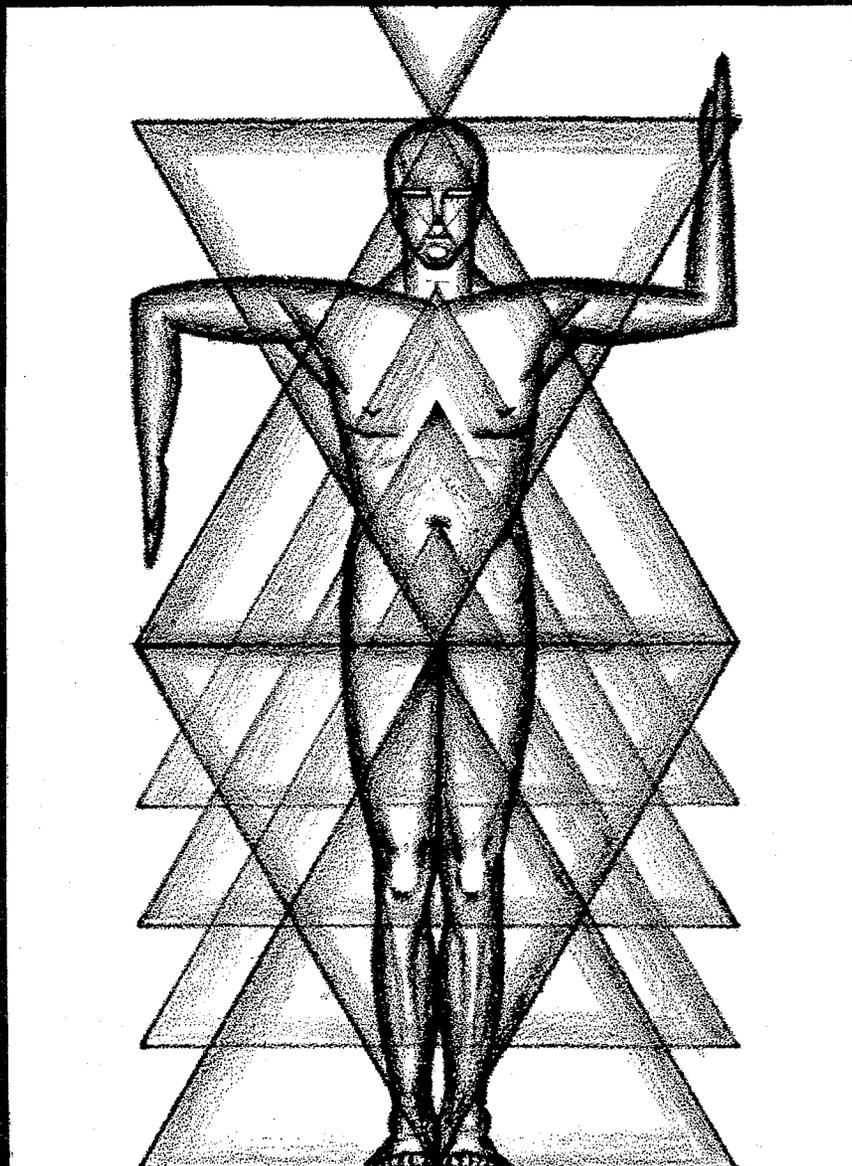


LIVING



Devoted to man and his transcendental nature

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EDITORIAL

WHAT IS GROWTH?

Growth is living, and living is growth. Have you ever stopped to think how inseparable are these two? Can you think about the one without the other? Try it and see. So interdependent are the concepts of growth and living, that separation destroys both.

Living, if it is real and not a seeming, brings growth along with it. He who is most alive has an ever-growing tip, much as a sturdy tree. Growth shows itself by a reaching out into the new, a throwing out of full-leaved branches in all directions. Such healthy, vigorous growth, whether in the human or tree, bespeaks strong roots that are being rightly fed.

In horticulture many of the laws governing the plant world are popularly known. Not so regarding humans. Only the few, the true philosophers, have known the laws governing man's real growth, that is growth of his soul stature. But seldom does man make inquiry concerning that which should engage his deepest interest.

Were he persistent, he would obtain answers to his questions, "Are there basic principles governing the growth of human nature?", "How are changes therein to be brought about?", "What is the step-by-step procedure which will enable man to grow from his present imperfect, unsatisfactory expression of energy toward a distant ideal?"

Knowers down the ages have never wearied of teaching humanity the laws of growth, even though their thanks might be mockery, contradiction, crucifixion. Undaunted by bitter foreknowledge that ignominy would be their lot, they held to their principles. Patiently they have tried to draw men's interests from absorption in materialistic pursuits toward the feeding, and growing, of his higher nature. They have always taught, and still teach, that a full measure of well-being must include spiritual values, or what they have called noetic experience.

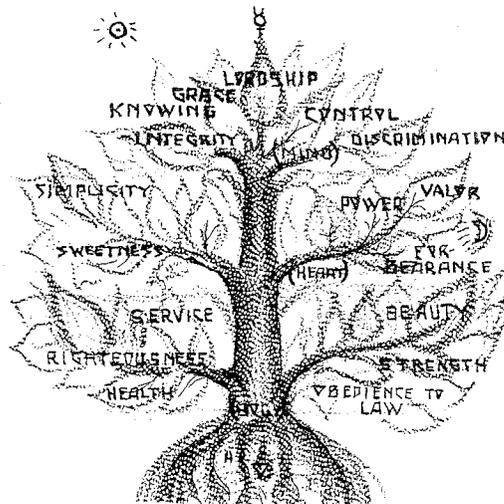
Just as the plant instinctively turns its face to the sun, so man, when he is mature enough to understand, turns his intelligence toward spiritual realities. They are his "sun". They are his essential food. But unlike the plant he does not have the means for his development conferred upon him. He must make effort to grow. He must seek food that will draw out his latent possibilities, his dormant higher self. He must learn to choose that food wisely. His task becomes one of discriminating between that which helps, and that which retards his growth; between that which feeds the tap root, his soul, and that which nourishes only the hair-roots, his personality; between that which constitutes "reverential cultivation of the Self", and superficial culture. In a word, he must learn to distinguish real advancement from the pseudo, and must gradually shape his living to the real.

The age-old, yet ever modern, science of the soul is rightly called the kingly science. What greater, more far-reaching undertaking than that which seeks to know the nature of the soul; and knowing, to obey laws which bring more and more of the soul's dynamics into conscious functioning? Is there any other way to cultivate perspective, understanding and tolerance, objective thinking and selfless action, based not on feeling but on knowledge? Surely, more outward ways, however industrious in their efforts on the personality, have not yet produced such qualities.

A hopeful aspect of man's present state is, in Aldous Huxley's phrase, that "it is capable of being profoundly modified by training." Also, it is heartening to know that the means and techniques for just this crucially important training are available.

The laws by which men live and grow are no more man's making than are the laws governing the plant and the atom. They are written into man's nature and are of cosmic source. They await individual discovery and application. In proportion as men in greater numbers begin to search for and live in accord with them, will the race advance toward a new Golden Age.

WORKSHOP IN SYMBOLISM



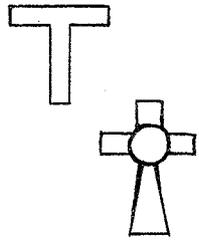
This chart is a synthesis of a number of attempts to show man's progressive growth in the form of a tree. Growing from a seed with its roots in earth, it (man) grows upward in body, heart and mind. The branches it bears are the developed faculties and the leaves are the qualities of the levels it has grown through in its progress. The topmost ones are reaching up to the higher life. The tree feeds on the earth and water - breathes the air - reaches for the light of Spirit.

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PRAXIS

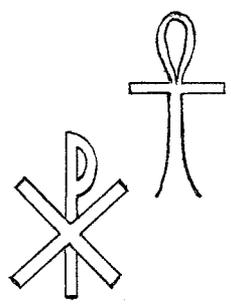
By M. Benzenberg Mayer



Now answer to my dancing!

 Understand, by dancing, what I do.

Acts of John
 Apocryphal New Testament.



If you have not read the Apocryphal New Testament, put it on your list for summer reading. Not to read it is to miss some of the finest mystic teaching concerning Jesus. Not to read it because the church labels this collection of writings "apocryphal" is to be under the influence of a dictatorship.

The Apocryphal collection is a motley, but in it are treasures as great and significant to esoteric understanding as the Sermon on the Mount is a guide to right living here and now. Remember that "apocrypha" meant hidden before it meant spurious!

The "false doctrines" against which the early Church Fathers fought were the link between the public and the esoteric teachings, which latter Gnostic groups had long been imparting to their followers. They were pre-Christian, and the Christians wanted to begin everything with the ministry of Jesus.

Our Theme for the month is from one of these apocryphal books, called "The Acts of John" and written by Leucius, one of his followers. Read this book carefully this summer. Our Theme begins in paragraph 96. Jesus is talking with his disciples, preparing them mystically for the events which climaxed his ministry. He then bade them to join hands, while he stood in their midst, and with him sing a Hymn to the Father, a hymn breathing with the rich perfume of esoteric wisdom, - quite different from the poignant drama of Matthew, Mark, Luke, and John. In it occurs this line, - "Whoso danceth not, knoweth not what cometh to pass. Amen." A little further on appear the two lines of our Theme as translated by Mr. G. R. S. Mead.

The meaning is this. The Teacher has taught and has lived his teachings. Now the hour has come when the disciples must prove themselves in a special way. To understand what is meant it is necessary to ask why are they "proved" by dancing, - what is dancing?

In physical dancing the body moves to beat and music and expresses the individual response to the sounds heard. All parts of the body, - not just a foot, or a shoulder, heed the music and surrender to its rhythm. Note that the music comes from beyond the dancer, - and that by it he is drawn and guided into a pattern of self-expression, yet his movement is always in harmony with something that is outside of himself. Thus dancing is a symbol for whole-functioning with God. In this dance all parts of being conform to the rhythm and beauty of the Composition and baton of the supreme Music-Master. It is a glorious releasing, revealing exper-

ience, making one a conscious part of the universe. Jesus called his disciples to that, as contrasted to part-functioning with God, thru an ear, a mouth, a hand. He wanted them to become whole beings, - which is what holiness actually means, - completely and harmoniously functioning with the Composition of God. And he reminded them that it is only by dancing that they can come to understand what it is he taught and did. This is axiomatic in all esoteric training, - namely that intellectual knowing does not really mean knowing, - for the beginning of gnosis is just that mystic combination of high learning and doing which makes an occult blend of them, - a ONE, - a gate, a door, a way, a state of far-advanced being to which every soul may attain if it would.

This season of the year, when the period of active energetic vigorous learning and training is coming to a close, is an ideal period in which to try launching into an expression of what you have learned and done during the winter. The details you have mastered, the watchful care you have given various techniques, the incessant guarding at vulnerable points, assimilate now into whole-functioning and move forth into a dance which blends all you have learned. Hear with your heart and mind the music of ENLIGHTENED LIVING, - move into the tempo of graciousness and fearlessness with all your being. Do not hold back at any point, - for can you leave your feet or hands or eyes behind when your body dances? Give yourself, - all of yourself, - with all the riches you have gained this year to this wonderful dancing. Transpose now the words of the old hymn to first person and say:

"I answer to Thy dancing, -
 I understand, thru dancing, what Thou teachest."

Say these words often. Pack them with deep understanding, - and from time to time make this experiment of whole-functioning which dancing demands. Do not be discouraged if you get only a momentary glimpse of what it might be like. That glimpse is tremendously encouraging, for it means the door is opening to you, and more will come. So put away your reluctances, your fears, your doubts, and do with all your being what the body does in the bodily dance. Keep the faiths you have found in Wisdom-lore, hold to the vision of soul and spirit, and move into the rapturous dance of LIVING, hearing in part the music and rhythm of the celestial baton wielded by the Master of Music. So you will find release from the earthly self, - you will drink of those breathlessly beautiful moments when you have danced with the Mystery of God, and known it was supremely good.

THE THIRD GRADE

N.V. Graham

As schools are designed to bring about certain steps in the development of children according to grades - So we may think of earth-life providing for men the conditions of a "Third Grade", as one stage in the long, long process of becoming, spoken of in all great Wisdom teachings.

"Third Grade" because, seen against the backdrop of life processes as a whole, it is but an elementary stage. Across this stage flow the rise and fall of civilizations. On it individuals, through endeavor toward the highest in themselves move upward, or through inertia sink to lower levels, within the limits of this "Third Grade" setting.

Carrying the analogy further we will remember that in any school third grade we may find grouped together, bodies of all kinds from grotesque to those of splendid symmetry; an emotional range from desire that seeks only for aggrandizement to an expression of innate fineness and sweetness; of intellectual range from dull to brilliant. So the range of man in his "Third Grade" of earth may reach from jungle savagery (whether it be found on Park Avenue, Wall Street or in the jungle itself) to those rare beings of all time, who have given us living vision of transcendental man.

To bring in another analogy, we in our human plane, plant seeds of the vegetable plane in the moist, dark soil of earth. Knowing its nature, we expect the seed to send roots down into the soil and green shoots upward to the air and sun. We hail these shoots as evidence of life in our seedling. Then we watch for further development according to its nature - for flower, for fruit, for fragrance according to its kind - for delicate nuance according to its particularity. If it grows to foliage alone, however striking, we are no longer interested. We know the inevitability of its eventual decay.

By the principle of correspondence we can relate this process to that of man. Linked with a seed of light, his body comes to live in the planet of earth. From child to man he grows - threefold in body, heart and mind. Threefold in function he develops - physical, emotional and mental. Threefold in nature he becomes - earth-man, soul-man, mind-man. Through mind with help of soul, man's stature grows until he may gain at length faint glimpse of the spiritual nature, or seed of light within his being.

Men differ from the seeds we plant in soil, in that, they have come with varying degrees of consciousness into Earth's "Third Grade" to learn new lessons in the long process of living. Forgotten though it be, after their bodies' birth, dimly they grope for that far light they have left behind. Ever they seek to return to it, in knowing and in understanding - gained through living and doing.

Man in earth is surrounded by difficulty, heartache, frustration or surfeit of over-plenty. His body learns the taste of greed and lust.

His heart strides through the gamut of ambition, ego, pride. His mind through intellect, becomes enamored with glittering facilities of fact and logic. These though necessary, are yet no more than those green shoots of early growth we watched for in our plant.

From this first growth in man what flower or fruit or special bloom shall come - watched for, perchance, by Sowers of another plane? The first is growth in terms of chemistry or biology. The second growth may be called, according to a dictionary term, "passing from one state to another - a becoming". Man begins this growing when he has learned through seeking, that alchemical laws are also available. Then he begins to use his Earth "Third Grade" for its true purpose, transmutation.....As our plant, in its habitat of earthly soil, makes its cycle from seed to flower to fruit and on again to seed.

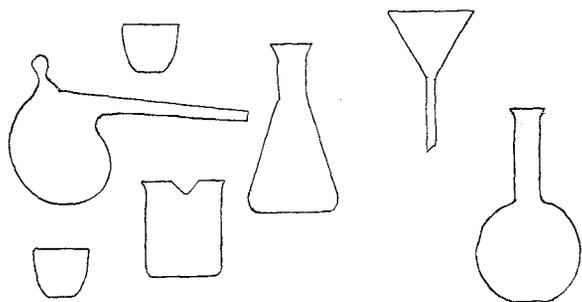
Returning to our school third grade - Here, some will learn only "reading, writing and arithmetic". Others, besides, will learn a way of give and take with others, or habits of study, orderliness. Or perhaps through struggle they may gain strength, faced with temptation to "cheat", and find a strange, new happiness in their ability to resist. Perhaps through bitter loneliness they may learn of a spring within the self from which may come a sweet and healing drink.

In like fashion, man in Earth, besides development of physical, emotional and mental tools may, if he will, learn larger lessons. He may learn to organize, develop and balance the self, which is his work-shop, as he becomes conscious that it is more than body, heart and mind....As he finds that through it runs a vein of gold, which he may use as talisman, as touchstone for revaluation of his earthly ways.

Man, as growing individual, may also sense that there are deep wells of living water, whose ancient Wisdom he may tap and use when he begins to walk in his revalued ways. Then awareness deepens to understanding and he sees himself as student in the Training School of Earth. Difficult situations now strike him as a challenge. By overcoming weakness he gains strength. He brings to light the ugly-seeming undergrowth of fears or heaviness or lurking jealousies. When seen for what they are, cleansed and transformed, they take their place and bring beauty and balance to the whole of himself. Thus when men see and accept the reason and purpose for being in earth, dross and bitterness of circumstance grow less. Living takes on a keener zest. The individuating man finds as he works upon himself, that his tools are his changing attitudes, his developing faculties. Through them he finds a door that leads him to first steps toward greater living. He is livingly aware of the Great Sower's hand behind the scenes. The smaller personal self seeks ever to become the larger Self, and this "Third Grade" of Earth becomes a holy place - a temple for his higher questing!

ALCHEMICAL

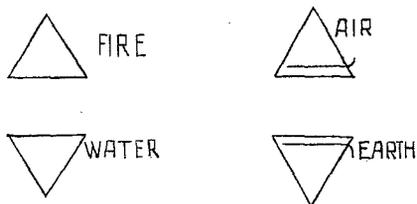
There is, in the derivation of the word Alchemy (Arabian "AL": The, "chemia": chemistry) a something that gloriously challenges and beckons to that fundamental urge in man toward growth. What more practical way of progressing than through the chemistry of the self? This is indeed THE chemistry, in which the seeker is both the alembic (container) and the alchemist, the raw material as well as the stuffs which go into the washing, the trituration, the calcinating, and the tincturing.



In the Laboratory of the Self

A modern writer has emphasized that no one can really understand alchemy who is not himself in a philosophical process. That is true because alchemy (which has come down to us through Babylonia, Egypt, Arabia, Greece) was the attempted demonstration on the material plane of the validity of mystical principles. Its nature was only incidentally a chemistry, and was mainly a philosophical work with invisible substances in man's household of selves. Small wonder that the unenlightened were fooled by its terminology!

The 4 Elements:



Fire and Air (in man) turn upward, but Earth and Water tend downward (cf. Hermetic writings). Thus there comes a stage in the alchemical processes of growth when the action of Water is not enough, and Fire, (of the higher emotions) must be used to effect further transmutation. The trainee acquires first hand knowledge of these four elements in his daily living.

Metals play a dominant part in alchemy and represent sometimes the stages of growth, sometimes the powers to be won. They are usually spoken of as being seven, in a progressive scale, from the crude, dark Lead of undeveloped man up to Gold of the spiritually enlightened seeker.

PROGRESSION

E.G. Salt

7.	Gold	☉	7
6	Silver	☽	6
5	Quicksilver	☿	5
4	Copper	♀	4
3	Tin	♃	3
2	Iron	♁	2
1	Lead	♄	1

Metals are said to "grow in the womb of the earth"; which is another way of speaking of the progressive growth of consciously evolving man in the training school of Earth.

Nothing remains static in Alchemy, because it was, and is, a living art. Hence we find each substance, element, metal, described by a different name according to the stage of the process, or degree of refinement of the metal.

The 3 Substances:-



SALT SULPHUR MERCURY

Salt is first, the body side of things, the environment, all that resists the action of Fire. It has to go through many transformations before it can become "the salt of the earth". Sulphur is the activating principle which initiates the changes in the self which make for growth. At a later stage it is seen as the soul. Mercury is the intelligent principle. At an early stage it appears as conscience; ultimately it is Nous (Spirit).

Four basic concepts of Alchemy:-

1. That there is a Primary Material, and to know it is fundamental. (It is necessary to experimentally know what you really are, who are trying to consciously evolve.)
2. That the Principle of Correspondence operates: As above, so below. (but not identical) Thus material Alchemy becomes the analogue of philosophical Alchemy.
3. That there is possible a transmutation of "metals" on other planes. (see the article on the Three Realms of Law in this issue). Man comes first to understand Nature, then to control, then to change it, and so on up.
4. That there is an Ultimate Product (variously described as Gold, the Stone, the Elixir) and in it is the curious talismanic power of converting to itself all things that it touches... But this comes only toward the end of a long series of progressions which spell spiritual growth to the evolving soul.

GROWTH OF THE HIGHER FACULTIES

Can men and women grow in the faculties of the higher nature? Are these faculties capable of systematic development? If so, what evidence is there that would stand critical scrutiny?

These are legitimate questions, asked in the spirit of a scientific age, and those interested in the possibilities of the transcendental nature in man must be prepared to meet them. When the mystic of the heart speaks with emotional transports of the life and contacts of his soul, the critical mind is not impressed, because it can perceive behind them no background of ordered, progressive development.

Not that the critical mind should set itself up to judge that on which it may unwittingly have closed the door, but that people of this kind want the rationale of a thing, by what means it was arrived at, etc. This desire should be honored, if it is genuine, for behind it there may well be the humanitarian impulse to help make accessible to many, that which seems so beneficial to the few.

There are of course also those who accept without question the reality of mystic and noetic power, perhaps because of brief, but moving, glimpses they have caught of conditions beyond the world of practical affairs and affectional interests — beyond, that is, the worlds of "earth" and "water". In most cases, however, these folks regard the powers in question as "gifts". This attitude often involves false and exaggerated ideas, and so really militates against a wider education of these faculties, almost as much as the attitude of the materialist.

The question of "gifts" opens up a large subject, but it may be pertinent to suggest that faculties which now appear full-blown and potent may have become so thru patient cultivation from earlier stages, passed thru somehow, somewhere — not necessarily within the personal memory-span of their possessor.

The biographies of such famous mystics as St. Francis of Assisi and the Spanish St. Theresa show regular disciplines undertaken, and distinct grades of progression. Not all the steps pointed forward. Some were regressive and had to be corrected. St. Francis and St. Augustine exemplify the remarkable growth of mystic faculties from what might at first appear as the barren ground of the worlding's life.

Minds of a high order, as those of Lao-Tsze, Plato and Plotinus, make reference to their noetic experience, — and leave no doubt that training and discipline of the lower nature preceded these attainments. No credulous enthusiasts these, but keen-sighted and finely discriminative in what they report of their contact with the worlds of higher space.

Methods of stimulating the higher faculties have been practised since the time of old Mesopotamia, and before. Among them have been the Mysteries of the Greeks, Persians, and other peoples; temple sleep, or incubation; Yog (of the heart or mind); and the disciplines of various Gnostic sects. Sometimes the methods included a further, systematic training of the faculties, as in philosophical alchemy. Ratha Yog and classes in mediumship are omitted, as they trained and train the physical and extra-sensory faculties rather than those of the transcendental nature.

A method of the present age which stimulates the consciousness of the soul combines a number of scientifically valid techniques making for a balanced development of the whole being, and with it the growth of the higher faculties. This method includes work with the subconscious and metaphysical exercises, and has not only the advantages of the earlier methods but in addition the constant supervision of the mind and a critical testing of results. Procedures adapted from the physical laboratory have helped to establish standards and find common denominators by which experience may be judged.

So much evidence has been accumulated by those who are working in this modern way that they answer the first two questions in the opening paragraph of this article with the calm affirmative that is based on prolonged study and repeated demonstration.

The answer to the third question they believe is implicit in the answer to the others, but they add: "Not only is there a mass of evidence that would satisfy any really scientific inquiry but it indicates that the development of the higher faculties is possible to all who sincerely and earnestly seek it."

by G. Borchard

THE LIGHTER VEIN

In my youth I set my goal
Further than the eye could see.
I am nearer to it now —
I have moved it nearer me.

Rebecca McCann

They say that youth's the care-free time
But I have learned with age this truth;
It's just by growing old we gain
The wisdom to enjoy our youth.

My path thru life is rough at times,
With hills that dip and rise.
But this all helps my character —
It needs the exercise.

THREE REALMS OF LAW

by Marie Flannery

Growth is essential life in progressive action. To grow means to sprout, especially as of herbs, and is allied to the color green. The sprouting of herbs is indication of inherent energies in the life of the plant. At the urge of light, warmth and proper food, those new possibilities hidden within its structure and its chemistry, push to the surface.

Growth in all the realm of nature, in plant, in animal and in physical man is the result of new interior activity. It is a physical phenomenon, a process, which runs the gamut from the first stirrings of life at birth, through development to maturity, which is its high point. From the peak of maturity there is a gradual recession of vitality, which is a sequence in the functioning of the law of cause and effect. This law leads on to decay, death and disintegration. The human being partakes of this rhythmic swing in his body, from birth to death. It is through his struggle to avert or delay death that he has made his first steps toward more active growth or living, under human law.

Out of terror at the thought of death to the life-in-him, came man's first efforts at self-preservation. Out of determination to stem the tide of deterioration of the vital forces within his body, the entire system of medicine and surgery has gradually been formulated, down long ages—evidence of tremendous steps in his progressive life. From necessity for self-protection against the devastation of seasonal changes and geologic shifts in the surface of the earth, he built a science of engineering. As result, a magnificent procession of mechanical accomplishments encircles the globe. These forward motions have been the means of bringing out of their incipency, those mental capacities which have their genesis in man. Out of terror and necessity he has grown to security and proficiency. These are long strides in a journey which began in ignorance and superstition.

Men have gone forward in the physical world by means of directed activity, and for increased activity they must have increased alertness.

SCIENCE REACHES

Science is dominant in this age. Through research in its various branches the boundaries of our knowledge are being constantly extended. At one extreme we find universes incomprehensively distant, whose very presence is known to us only through sensitive instruments and powerful lenses. At the other extreme we find minute divisions of matter which are veritable dynamos of energy. In between these extremes most of man's activity takes place.

Some branches of science are engaged in investigation of the past. They are giving us a clearer picture of the development of our solar system and of life on this planet. The geologist investigates the formation of various strata of rock, and gradually we begin to realize the age of our earth.

In the animal alertness depends upon the sharpness of the senses. In man it depends also on the sharpness of his sensitivities, for with the development of mind and heart his senses are no longer his sole guide.

For the human being living in earth, in a physical body, there exists also a body of emotions, a body of aspirations toward other worlds. He has a conviction of other selves, other fates than those by which he is bound to flesh. At this point of his awareness, if he would grow he must begin work upon those other bodies.

How then shall the real man, the other self, put forth shoots of green, if no seasonal warmth or light is brought to play upon the seed of this other self? With his roots in earth, three-fold man must still push upward to receive light, from that sun of spirit, into his heart and soul. In this movement is the beginning of his true growth.

As man has grown by participation in the physical life around him — so too he may grow by conscious purposive activity in the life of the psyche. He may grow by conscious, corrective, daily observation of his emotions, his thoughts, his acts; by deleting those images which are undesirable, and replacing them by those which are constructive. He may grow by transforming within himself those powers of heart which are negative, into those which are positive; by never failing patience and constant surveillance. By these and many other activities, is achieved the alchemical mystery of growth, in the larger self of man.

On the first two levels then man has grown by conflict. His first conflict was with the laws of nature, upon which he imposed limitation and direction. His next conflict was with himself.

Through this struggle he learned of a realm of law higher than his own. In this third realm he must grow by submission to the larger or cosmic laws. Having cleansed himself of bodily iron, and opened his heart upward through discipline, he is now ready for greater growth, a participation in life at its fullest.

TOWARD THE LARGER

Other branches of science are concerned with the future. Explorers spend arduous years in regions of the north and south poles to gather data which will be helpful in predicting weather conditions. They chart the ocean's depths and currents; photograph the Aurora Borealis; ascend into the stratosphere to learn more of the influences surrounding us in this world of matter. Others go deep into the earth to observe the penetrating force of various rays which bombard the earth from interstellar spaces. The information they gather may not be immediately applicable to every day living, but who can foretell their import to future generations.

Engineers, mechanics, architects, chemists, all are adding to our knowledge; and by their addi-