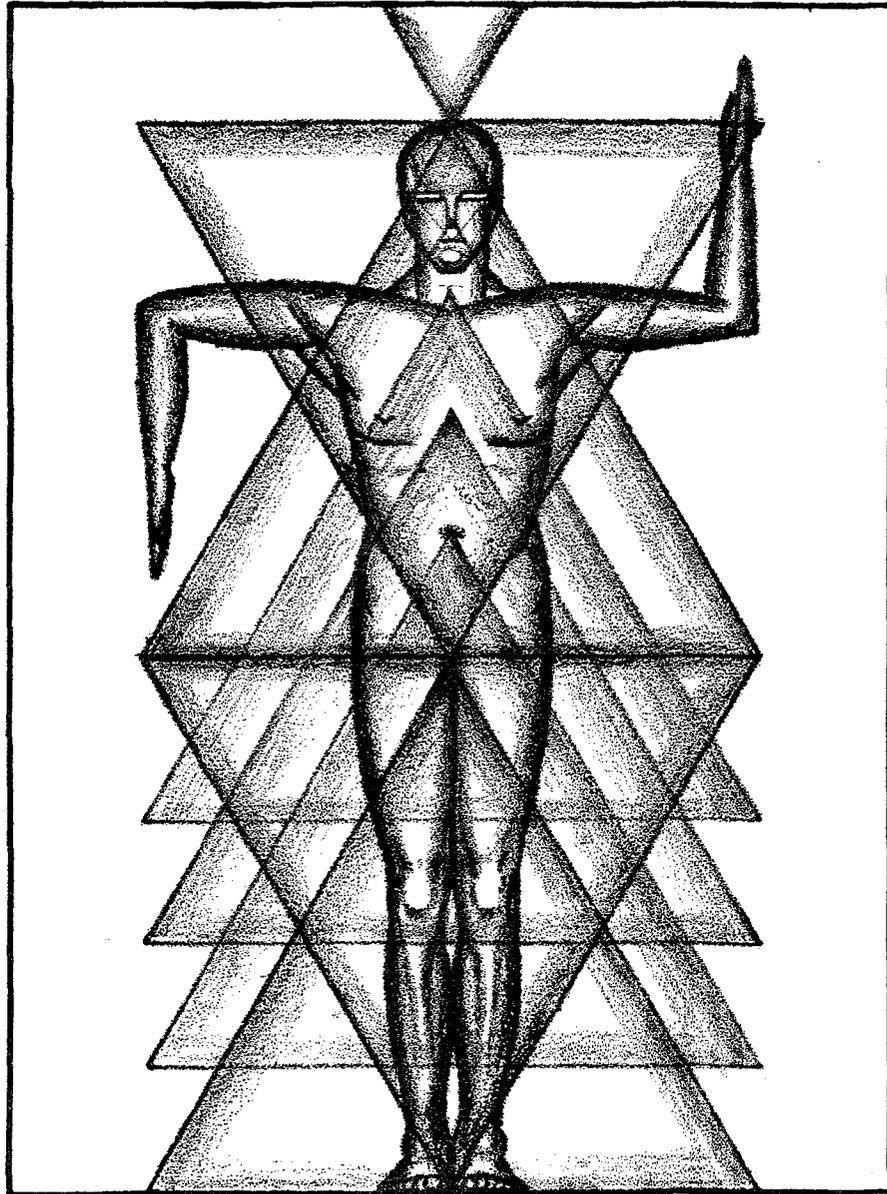


# LIVING



Devoted to man and his transcendental nature

VOLUME I

1937

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NUMBER X

# EDITORIAL

AT THE SCHOOL OF APPLIED PHILOSOPHY

Ever since the first issue of LIVING appeared, some of you have been asking the editors about The School of Applied Philosophy and the teachings which both the School and LIVING try to present. Therefore the editors are dedicating this issue to The School of Applied Philosophy, hoping you will find many questions answered.

You, as man with a purpose and a Goal, are the concern of the School. You must not, therefore, be surprised to find it dealing with as varied problems as the many aspects of your own life. It will present ideal rules for conduct, and also religion, mysticism, and occultism, tho it is neither an occult nor mystic center, nor is it a cult. It is not a psychoanalytic clinic, even tho it deals with psychology in a more advanced sense than you might find it elsewhere. As you have the powers that are latent in all men, the School presents problems of telepathy, clairvoyance, the realm of metaphysics. It also emphasizes that man has a still higher octave of faculties which are transcendental. The School does not teach you how to succeed in business but it does teach how to succeed in yourself, and how to live more constructively here and now. Certainly it does teach of the ultimate Goals which all seek, and how you may prepare to work out your destiny.

Who are the students at the School? Young and old, - of all types. Some had acute problems, others were groping, not sure of what they did want. There are those who grew weary of hearing old platitudes. There are many who knew much intellectually and very little thru experience. All came with one version or another of the question "is there continuity of individual life, and has life a rational purpose?" They are finding answers. They are also finding pleasure in the stimulus of a new kind of fellowship with others who are seeking as they are.

Finally, some have sensed or already know that there are lessons which sometime all men must learn. These rapidly make their way to more advanced phases of the work.

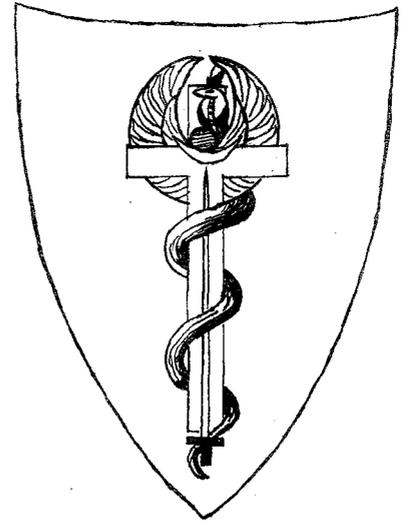
The editors might answer that the School is open to all who seek - for it, like LIVING, is "devoted to man and his transcendental nature".

This issue will hardly answer all your questions. Ask more, and, if you are in the vicinity of New York, stop at the School and see for yourself.

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Escutcheon of Pojodag\* House  
\*Path of Joining of Devotion and Gnosis

THE TEACHINGS These are based on the universal Truths found in the Wisdom-lore of the ages. Wisdom-lore is the repository of the Teachings of those illumined Minds who have instructed men in "the Things of God". In oral, written or pictorial symbol this lore relates (1) to the history of creation, (2) to the origin and nature of man, (3) to the path toward his cosmic destiny. \*

The Director of the School is presenting the esoteric content of Wisdom-lore in ways suited to the temper of this age. The code and symbolism which make it unintelligible reading for the unenlightened, are translated, into the idiom of present minds, and uncover the essential harmony, consistency, and logic of all Wisdom Teachings. Oannes, Zoroaster, Orpheus, Thoth, Gautama, Jesus, and some hundred others have taught in the "third grade of earth". They invariably drew out of the mighty reservoir of ALL-WISDOM, the teachings which were most needed by the era they served. None of them can present Wisdom in fulness.

All men are brothers in the sense that they have the same origin and destiny. Every man is a soul in some stage of development. Each reveals his soul-age by his conduct and his knowledge. In the course of development every man comes to the stage known as consciousness of the self, that is awareness of his own nature as a soul. He then orients his conduct to that knowledge. If he seeks a teacher trained in the Kingly Science, he accelerates his growth. His transcendental self unfolds, and he begins to partake in consciousness of the profound Mysteries of Life. This has been and will always be the purpose of Wisdom-lore, - to speed man on his way toward the consummation of his destiny and equip him with the gnosis of the true nature of the cosmos.

\*see charts on Wisdom-lore in April & May issues.

THE DIRECTOR M. Benzenberg Mayer (MEM) is such a potent figure that it is not easy to characterize her. She is broadly experienced in life, conversant with the principles of modern science, art and psychology, and steeped in the knowledge of ancient philosophies and religions.

Those who have studied with her over a period of years have recognized in her the signs of an authority not explainable in terms of here and now. She can trace a long history of experience in periods other than the present. She has the power of extending her consciousness to function in larger worlds, and her devotion to larger goals is unquestioned.

MEM has a calm certainty regarding the profound mysteries of life which must ring true to the most casual listener. With sure touch, she presents modern problems in the light of cosmic perspective. Her penetrative understanding enables her with equal ease to disclose the meaning of an old symbol, the significance hidden in allegory and myth, or the momentous import of ancient scripture for life today.

Her students find in MEM an unusual dynamic, at once tranquil and vivid. In private tutoring and group training, she uses her delicate sensitivities to apprehend the needs of all types of souls and lead them in ways that work for their good. Her guidance has led hundreds to experience and cultivate their own soul consciousness. In the laboratory of the School, she has proved that confirmation of man's spiritual ancestry may be found in the higher reaches of the subconscious and that it is capable of being reanimated and of transforming the lower man.

An important part of her work has been the training of a staff of assistants, who are already active in the training and study departments of the School.

HISTORY In 1924 a number of her older students associated themselves with Mrs. Mayer in an unusual field of research, - namely, to explore the deeper regions of the subconscious. On the basis of extraordinary findings, Pojodag House was founded. The evidence of the continuity of life, and of the possibility of awakening soul consciousness, now made it possible to apply Wisdom-lore and esoteric teachings directly to living.

As it is impossible to introduce new students to this advanced work, classes were gradually set up to assist beginners. They learn of own inward anatomy and the energies with which they are naturally equipped. They undertake self organization and the discipline of imagination. They practise techniques for self-observation and the overcoming of emotional and mental fixations. They study many subjects to acquire the background and the knowledge which are necessary to higher conscious evolution.

Increasingly new opportunities were made available and in 1934 the work was set up as a School. Classes were graded and made accessible to many more than under the old system. The School is now dedicated to the service of those who inquire for its aid. If they so desire, it leads them toward the opening up of the hidden powers and faculties within themselves. When these faculties begin to function and students still desire to go further, they are led to the profounder work of Pojodag. Gradually and experientially the work of Pojodag initiates them into the reality of Those Things of which Wisdom-lore speaks.

No human problem is too small to receive help. Neither is there hesitancy in guiding sincere seekers in the Great Quest thru the steps which awaken their own larger consciousness. If the School can serve you, call upon it.

<u>REQUISITES</u>		
in the practise of Wisdom-lore		
harmonizing three traditions: Christian, Hermetic, Buddhistic.		
requisite	sphere	behavior
The love of God	The ABSOLUTE God	 "Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."
The search for Truth	Bridge of Truth	 "The greatest sin is ignorance" "The Truth shall make ye free."
The practise of Goodness	World man his conduct	 right knowledge    right means of livelihood right aspirations    right endeavor right speech    right mindfulness right conduct    right meditation
<p>Invariably all Wisdom-lore proclaims these three as REQUISITES for the achieving of man's cosmic destiny. The three are amazingly interlocked. This may be indicated by pointing out that Wisdom-lore insists that man cannot find Truth without practising Goodness. He cannot practise Goodness without knowledge of Truth. He cannot know God without both. Whatever else man may find, Gnosis of God is reserved for those who <u>live</u> this triplicity. MEM</p>		

# OBJECTIVES

## SOME OF THE SPECIFIC OBJECTIVES OF THE SCHOOL and examples of results

### To teach a philosophy that validly opens ways to dynamic living.

"I wish I could tell you what it means to find you possess courage to break out of years of routine!"

"Now I know why I was not free before. I am grateful for this liberation, and the knowledge by which I can direct my life confidently."

### To balance the intellectual with the experiential life.

"Nothing but the experience going on in me could have convinced me.....and it did."

"I had often read of such deep experiences, but never thought I could attain them. I actually am a different being."

### To assist young men and women in a larger approach to their personal problems.

"My personal problems began to appear in a new light and many of the difficulties were dissolved, for I went forward preparing for a career in the understanding of a universal pattern in which I was taking a small part while in earth. What stimulation this gives!"

### To train for in-sight, as well as fact-sight.

"I had been trained in the world of facts. Now I know that these facts are a mere incident, and the sense world only a part of that to which men's faculties have access. I found thru training, that in addition to the so-called supernormal sense faculties such as clairvoyance and telepathy et cetera, there are faculties of the mind and soul which open an altogether amazing new world to actual realization. And I suspect this is only the beginning."

### To give a rational perspective for an understanding of life.

"Problems long pondered began to appear in the pattern of Universal Law. Life became like a photographic plate, the pattern coming ever clearer as the negative is developed. Now life is radiant with promise."

### To give a perspective of spiritual principles which will stand the strain of daily life.

"What exhilaration it gives daily life to begin intelligently to apply spiritual principles! I now attend to business and routine with actual enjoyment."

### To provide opportunity for philosophic study in metaphysics and psychic research.

"In the course of my work at the School I had the experience of discovering I also had capacities beyond the five senses. That destroyed my material scepticism and I have thoroughly enjoyed the opportunities in metaphysical study. It is a bit revolutionary to old concepts, but truth is bigger."

### To provide an informal forum for the philosophic analysis of the movements and problems of the day.

"The elucidation of the problems of this period in the light of the transition from the Piscean to the Aquarian cycle is the most startlingly illuminating explanation I have ever heard. It certainly accounts reasonably for many difficulties..."

### To train and develop the invisible "inner" selfhood of the human being.

"My previous idea of the "inner" life now seems pathetically childish. I have found that this other self is a reality and that the developing of potential powers actually opens up tremendous realizations bordering on those immensities of which men are loath to speak.....while as a human being I have grown in effectiveness and capacity."

### To point the way to the Eternal Mysteries.

"In my work with the director I see at every step that it is the way to Initiation,- that age-old quest which was the object of the ancient Mysteries, and exists under countless names: Yoga, The Quest for the Holy Grail, the Search for the Great Beloved, Self realization, Gnosis, and the many other sacred names of the ages. I have already experienced many of the steps and know whereof I speak."

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"The whole science of attainment is conditioned by the fact that man in body, soul, and mind, is a world in himself, a little world, it is true, so long as he is content to play the part of a 'procession of Fate; but his Destiny is greater than his Fate, or rather, his Unknowingness is Fate, his Awareness will be his Destiny."  
G. R. S. Mead

# ARE THESE YOUR QUESTIONS ?

informal answers to typical questions about life

Is there a meaning to life?

Yes, there is a meaning to life, and to know it is as important, interesting, and useful as it is to know the meaning of a door, a lamp, or a cake. Laugh if you like, but suppose people bit into doors and walked on lamps! Just such absurdities occur when people mistake the meaning of life.

How can I find this meaning for myself?

Good question! By using the same methods in the study of life as you would use if you were taking up medicine, aviation, or design. Select a good school and go to work. Surely living is a vocation which merits as much consideration as a business. No one escapes living. Therefore why not make it an intelligent, successful vocation?

What do I gain by having this meaning?

The same delight, satisfaction and power which is yours in the mastery of any vocation. It brings you into a new and effective relation with your fellow-men and with the world about you. Above all it makes known to you why you are living and what to do about it.

You have a school like this, haven't you? What do you do? I hear it is different.

This school provides a place where people who are asking questions about life, its meaning, and how they came to be here, and is there a God, can find the way to answers. I believe such questions are important and should be met intelligently, and independently of creed, dogma, or cult. This is being done at the School of Applied Philosophy. Whether your interest is temporary or sustained, you will find help in your questions and problems. Moreover answers to some of these leading questions shed great light on material and immediately practical problems.

Why is humanity so helpless in the face of circumstances?

Because with few exceptions, the bulk of humanity and its leaders are dominated by greed and fear, and believe material problems must be solved first. Acute rebellion at circumstances does not make them any the less the logical consequences of previous causes. Knowledge and action must be combined over a long period in order to serve the masses. No real solution for social ills can come about until there is some degree of understanding about the "meaning of life".

Why then is MY life so important?

Because when a voice reaches you to arouse you to a conscious understanding of life, it is

your hour to be born to a new state of being. The birth of a new consciousness, like the last hours of a pregnancy, are not to be ignored. Moreover your present life is only a chapter out of the middle of a book. You have written previous chapters and you will write later ones. When you begin to understand the meaning of life, you will write them very differently. You are your own author. What have you written that is shining and splendid in this chapter or life?

Is not such pursuit of my own gain selfish?

Never. If it were so, then every real effort to acquire a vocation, or a technical education would be selfish also. On the contrary, to learn the fundamentals of life is to be equipped to aid, encourage and guide others at home and abroad in their hours of perplexity and stress. What the world really needs is the continuously multiplying example of enlightened richer, deeper living. Selfish? Kindly, rather, and beneficent beyond description.

How can I find time for such work when I am already under pressure?

Have you never done anything intensively for the purpose of a later lightening of the burden? studying new systems or techniques, for example? Everyone who is looking for improvement knows the cost of that improvement will affect daily schedules, personal energy, and the private purse. These are accepted costs for material gains. Should they be less acceptable for the gaining of first-hand knowledge of the meaning of life? and of the techniques to live it effectively? and how to write this chapter of the book wisely?

You said first-hand knowledge. Do you mean that I can know for and thru myself?

Yes, certainly I do. Knowledge concerning life is not very powerful until you know for yourself thru your own unfolding faculties. The other kind of knowledge, - intellectual, we may call it, - is only preliminary knowledge. It precedes another type of knowing - of certain basic transcendental facts of life which become yours experimentally during training.

Will you tell me what you mean by training?

Training is the personally or privately directed application of methods, exercises, techniques and study to your own specific development. During the last three years a considerable number of successful steps have been taken in organizing the school's training department and in making it more accessible than in the past. The introduction to training is now known as

"pre-training" and has proven delightfully effective for the first class of nineteen who have passed thru it.

Why is this higher development which is obtained thru training so important?

Because thru it, each trainee may know for himself whether the basic assertions of all esoteric teachings are true. If they are true, they are more important than all the material facts combined.

Isn't it enough to attend lectures and read books?

Dear questioner, your life is more wonderfully equipped than a violin. Did Fritz Kreisler learn to play his wonderful fiddle by reading about it or attending lectures?

But do I not live and is that not in itself the practise of which you speak?

It is true that everything that exists possesses life of some sort. But life also has colossal potentialities. The natural world is just the beginning. Even an ordinary school education is an example of those potentials and reveals how far we are from "just living". What if in addition to practising the formation of letters you also practised techniques for living? No one just lives. Like Crusoe, you work upon nature. Why not then upon yourself?

Aren't such questions as the transcendental self to be answered by psychology or science?

The transcendental self is neither a psychological nor a physical entity, hence these two admirable fields of inquiry are not of much use here. Everyone knows that the modes of research must correspond to the nature of that which is to be investigated. This is another good reason to develop the latent corresponding faculties. And those faculties, once developed, can report as scientifically as the present range of faculties. Probably this is what the old teacher, Paul, meant when he said that spiritual things must be spiritually perceived. Now it is known that there actually are spiritual faculties (not meaning psychic).

Why should I believe that this school has the meaning of life when so many philosophies disagree?

Philosophies are the searchings of men's reason into origins and relations, - things of God, they may be called simply. Here there are bound to be differences because at best men's minds have peculiarities. In Wisdom-lore, on the contrary, whether it is spoken in China, Persia, India, Babylonia, Egypt, Syria, or ancient Britain, there is agreement and philosophic clarity. It is this Wisdom-lore which is taught at the school as the frame-work on which all else rests. Interestingly, modern science is coming into excellent accord with Wisdom-lore.

If this training of the human being is so astonishing and valuable, why do not people flock to obtain it?

1. Because people do not know it is available.
2. Because of the tendency to hold on to old habit paths, including scepticism, and to follow the way of least resistance.
3. Because people do not know the importance of their own lives, nor the extraordinary stature and power which may become theirs thru training.

What of larger gains?

Every human being is a soul in some stage of development. Like trees in a forest, they are not of the same age. But ideally each tree, each soul should live so that what it does contributes to permanent stature. Such gains are neither fictitious, sentimental nor religious. They are substantial facts of primary importance to those who have developed the faculties to recognize these gains. Men are making an appalling mistake when they deny the soul and worlds invisible to the limited physical eye. They are not figments of a deranged imagination. Proof? The answer is training.

Will you please say more about pre-training?

Gladly. Pre-training introduces the student to the knowledge he seeks in an orderly sequence, so that he himself begins to see the pattern for living. He is given special opportunities to ask questions. He is taught various techniques to overcome his handicaps. He is shown how to begin the cultivation of his hidden powers. He is given special lessons in relation to group living, and how to express his own being more constructively. All the while his sense of the meaning of life is growing. At the close of the first year he is astounded at what he has achieved.

I hear there is also advanced work. Is this true?

Yes. Just as in any important field of life, there are those spheres which are intelligible only to matured insight and experience. This is a universal fact, not a special peculiarity here.

Can you put in simple language some of the truths upon which Wisdom-lore and this School rest?

Here are five truths which relate to all men.

1. the continuity of individual life.
2. responsibility for one's own stature (measured by Wisdom standards)
3. the Reality of Divine Worlds.
4. the aid of advanced Beings in the human evolution.
5. the slow or speedy advance of humans toward higher Orders of life. Wonderfully enough, these five become known facts in the course of training.

answered by M. Benzenberg Mayer, Director  
The School of Applied Philosophy  
118 East 76 Street, N. Y., N. Y.

# YOUR UNKNOWN POWERS

by G. Orchard

More and more it is being understood that man has a native equipment exceeding even the marvel of his body and its five senses. His range of experience is no longer conceived as confined to material environment.

Whether, in the language of a recent writer, it is said that the human being is related to two orders of time-space; or, whether, in the language of mystics of all ages, the expressions are "inner" and "outer" man, "higher" and "lower" self, makes little difference. The point is that men and women are living in two worlds at once—"a planetary life in this material world ...and a cosmic life in that spiritual world which is the environment of the soul".

Great minds everywhere have recognized this dual orientation, and many a religious and philosophic group has sought to live in accordance with it. If far less has been accomplished than was possible, it is because technique has lagged behind vision. But new tools are now available, including those of science and psychology, and the time is ripe for a new linking of these worlds.

At The School of Applied Philosophy it has been demonstrated that the transcendental self has open to it no less a range of experience than the material self. Direct experience of the metaphysical is naturally attainable only thru metaphysical receptors, but these are capable of education and refinement in ways not so different from those applied in the training of the physical senses.

Everyone possesses at least the germs of metaphysical faculties, such as clairvoyance, clairaudience, telepathy and pre-vision. Developed progressively, and hand in hand with an increasing grasp of the laws governing the human evolution, these faculties may be used as aids in dissolving the limitations of the personality. They may even be used as steps in the cultivation of a higher consciousness, but in such objectives more than extra-sensory faculties must be called into action. The perspective of wisdom teaching is necessary to the unfoldment of the transcendental faculties, which belong to the higher man.

Clairaudience, telepathy, and other faculties are extensions, or overtones, of the bodily senses. It is earth thoughts and images which

they convey, and not that which pertains to the higher self. Hence these may be called metaphysical faculties, in contra-distinction to the transcendental faculties of the higher man.

The metaphysical faculties are stimulated and guided at the School (partly in the advanced Subjective Exercise) but they are looked upon only as incidentals to that which is the actual business of the transcendental man. They are of those minor fruits which Jesus had in mind when he said: "Seek the larger and the lesser will be granted unto you".

All advanced trainees have had experience of extended consciousness—not only of the extra-sensory faculties already mentioned but of those profoundly moving experiences which reveal the reality of the soul, and group themselves under the familiar expression, mystic experience. It is this second type which is emphasized at the School.

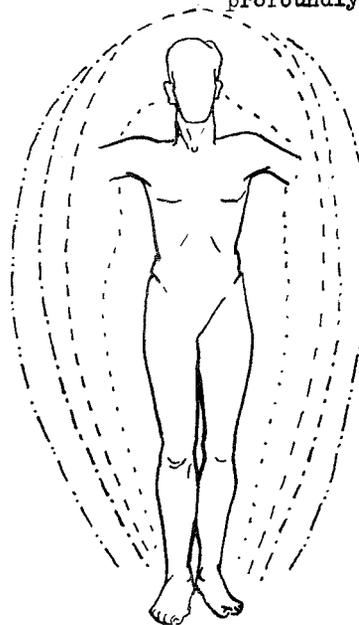
Extension even of sensory faculties is always thrilling to those privileged to watch it in themselves. But it pales before that which belongs to the grander levels, the larger worlds, accessible, bit by bit, to the transcendental man. Of these greater journeyings trainees have written:

"Oh, the poverty of words in the face of the experience which has been vouchsafed me." "I feel cleansed thru, renewed in strength and courage, with the beneficent sense of having been touched by sun rays which have warmed and oiled all my being." "My whole self was transformed." "The strange clarity of the new depths and correspondences!" "The pre-consciousness of this experience will be with me forever."

These excerpts are selected almost at random from hundreds of letters on file at the School. A recurrent note is the difficulty of describing the wonder and beauty of the experiences. This is one characteristic of all that belongs to the larger worlds—the home of the transcendental man.

Whether you undertake training at the School or not, do not question the possibility of your higher development nor your potential ability to know of the greater realities yourself.

\*This drawing is a familiar first step in human metaphysics. Kilner, St. Thomas' Hospital, London.



The magnetic field surrounding the human body.\*

# THE SCHOOL OF APPLIED PHILOSOPHY

118 East 76<sup>th</sup> Street

New York, N.Y.

Monday	Wednesday	Thursday	Friday	Saturday
		<u>First Half Semester</u>	<u>Second Half Semester</u>	
Training Groups		6:00 <u>Subjective Exercise.</u> 6:45 dinner (optional) 7:50 <u>Your Steps in the Life of Earth</u>	<u>Subjective Exercise.</u> dinner (optional) <u>Tutored Groups with Director.</u>	Morning classes on request
Esoteric Work	Library Night	8:50 <u>Origins of Western Faiths, Fears, and Doubts.</u>	Director's lecture series, beginning	6:20 Intimate short series by Director.
Projects	Books Consulted Borrowed and Returned		with	
Advanced Exercises		<u>How Philosophy applies to you.</u> (5 evenings)	<u>The Meaning and Purpose of Life.</u>	
2 to 3 hours				1:00 Coll. Research. 1st year trainees. 2:00 Coll. Research. Advanced. 4:00 Tea 4:30 Informal discussions. Student Conferences.
NEWARK EXTENSION CLASSES continued			Consult Secretary of School	

The School opens in mid-October. The schedule above indicates some of the main fall classes. New students are invited for Thursdays, when subjects are devoted mainly to those human problems which concern a beginner, and which orient him toward a real understanding of life. Most of these classes are requisite for training, and preparatory to work with the Director.

Your Steps in the Life of Earth. The nature and steps of the soul's life in earth from infancy to maturity. Its problems and opportunities. Prerequisite for training.

Origins of Western Faiths, Fears, and Doubts. What are the origins of your religious and atheistic beliefs? Trace your biases so that you can dissolve your inhibitions and move freely toward truth. In this brief course you meet many of the typical problems of all religious inquiry, see their genesis, and the fixations to which they usually lead. Elective.

How Philosophy applies to you. Brief course outlining what Philosophy is, what it can do for you and how to study it. Three evenings. Preparatory. Elective.

Significant Trends in World Affairs. The world thru the eyes of Philosophy. Elective.

PUBLIC LECTURES BY THE DIRECTOR. The first lecture of a new series is linked with the pages "Are these your Questions?" and will be called

Is there a Meaning and Purpose to Life? This series is open to all.

There will be a revival of the intimate Friday pre-dinner (6:20) lectures. Followed by dinner, and a symposium for members in the Commons. Short series. Esoteric subjects.

The majority of these courses are available to groups in the vicinity of New York.

Training Department. Mondays, Saturdays. This is the distinctive feature of the School. The work is graded to meet the stage of the trainee and he is led gradually into the esoteric training which prepares him for the opening of the higher mind and consciousness, to transcendental (not psychic) experience. An exclusive night for trainees has proven so contributive that it is being continued.

Subjective Exercise. Exercising the real subject behind the mask of flesh. This deeper self is the source of hidden powers and abilities. Beginners (pre-training requisite). Intermediates. Advanced. Full semester.

Tutored Groups. For pre-trainees. Special brief periods of intensive work with the Director. These accomplish remarkable changes.

Collective Research. Applies special techniques originated by the Director, for investigating the profounder areas of the subconscious. Provides aid in the cultivation of conscious experience in higher states. These groups constitute the first modern laboratory established for the scientific cultivation and study of experience in higher space, mystic values, and gnostic realizations. With the Director.

Student membership entitles to Library privileges.

Professional consultation with the Director or assistants on personal problems.

Learn how to live wisely and constructively. What is the well-being of your life worth?