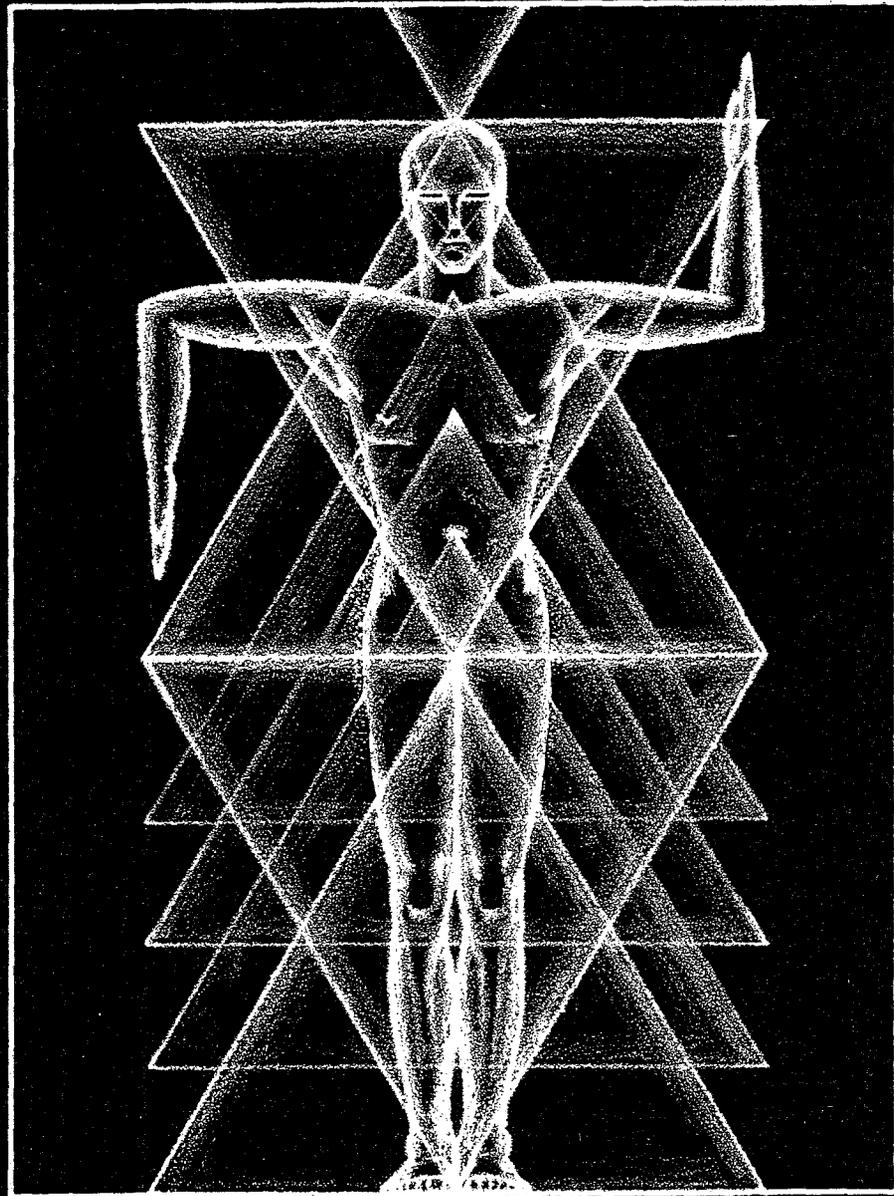


LIVING



Devoted to man and his transcendental nature

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EDITORIAL

The remaking of man is an idea which is becoming daily more accredited among thinking men and women.

The instability of the present civilization, both in the large and in the small, is a sign which is not pleasant to read. Its main sentence is the enormous discrepancy between what man has achieved with the stuffs of the world, and what he has not even attempted upon the stuffs of his own being. In the one no technological difficulty frustrates the insatiable desire for more and better achievement. In the other he has not even inquired into the nature, possibilities, substances and energies of his own being.

He escapes from considering any technological difficulty in himself with the skill of a professional evader. He acts as tho these things were not his concern. Whose are they?

It is the remaking of man, side by side with the remaking of the stuffs of nature, which can keep the balance on which security, happiness and well-being depend. That balance is desperately lacking at the present time. Will man restore it by working upon himself? Why is it that he shies away from making any changes upon himself?

It is because men and women are devotedly attached to their personalities. They resent the thought of imperfections in themselves, even while loudly acclaiming them to their friends. These admissions are made in such a way that they could not affect the beloved ego, - but rather embellish it with striking characteristics.

But there are principles which guide the remaking of man, and everyone attempting to remake himself, should have professional expert aid, just as those who remake the objective world naturally seek the best technological aid.

These principles are one of the three parts of esoteric science (charted in a recent issue of LIVING), for the progressive remaking of man is the very object of the science of the soul.

Dr. Alexis Carrell gives a modern close-up of one of the first steps in operation. "He (man) is both the marble and the sculptor. In order to uncover his true visage, he must shatter his own substance with heavy blows of the hammer."

This shattering of his own substance is the shattering of the personality, behind which is the "true visage". The personality is a thing of clay, formed to fit the earth and immediate demands of the environment. It has attitudes, beliefs, habits, desires, emotions and methods which must be discarded. These are out of plumb with eternal and spiritual principles, and

therefore civilization is threatened. In answer to that threat every man, woman, and child has a part.

This principle of shattering the personality as a basis for the remaking of man has been recognized in all great training schools of the world as a primary step to drawing the hidden greater man into action. Consider for example the effect of a three to five years of complete silence! This five year period is generally known to have been demanded by Pythagoras of his trainees, but it was a general custom in older days.

How effectively this would close up the behavior of the personality! actually drying up the channels of its habitual expression. The mask would fall off from sheer dis-use. But that is not all. For under other stimuli, not so generally known, the buried visage would be aided to emerge. It would be the visage of a being who was related to eternity as well as to time, - for this hidden self of Everyman is a much travelled pilgrim, enroute on a mighty Journey. He it is who should replace the man of clay. And to release him actually, - not by affirmation, nor by intellectual assertions, is the first great work of any true training school. This is the remaking of man, and in it all men have a part.

PAGES FROM THE SCHOOL WORKSHOP



THE MASK OF THE PERSONA

Every student who has done real work in the Training Dept. presently makes the astonishing discovery that his personality or "persona" is a sort of cramping, limiting mask, behind which lie untold powers and possibilities. As he learns, first to loosen, then to remove this "false front" through special techniques, something of the light and the joy of the release shines out. This is what the trainee has tried to portray.

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PRAXIS CONSCIOUS SELF EXERCISE

By M. Benzenberg Mayer

My God! My God! Deliver us from the preoccupation of the insignificant!
Show us the realities of things as they are!
Withdraw from the eyes of our understanding, the veil of heedlessness,
and show us each thing as it is.
Let the phenomenal forms reflect the radiance of Thy Beauty,-
not be a cause of remoteness from Thee.
Grant us knowledge of Thee.

Juami. Translated from the Persian.

Last month this page presented some important facts concerning the mind, that wonderful faculty whose perfect flowering spells the completion of human evolution.

This month that study will be continued, for the training of mental powers is an essential part of the training of higher man and his transcendental nature.

Many persons think of mind-training as an intellectual process, consisting chiefly of making the mind acuter, and of strengthening the memory. This is a grave error, for intellectuality and memory are only a small portion of the mental capacities.

Suppose we begin to list some of the sub-faculties of the mind instead of "lumping them together" as is customary. This will also increase your regard for the versatility of the mind. Here are a few, - accompanied by a phrase to indicate their character. You should be able to double my list quite readily.

observation.....an attentive power
reason.....a progressively clarifying power
insight.....a penetrative power
concentration.....an intensive focussing power
discrimination....power to evaluate differences
analysis.....a separating dissecting power
judgment...p. to reach & maintain just conclusions
theorizing...power of sound orderly speculation
conception.....synthetic grasp of ideas
intelligence.....general illuminating power
intuition..direct cognition of noetic realities

These are a few of the sub-faculties of the mind, and in training all of them must be taken into account, each according to its place in the whole. Mark which are your strongest and your weakest sub-faculties, and pause to see whether you understand the descriptive phrase. That will be useful toward later metaphysical study, when energies become known, not by their effect, but by the movement which they make.

All of these sub-faculties, with the exception of the last on the list, are related to earthly expression. They are used and needed in the material world. Whereas the last, intuition, is the only one here mentioned which is naturally oriented to higher realities. It is not

to be confused with "hunches" which are related to persons and events in earth. It is a sub-faculty adapted to relate man to noetic or spiritual (not psychic) planes. The first vision of Ezekial, parts of the Book of Revelations, the experiences of Gautama under the Bo-tree, which made him a Buddha are examples of sustained intuition. See what further examples you can collect.

Patently there must be many other sub-faculties of the mind which can relate the self to higher realities. Is it not an indictment that no others are generally known! Yet to pursue in esoteric training the normal logical development of the self, accelerating the speed of its growth thru the practice of tested methods, this is to ensure the unfolding of the higher sub-faculties. When thousands turn their quest in these directions, these higher powers of the mind will become as well known as are now the materially oriented sub-faculties. Nothing keeps them esoteric but man himself!

IN TRAINING one of the constant threats is the danger of succumbing again to life at the crowd level. It is of this that the THEME for March warns, a passionate cry of an eager and sensitive soul, warning against heedlessness. Memorize it. Get its general flavor. Count the sentences. Note the verbs: Deliver; Show; Withdraw; Let; Grant. Get their significance, then add the object to each verb. Then realize how intimately each sentence applies to you, - for these are dangers common to all seekers. Then pray with a passionate intensity, even as Juami did.

Do this every day. Increase your insight into the way precious psychenergy is absorbed by insignificant things. Free yourself, for your soul's sake, - which is truly your self. Free yourself from mere habits and empty conventions. Never grow careless of your responsibilities, but use discrimination as never before to liberate life-energy for "the realities of things as they are". Be wise and seek knowledge of God, for it is as a writer whom I recently quoted, has said:

"God is the supreme symbol in which man expresses his destiny. If that is confused, his life is confused."
Walter Lippman here speaks the truth.

ON THE WAY IN TRAINING

There is no experience quite like that of working with students who have shown themselves ready to undertake the discipline of self-training.

In watching their progress one is impressed first by the similarity of their problems even though they may approach them thru widely differing temperaments. One is impressed too by the sincerity, humility and earnestness with which they take up the task of making changes in themselves and their environment. Here are people setting about the business of building a stronger type of person - themselves - and doing it; working with all sorts of handicaps, and overcoming them; learning to observe and analyse and to hold themselves to the accomplishment of new standards of living and being. How often they speak of a "new state" as of something achieved, not something perceived, yet apart from them.

The responsibility of the teacher concerned for any part of their training is a dual one. First, toward that which he teaches, that he present it clearly and truthfully; and secondly toward the growth and well-being of his students.

His own training has been long and arduous. Thru practice under the wise guidance of his Leader he has found convincing experience of its worth. He remembers that at some time, however remote, the questions of his students have been his, whether they concern the great mystery by which we are surrounded or the more immediate difficulties of the self. He knows these questions to be stages thru which he would guide them. Scarcely has he any choice. A profound law at the root of all growth requires such service and his desire is at one with that law.

What then shall be the objectives for the first year? What results may he expect?

First that each student shall learn to set up a condition of cleanness, simplicity and quiet in the self and to be able to draw on it at need. It is expected that his vitality will increase thru the maintenance of a harmonious, rhythmic condition in the body and the feeling life. He will learn much about himself, and thus about others, and will begin the control of thoughts and feelings which have hitherto surged without order through consciousness. Gradually he will come to recognize and direct his energies more objectively, intelligently, forcefully. Thru the practice of techniques which lead to extended receptivity in many areas of his being, flavors and intimations of life beyond the sense world will come to him increasingly.

He will experience something of the good fellowship which comes from work carried on with companions of like interests. And finally he

will know that there are realities other than those which his senses report and that he may be helped on his way to them if he chooses.

In succeeding years the poised and balanced self becomes increasingly the means of new insight and means of concentrated integrated power.

The following bits record changes in the four-fold self, on The Way - in Training.

E. O. Albisser

Changes in health and environment

I have never been so fit physically, and I attribute this to a better understanding of objective difficulties. I take them as a challenge and they are a sort of game to me.

What a healthy thing it is for me to do my exercises daily. It balances my day.

I am learning to recover quickly from the effects of tension and strain and to adjust and control somewhat environmental difficulties.

My body improved because my mind got hold of the conditions which caused the physical upset through emotional disappointments. The home environment is changing for the better, and I am getting cooperation there.

Strength and ability to endure such as I have never had before.

Great strength, vitality and endurance though I worked without let up during the season.

The body has receded to the background in importance. It does its work fairly well, and isn't neglected, yet is responsive to the demands put upon it and less prone to protest.

I look forward to the period of quiet in Subjective Exercise and am better able to maintain this quiet in days of busyness.

The growth of positive feeling - and organization of the self.

I have found a kindness within me that is different from any I have sensed before. It is a deep rooted thing, not a superficial attitude.

I have changed negative attitudes to positive ones. From despair and frustration to hope and faith. The light buoyant feeling instead of the heavy depression of the negative has helped me greatly.

The significance is slowly dawning on me so that I don't feel hurt by people so much. Periods of depressions are less acute, as the result of weeding out difficulties, and trying to curtail apprehension. I cling less to old patterns and am more impersonal.

My emotions have been in an even state of well-being, with occasional uprushes of vigor and joy. And I have a new sense of being centered rather than scattered.

The results this year have been a greater evenness, more poise in business interviews, patience with myself concerning what I wish to accomplish, cheerfulness of heart (and a rounder affection toward my fellow students, and greater devotion toward the work of the School and our Director). Greater warmth and love toward those at the School and toward people generally, seeing them all with a new pair of eyes.

Gain in mental capacity, understanding

Things tend to fall into patterns, and with less effort. Events are fitted into a larger picture and are a part of it. I have acquired a certain amount of solidarity in myself and a sense of more power to be used in control. Every day things bring constant reminders of the pattern I am trying to follow.

There is a gain in the quality and degree of mental consciousness, clearer thinking and more organization. A maintenance of higher and more even tempo. Less striving and more being. Easier conditioning.

I have learned that while it requires effort to externalize thought, it is well worth the struggle, and also that there can be thought not colored by feeling.

My mind has been keen, alert, concentrated, fertile, with memory blanks only when I overworked, so that I know my body can stand overwork but not my mental health.

I am beginning to see into the essence of situations and difficulties and have a surer analytical grasp of hidden correspondences in trying to see realities.

There is progress in clearer planning and keener foresight in simple things, and they are more easily carried out.

I am just beginning to grasp the part the mind plays in growth.

This year there is a growth in concentration through discipline and hence a tidier condition in the household of the mind, and a new ease in expression.

Assurance concerning larger realities, and the significance of the work. Group responsibility

I have realized in a very vital way the reality of forces and powers which exist outside man, and I know I can establish relations with them and draw from them. I know I must live my own individual quest and at the same time learn to harmonize with the group.

My relationship with the Light is closer, and at times of great need a consciousness of definite help, followed by intense gratitude at being found worthy of being helped. With this a continued dedication of myself to the Light, and a sustained state of faith and security in the reality of things beyond.

I have actually experienced what is meant by "Be ye renewed by the power of your mind", and this is paired with the inner emotional security which has brought me to an almost continuous state of mind-faith.

Movements from the deeper areas of my being so moving, I wept.

I have become more aware of the reality of life on other planes. Just as one is filled with awe when he begins to realize the extent of the physical universe, so did I react to my first glimpse into other areas of being.

There have been many moments of realization that there is Law and Order and that the Larger is immeasurable.

During MEBM's lectures one senses vaster domains, and these put everything in truer relationship, and minimize the things of earth.

The work at the School has made me a true Religionist, tolerant and sincere.

I know a gradually deepening awe and reverence for the Larger, its tremendous importance for living consciously, and my need to continue.

Pre-Training has strengthened my belief and understanding of the teaching that "I am a soul in continuous life". And it has increased my desire to work for experiential knowledge of the soul.

Truth is a light held aloft. To the consciously evolving soul its rays are paths of glory to be trod. To the one just awakened, a beckoning hand.

Experience

My body was charged with energy and, with it came a feeling of deep emotion and delight in my work at the School. I even trembled physically because of the power of the experience. Thru-out, the term Enlightenment kept recurring to me. I reviewed past experiences and they seemed trivial and easily soluble. This penetrating experience lasted the rest of the day. I also reviewed my relation with people and seemed to possess a new insight into my own nature as well as that of the people I contacted. The importance of the work at the School thrilled me. When I spoke to people, I seemed to be a different person.

RESPONSES FROM READERS

NEXT STEPS

by Philip G. H. Benzenberg...Los Angeles, Cal.

For too many of us moderns, living has become a frenzied pursuit of will-o'-the-wisps. Without the guidance of a fundamental purpose as motivator of our actions, much of our energy is spent fruitlessly, resulting in wear and tear and in feeble achievement. As we chase hither and yon after the goal of the moment, we become dissatisfied and begin to wonder what life is all about.

Yet did we but know it, each of us has the means to set this wondering at rest. We may start surely and actively in a life that will unfailingly bring meaning and harmony into everything we do.

It is through training conducted on philosophic principles that we can find, in and through ourselves, a fundamental purpose. Such training leads to taking the "Next Steps" toward carrying out that purpose in our living.

One great value earned in this process, lies in the techniques which develop the ability to make decisions in immediate problems, thru the real use of mind and intelligence. Most dilemmas are usually handled in a very different way.

Recall yourself in a position where you were obliged to make a decision. How did you react? Did you bring the mind to work on it and try techniques of planning and charting the factors in it, or did your feelings and prejudices rush you into action, later justified with a dash of rationalization?

Each must seek his own answer, - there is no prescribed action for all, for the next step forward can only be truly discovered and taken by the individual himself.

The Trainee learns to look within to find the factors that make his next step what it is. This looking within is balanced by the gradual acquisition of a wider perspective of life thru study of eternal laws, which he comes to see are at work thruout nature and in all human endeavor. No little encouragement and much insight come from working with other Trainees, discussing, and finding new realizations in common. The Trainee learns that one purpose of his training is to help him live a full life in the world, not confine his study to a class room. Soon he begins to see new depth and richness in his living. Testing what he learns in his daily activities, and thus finding unshakable ground beneath his feet, he comes to know, thru experience, that these "Next Steps" in his immediate life are also those required of the traveller on the long journey.

Is There a Meaning to Life?

A Response by

Mabel Greenidge, Virgin Islands

All humanity is seeking the answer to that deep fundamental question. Some seek blindly and unconsciously, but there is something in the human soul which refuses to believe that all of life is encompassed in the span of three score years and ten. Men know that mere physical well-being is not enough. Whence springs the yearning toward an unknown goal; the nostalgia for a more ideal, more permanent, more spiritual existence? Whence but from the deeply rooted conviction of Purpose spurring man on to ever greater effort!

Consider the hidden potentialities in nature, how they develop when worked upon by the mind of man. In the grafting of a bud are seen almost limitless possibilities for development. Is man, a creature endowed with mind and the power of choice, less imbued with great Purpose than a tree with which his mind is for the moment concerned?

It is logical, that as man works upon Nature to unfold its potentialities, he should work also on himself, if he would attain to the best of which he is capable. He demands assurance that it is worth while to do this work. Of what use to strive if all ends in death?

Human efforts in the natural world are frequently crowned with success, - after long and patient trial. Sometimes there seems to be no result. Yet man is not discouraged, and he tries repeatedly to solve the problems nature has set him. Such patient determination must show him that he could work likewise on his own nature. The conviction that his efforts will have lasting value, should also urge him on. For the soul will not develop or yield up her potentialities without earnest effort.

Only as men go about the business of cultivating their imperishable nature can they know experientially that life has a profound meaning. They will then do as does the purposeful traveler, - consult the map and direct their course accordingly.

"Seek and ye shall find" is an amazing truth, and it is only as we seek that we shall find. How then to seek, and find, the meaning of life?

The answer would be to seek those who have already found - thru fearless living, thru deep searching the Wisdom teaching of the ages - who are themselves developed souls.

The dormant potentialities must be awakened and nurtured, and as they gradually unfold the growing soul will learn at first-hand the glorious meaning of life.

THE SCHOOL OF APPLIED PHILOSOPHY

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

The second semester of the season 1937-38 opened on February 7th with new enrollments in various courses. The principal change for the student body as a whole was the advancement of the former pre-trainee class (senior) to the status of Junior Trainees.

Congratulations from the editors!

The semester is again divided into two parts — the preparatory, in the first half, and the more intensive in the second. The courses in the first half will be a valuable aid toward the Director's course, on a major subject of the curriculum, beginning early in April. Active work on the Project will engage the Training Department until that time, and will then be continued

under the closer supervision of Mrs. Mayer.

The first of the two short Friday series scheduled for the semester will be held the evenings of March 4th and March 11th. The subject will be the Gilgamesh Saga, the great epic of old Mesopotamia, which tells a timeless story of the soul's journey, and is as pertinent today as it was four thousand years ago. These classes are held at the Continental pre-dinner hour, at 6.15 p.m. Supper and a symposium follow the second.

The Guest Evening a few days before the opening of the present semester brought out many interesting questions regarding Training, the subject of the evening. The Director gave a most clarifying talk, bringing out the immediate and practical benefits as well as those of longer range.

AIDS TO THE PRACTICE OF APPLIED PHILOSOPHY PUBLICATIONS by M. BENZENBERG MAYER

Orders may be sent to the School, with remittance.

A PRIMARY GLOSSARY OF PSYCHOLOGICAL AND PHILOSOPHICAL TERMS

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A TECHNIQUE TO DISSOLVE DILEMMAS

LAZINESS



PREJUDICE



IRRITABILITY



RATIONALIZATION



No problem is simple. Its component parts must be seen before work begins. This illustrates some of the steps taken at the School in handling personal problems.