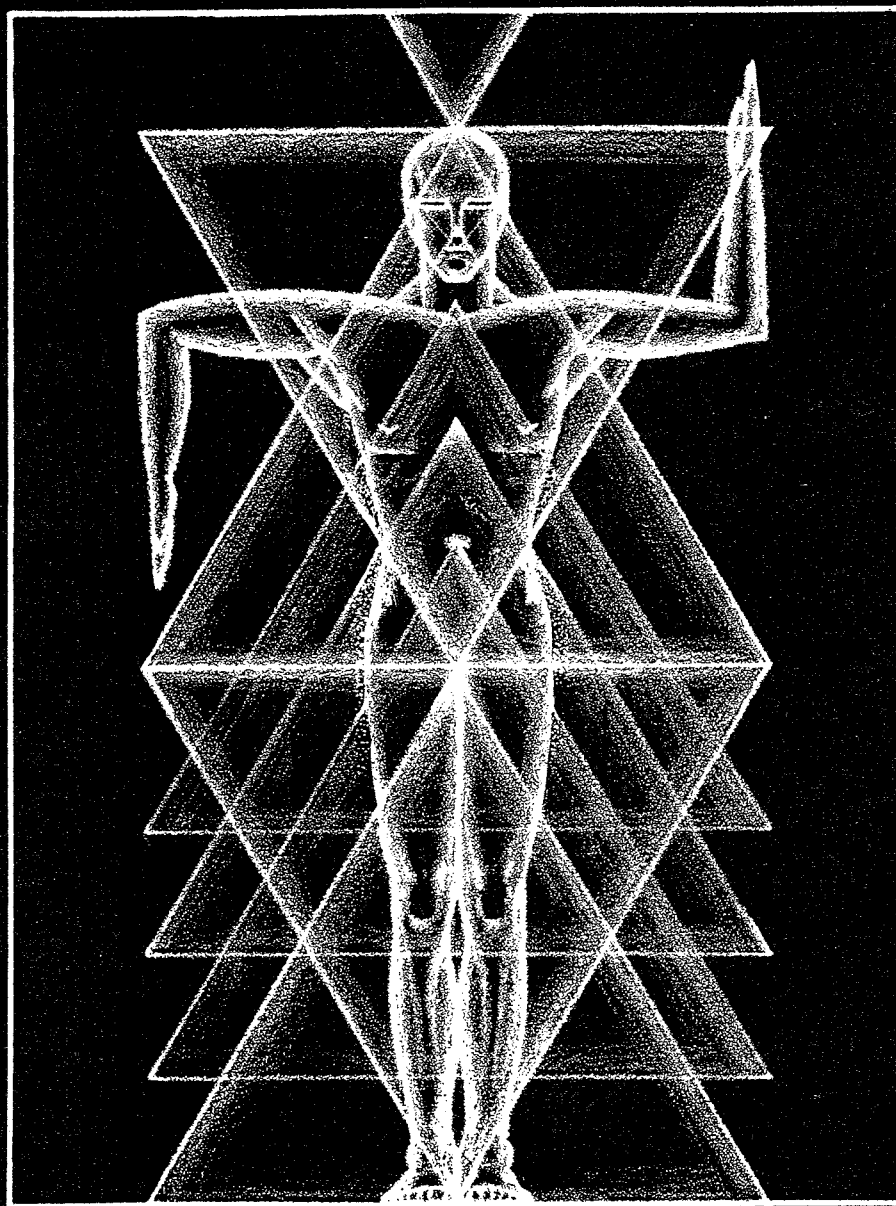


LIVING



Devoted to man and his transcendental nature

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EDITORIAL

Spring is with us again, and the world marks its advent in a thousand joyous ways. Something basic in us responds to the bursting of the young green shoots from the chrysalis of the bulb, the slashing of the tight little bud with the red and pink and white of the blossom to be.

We shed the heavy garments of winter with a sigh of relief, and add touches of color to the lighter ones to affirm our pleasure at the passing of the cold, dark months.

Some go to hear the opera "Parsifal" as tho it were a spring ritual. Others at a sunrise service sing their greetings to the Easter Morn.

The urge to do these things comes from the source of life in us, - the soul. We may even be inconvenienced in material ways and yet obtain enjoyment and benefit. If however we make these gestures mainly because it is the fashion, or because of crowd impulse that drags us along, if we draw no refreshment for the heart, that surrogate for the soul in earth, we are not much above primitive folk, who have their spring festivals too, - their corn dance, their rain dance, their planting ceremonies, - and attire themselves appropriately for them.

Perhaps these younger brothers of ours in the scale of evolution even have the edge on us in that they get a real delight from their efforts, for the body at least. Their orientation is to earth, their horizon the need for food and shelter, so they are fulfilling themselves as far as their perspective makes possible.

But even among these folk the leaders, the medicine men, have always seen in the spring ceremonies more than a salute to the deliverance of the grain from its prison in the ground. They have known that the lengthening days were the sign of promise to man for his higher life as well as his physical.

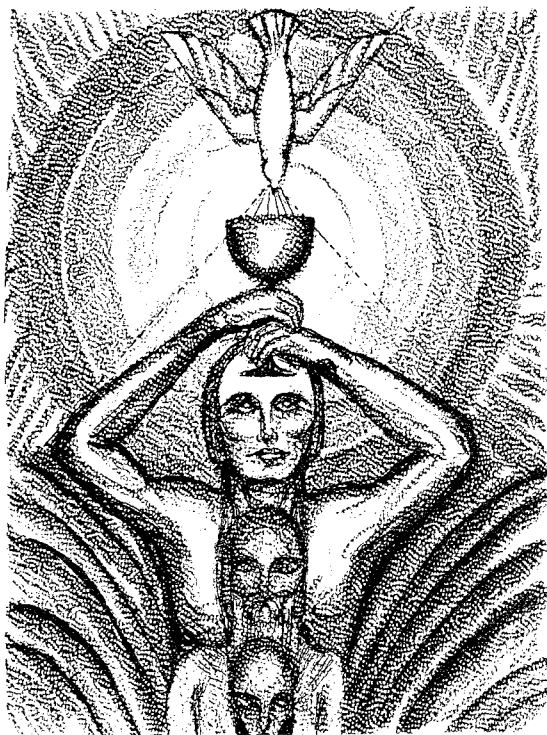
With still greater penetration have Wisdom-teachers everywhere read the vernal equinox as the sign in the heavens of the transformation to be accomplished in the soul of man - the turning from his bondage to earth toward freedom thru his transcendental nature. Completion of this great process is the re-birth, Resurrection, into noumenal worlds. That is the true Easter awaiting the evolving soul, just as its true Christmas is the first birth, or birth of its higher consciousness.

In "Parsifal" Wagner has wrought a modern version of the age-old drama, or at least has portrayed some of its stages. When you hear the magnificent harmonies of voices and instruments, listen for that other theme, not sounded, but eternally sounding - the theme of the soul, from its fledgling immaturity, thru its temptations, wandering and learning in earth, to the final redemption of its heritage. This is not only the drama of Parsifal but of Everyman, every soul. Like the brash and ignorant youth of the first act, we too are of noble

descent, but unaware of its implications. We too are molded and tempered and disciplined by the experiences of life, and we too can win the fruits of these experiences, - the return, in stature, to the Homeland. This new cycle, in larger states of being, is symbolized in the opera by the return of the hero, in service to Mount Salvat, where is fulfilled that to which he was destined from the beginning.

Where is your soul on this Journey? What will you do this springtime to cultivate its flowering toward that great Cosmic Springtime?

PAGES FROM THE SCHOOL WORKSHOP



This symbolical figure is a student's conception of Parsifal, the questing soul, who has travelled the long journey of experience and suffering to achieve his quest. Only such a one has power to draw down to the cup the transforming fire of which the dove is the bearer.

7 7 7

Do you know that the word Easter comes from the name of an Anglo-Saxon goddess, Oestre; that she was sacred to spring and identified with the month of April: Eosturmonath? Furthermore that the word is akin to Latin, Greek, Sanskrit, and Lithuanian names for the goddess of dawn?

Do you know that Easter is a "movable feast", because it is still computed according to the movements of the moon, - a custom out of the storehouse of pre-Semitic Babylonian reckoning by lunar cycles? The 1st Sunday after the 1st full moon, after the Vernal Equinox (March 21st) which is solar reckoning.

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PRAXIS

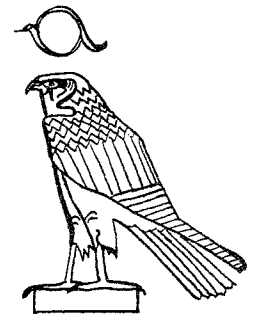
CONSCIOUS SELF EXERCISE

By M. Benzenberg Mayer



BA-bird [Soul]

I am the pure lotus
Which groweth up from the divine splendor
Sown from the nostrils of Ra.
I am making my way,
And I follow on the Way,
Seeking to become of him who is Horus.
I am the lotus
Who cometh forth out of the Field.
---The Book of Coming Forth
Chap. LXXXI. adapted by MBM



Hawk [Nvus]

A Voice out of ancient Egypt sings these words!

And what intimate profound knowledge of the soul it reveals, singing with serene joy the Song of the Ages, - the Song of every awakened soul. For the lotus is the soul, moving onward from seed to fulfillment.

The Teaching in this stanza is parallel with the great Teachings of Jesus. It tells the same incisive story, - that man is a son of God, that he must seek the Way of Return, growing from childhood to maturity as he makes the Journey.

What more regal Theme for April, when the northern world begins to flower, ---when we keep a sacred festival to the invincible courage and compelling beauty of the ministry of Jesus, - honoring Him the better, because our souls hear his Message whenever it was sounded, as here in Egypt, milleniums before he put on the flesh.

In the spirit of Universal Wisdom, which knows no walls, seek and follow the Way to Peace and Completion, as taught to your earlier brothers in earth.

First let it be known that this Theme is a complete chapter from "The Book of the Coming Forth into Day", commonly and mistakenly known as "The Book of the Dead". This error arose because such chapters, written on papyrus, were commonly found on mummies. Its right name means that it teaches the Way, the same Way which Jesus taught, - the Way of Ascent or Return. This especial Chapter may rightfully be acknowledged as the briefest and most exquisite story of the soul ever written. IT IS ALL THERE, and no Theme I could ever offer this page, could provide deeper or more enduring content for pondering or for meditation. It is essentially spiritual, exquisitely cognizant of sacred details, perfectly moulded into a description of the whole process of soul development.

As you memorize the Theme try to realize that you are speaking the same thoughts which great and devoted minds spoke thousands of years ago. Think of them as your older brethren, - who loved and understood these words so long ago. Now let us see what the words mean. Lotus means soul, capable of growth as a lotus is capable. Its seed-bulbs "fall" into the soft earth at the bottom of a pool. Here it thrusts out its roots, "rooting" itself firmly, but only that it

may push upward thru the earth and the water, so eager is it to reach the atmosphere. So the soul must push man on thru material things, thru the watery world, the so-called astral sphere, until it reaches pure air, the noetic sphere. Here alone can the lotus, the soul blossom, opening in due season its heart of gold (nous or spirit) to the Greater Sun above it.

So the marvellous living allegory of the lotus writes the story of the soul's involution - and evolution, not only for the flesh of earth, but also for the Way thru those other spheres which intervene between it and the great World of Pure Light.

Note the deliberate paradox of the first three lines. While it is a soul (lotus), yet it is only a seed, "sown" from the nostrils (breath) of Ra. Ra is the loving Father-God of the Egyptians, He who gives life, power, hope. His is the Divine Splendor breathed out (just as it is described in Genesis II, 7, written so much later) of which all things are a part.

That means you, YOU, YOU. Therefore say the Theme with the "I" resounding deeply and with conviction thruout your being. These words are yours as truly as they were any Egyptian's in the time you call past.

Continue your study with the next three lines. "I am making my way....even as the lotus seed makes its way. Remember that it sends roots down only in order to go up....that's the knack of it which you must learn. Roots only to serve as a base for climbing up! What a transformation of objectives! But note also it is not just going up, no, - roots really must be sent out.

Each must do this himself. - but he must follow on "the WAY", - the true Way of Ascent, - not a way each would make to suit his own convenience, - but a beloved and shining Way set out as a Path. And the object is "to become of him who is Horus", who was to Egypt as Christ to the Christian. He was the embodiment of the perfect Doer, the Elder Brother, the Master who drew on others.

Then like a refrain come the last two lines: "I am the lotus who cometh forth from the Field" And the Field means everything, every sphere, every plane this side of the Great Goal. Chanting it in the present tense, it is the Glad Overtone of the anticipated Consummation.

THE SOUL IN FOUR GREAT TRADITIONS

The very movement of reality drives us irresistably to the winning of a soul.
Main Currents of Modern Thought. Eucken

In the limited space of these pages it is possible to present only a few of the innumerable aspects of the soul's life and powers as conceived by old races. Yet they are so pertinent for us today that it is hoped they may prove stimulating and suggestive to those in whom a new awareness is stirring.

E. P. Albisser

GREEK

LATE EGYPTIAN

Nature

Orphic. The soul is divine and immortal. Its roots are in the heavens, its descent is from the gods. It is a conscious personality, including all the spiritual and moral faculties.

Heraclitus. "The dry soul is best. It is death for the soul to become water. It loses in power by being placed in a changeful world instead of abiding in pure fire."

Thrice Greatest Hermes. This soul, the last thing in the Divine Series, is the first thing in us... Man has two souls, one is from the First Mind and partakes of the power of the Creator, the Second Mind, while the other is under constraint, Poemandres. And man from Life and Light changed into soul and mind, from Life to soul, from Light to mind.

If then thou learnest that thou art of Life and Light and that thou happenest to be out of them thou shalt return again to Life.

Embodiment

Pythagoras. The soul has three vehicles, etherial, aerial, terrestrial. The first, luminous and celestial, is connate with the essence of the soul. In the second it suffers for its sins after death. In the third, it becomes an inhabitant of the earth.

The Ba, symbol for the soul, has both substance and form and is etherial in nature. Of all the 9 parts or bodies of man of which the Egyptians speak, the Ka (the etheric double) the Ba (the soul) which dwelt in the Ka, and the Ku (intelligence) are most closely interrelated in the soul life, both during life and after the sloughing off of the Khat, the physical body. Poemandres. "The soul itself doth use the spirit as its envelope while spirit doth pervade the living creature."

Faculties Powers

Heraclitus. The soul is capable of comprehending the Logos, not by the senses, but by some higher faculty. "The soul's bounds you may never find though you may travel every way."

Proclus. "The soul can see or perceive." That is, we have a faculty for the discernment of spiritual truth.

It is the seat or strength, courage and power in gods and man. It is also the nucleus of being. As a life token, as long as it is kept safe or concealed, its owner is immortal.

Poemandres. "The virtue of the soul is Gnosis. For he who knows, he good and pious is, and still while on earth divine."

Book of Coming Forth into Day. "I am Yesterday, today and tomorrow, and I have the power to be born a second time."

Processes

Plato. The soul's proper activity is the acquisition of knowledge, that perfect knowledge we get through the soul of the eternal forms of things.

The goal of the soul is the contemplation of beauty and goodness - a goal to be reached only by effort to see the "Things That Are." To the purificatory discipline of Orphism, is added the training of the intelligence to apprehend truth.

The essence of Egyptian teachings was the consciousness of the soul's essential nature, and the living through in life of what one knew, a long process of conscious living. This was symbolized as The Journey through the Tuat, or underworld, the end of the journey was The Coming Forth into Day, the attaining of spiritual stature.

"I am the Lord of those who are raised up from the dead, the Lord who cometh forth from out of the darkness."

Poemandres. "The soul, when from the body freed, if it have fought the fight of piety, becomes entirely mind."

All systems dealing with the relation of the human soul to time, all ideas of after death existence, of reincarnation, of Karma, are symbols trying to transmit relations which cannot be expressed directly because of the poverty of our language. It is necessary to search for their hidden meaning, that which cannot be expressed in words.

Tertium Organum P. D. Ouspensky

HEBRAIC

The soul is a veiled light and this light is triple.

Neshamah - sometimes called the rational element which is the highest phase of existence. Ruach - the moral element - the seat of good and evil.

Nefesh - the vital element in rapport with the body and material life.

Zohar. The real part of man is his soul. Within the soul, is the secret of the Heavenly man.

Zohar. As the Neshamah (spiritual soul) draws one to spiritual excellence, so the Nefesh, (animal soul) draws down to physical enjoyment. The Neshamah is always climbing back to its source.

There is a condition which leads the soul into union with the place of its origin, that is the act of serving God whose outward concomitant is prayer.

Kabala. The body is the veil of Nephesh, Nephesh is the veil of Ruach, Ruach is the veil of Neshamah.

Zohar. These three form one soul, one being. The nephesh does not itself have light. It is the Ruach which enlightens it, imposes on it laws. The Ruach is lit up by the light of the Neshamah which depends entirely on it.

Zohar (Abelson) All souls have the potentiality and hence the duty of cleansing themselves and thus working themselves up to a high level of destiny. They must experience many terrestrial existences each higher than the last, before they reach the pinnacle of perfection, union with God, their predestined end.

Kabala (Ginsburg) It is the condition of the soul to return to the source from which it emanated after developing to perfection the germs indelibly inherent in it.

SUFI (MOHAMMEDAN)

It is divine in essence, ever seeking union with that from which it is separated by the illusion of individuality. Its nature is dual. the lower nature, that of the flesh, is a hindrance to the attainment of union with God. It is immortal - the first born of God. Before the creation of the universe, it lived, moved, and had its being in Him. On earth it is in exile.

Seventy thousand veils separate the One Reality from the world of sense. Every soul passes through these. The inner half of these are veils of light, the outer half, veils of darkness. The passage through the veils brings with it forgetfulness. Man is now in prison in his body, separated by these thick curtains from Allah.

It is the business of the soul to develop its divine spark until the last of the veils which encompass it are burned away, and utterly consumed.

Love of the Divine is the instinct of the soul, impelling it to realize its nature and destiny. Qalb (translated heart) when illumined by faith and knowledge, reflects the content of divine mind. Through one gate the heart receives immediate knowledge of God, through another it lets in the illusion of sense. It can rise higher than the angels.

"The soul and heart assume the qualities of the Beloved, who is the Soul of souls."

Jalaluddin, Sufi poet.

A man comes to be the thing upon which he is bent. Mortification of the animal soul leads to the contemplative life. Its pride must be broken, its passions resisted. There is the outer discipline of fasting and silence, of recollection, of trance, induced by Dervish dances, the purging of the heart through recollection and concentration, leading through purification, love, gnosis, to sainthood. "The discipline of the Path toward the Light."

THE DESCENT OF THE SOUL

Soul is the name for that part of the Light-spark struck off from the Anvil of God, which is able to descend close to the earth. As vapor becomes water, and still later ice, and yet remains of the same nature, so the Light-spark is known by different names in the great octaves of its descent and ascent. Spirit and soul are the two most familiar of these. They are not to be mistaken for each other.

Yet esoteric Teachings continually affirm that all of the Light-spark does not become absorbed into spirit, nor all of spirit become soul. Part remains at each stage, as it were, and is the means by which man in earth (or the soul enfleshed) is able to establish a rapport with the higher stages of life. These esoteric Teachings naturally conflict with the much simpler lessons taught in the world generally. A sincere student will soon be able to discriminate which contain the more accurate presentation of the Mystical Facts.

Monad, germ, seed, atom, Self, are likewise terms used for the early stages of Light-spark and spirit. Also the carelessly translated and much misused phrase "the god in you" (usually capitalized). There is verily the seed of a god in each and that realization strengthens and dignifies life. But let no one be so presumptuous, or so blind as to mistake a seed for the glorious consummation of a completed development. Does one mistake an apple seed for a mature tree loaded with fruit?

The soul descends from the stage known as Eden, puts on denser bodies, eventually the coats of skin (physical bodies). This stage leads directly to "dismemberment", for the soul's energies are now forced into different channels (needs, interests, desires, hopes, etc.), but this is so that the soul may gain a variety of lessons and become sturdy and enlightened. When man becomes soul-conscious he begins the ascent, which necessitates the indrawing and integration of his interests. This is at-one-ment (atonement sic!), the opposite to dismemberment.

Then comes the development of the faculties which reveal to the man in earth, or the soul enfleshed, that there are truly larger worlds. The effect of this realization is the seeking and practising those higher sciences which mature the soul-seed rapidly. Man is now becoming a spiritual or noetic soul instead of remaining an animal soul. The Household of the Self becomes harmonious, dynamic, seeking the Way of Return. The harvest of human experience is drawn up, the soul is enriched and advances on its Journey towards Completion. The Journey of "Everyman"—would that more knew it scientifically and intelligently!

EARTH PLANE

Dense or
Earth Bodies

ASCENT

Eden
(enclosure)
before soul
put on dense
bodies.

ANOTHER PAGE FROM A DIARY

The end of a day. I am the last person in the shop, and while the barber cuts my hair I listen to the radio. Lovely music comes over the air and in the silence of the big room emptied of the buzz and conversation of the day, it takes me to a world of beauty, speaking a language I long to hear.

The music stops; the announcer gives the station number and time. 'Oh!' I exclaim. 'You tuned in to that station which always gives such good music. It was beautiful, wasn't it?' (Thrilling, I thought, to find such a love of music in a casual contact.)

'I haven't much use for those classical tunes' the barber replied, 'I just turned it on to check up on my clock. You'd have to pay me to go to a concert.'

Could this be! Disappointed, I sank back in my chair; -- how incredible that the rich beauty I had just glimpsed was closed to the person standing beside me. How strange that nothing of its message had reached him!

And I thought if this were true of music, how true also of the transcendental world and of the life of the soul. How real it is to those who have opened the door to it and experienced its quality of being. How impossible it seems that this world is closed to many who pass us on the street, unaware that they move and have their being in the midst of greater life. Each is unaware that the soul is influencing the individual and ever ready to make itself known to him.

Most of us are so busy timing our clocks to the workaday world that we do not hear the music being played or see the mysteries that reveal themselves at every turn of the road to those who have the key. Or is it that we do not wish to listen? Do we busy ourselves with 'important' tasks to avoid looking in the direction of that door? As I did once myself.

For that is what I did. That door to the experience of the reality of the soul had been opened to me after the tragic death of X. I had

seen new vistas, grand possibilities. I was deeply stirred, and resolved to follow the call of the soul. But the old life with its humdrum duties began to claim me again. For some years I looked away--empty and weary years.

The agony of those years is still vivid. The curious sense of guilt and the feeling of having betrayed something vital, combined to prolong an oppressive sense of inferiority. Only those who have themselves experienced the pull towards the soul, and have suffered through its denial, will know of that suffering. And when at last I claimed that world for my own again, and sensed peace and well-being, the feeling of having 'rightened' something within me was that of joy and release! One might compare it to the relief of the culprit who surrenders himself and confesses his crime. Those who have lived through the intensity of such an experience, and at last come out into the joyous knowledge of the reality of the soul, will know what I mean.

They will not confuse that sense of peace with what the outer world sometimes calls it -- 'an evasion of reality' -- 'a compensation due to emotional need'..etc. For coming to grips with the reality of the soul builds a basis for a deeper and firmer foundation in reality, and a squarer orientation to the world in which we live. The hasty judgment of some upon these deeper realities, does not invalidate them any more than the opinion of my barber makes music what he thinks it is. That beautiful melody may be the voice of a great rhythm -- or just a noise, according to the power of understanding of him who listens to it. This power depends in turn on the sensitivity and the artistic development of the listener's ear.

Jesus said -- "He that hath ears to hear, let him hear". Various old traditions indicated something of this when they spoke of the 'sleeping souls' and contrasted them with the 'awakened' or 'living' souls. Do they not mean this very simple thing -- the awaking of the soul's perception?

by N.I.

Excerpts from personal experiences of man's transcendental world:

Easter March 27, 1932

I reached for a moment an acute sense of harmony as if all parts of me were parts of an orchestra each playing their respective parts, getting into alignment for the production of a piece of beauty. This experience took the form of a dream where I heard music; several voices playing against each other, and I was conscious of each voice for its own sake, as well as in combination with the others. I also saw or rather felt these voices as movements which I was making in order to produce this coordination, and sensed a background of colors harmonizing with the sound.

To recognize that there is another side to life than that which is obvious materially is wonderful, and to know about the deeper side is undoubtedly far more wonderful!

M.H.
R.E.

I have never before been aware of so many antennae as it were sensing with strange clarity new depths and correspondences....I cannot find words for the ineffable quality of the bits of light granted me -- but the seed has been sown -- the soil is fertile....

It grows and grows in an ever deepening feeling of having entered a door hitherto unopened.....

H.G.

A FAIRY STORY

Put thought of the soul out of one door and it comes in another. And because it rarely wears a label few persons recognize it.

A recent popular and quite unrecognized presence of the soul occurred in New York's Radio City Music Hall. Snow White played a five week run to more than 800,000 people. How many knew that it is an old, somewhat defaced story of the soul, - defaced still more in the Disney version?

It was originally a fragment broken off from the great edifice of esoteric Wisdom-Teachings, which dropped into the lap of simple folk and so became folk-lore. Such lore has a close rapport with the subconscious and that is why most of us feel very close to such stories, no matter how old we are.

Snow White is the story of the soul driven to menial servitude by the step-mother, the prideful queen. She is the personal material self, who will go to any extreme to maintain her supremacy. Kill the soul! That is the best way to silence forever the joyous but disturbing song of Snow White. But the soul cannot be killed. It returns to the mountains which is its true home, where it lives with the seven dwarfs, the off-spring of the Sacred Seven. These dwarfs mine the earth for the precious metals (or powers) which the soul needs. In the end the personality, the queen who has only earthly beauty, is destroyed, and the soul is found by the higher Self, the Prince....and these two live happily ever after.

A beautiful story, - and essentially true. No wonder it tugs at the heart strings! by MBM

"For it is necessary that the soul, which is hurled like a seed into the realms of generation, should lay aside the stubble and the bark, as it were, which she obtained from being disseminated into these fluctuating realms....and that she should become an intellectual flower and fruit of mind, delighting in the life of the mind."

Proclus (A.D. 410-485)



From a medieval drawing illustrating the concept of the soul emerging from the dragon of earth.

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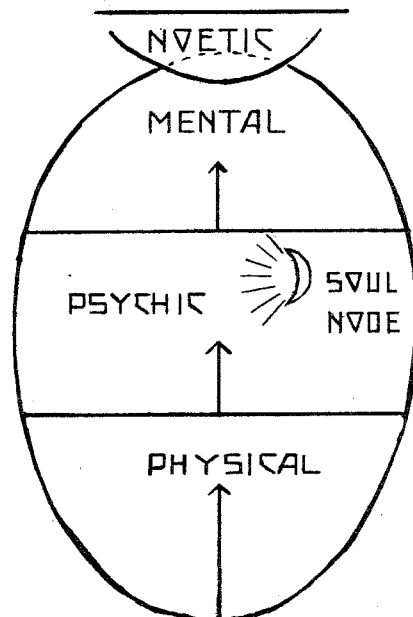
A new major course beginning
March 31..

THRU DREAMS TO THE HIGHER SELF

a purposive process of development in the world of sleep

In this course the Director will tell you why it is no longer necessary to speak about the higher self, - but rather be able to contact the higher self directly, removing doubts and vagueness as to its actuality. Mrs. Mayer has spent more than fifteen years in research and experiment with the world of sleep. She will tell in this course some of the astounding results of her work.

As she says, "If you are thirty years old, you will have slept ten years of that time. What opportunities were there, had you but known them! There is far more to sleep than refreshment of the body....."



A three-fold development is going on in man simultaneously. He cannot sense that he has a soul until his development has progressed far enough in the psychic plane to experience the radiation from the soul node.

Following the announced policy of Living Associates, each issue is a unit centered about a main motif. The number now in your hands is built about the nucleus of the SOUL. The May number will be centered about the idea of GROWTH.