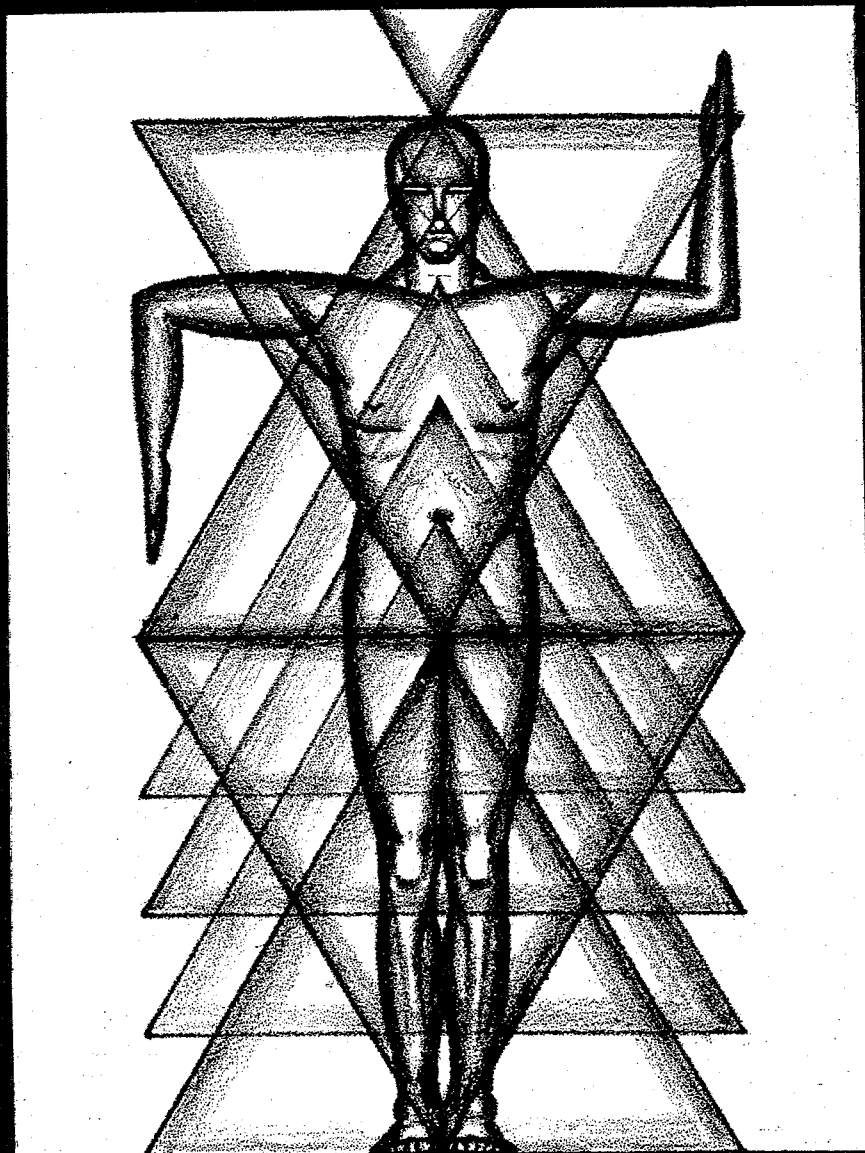


# LIVING



Devoted to man and his transcendental nature

VOLUME 2

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# EDITORIAL

A boon to the world almost as great as the recently won respite from prospect of immediate war was the tacit scrapping of certain devices labeled "for peace". Facts and "reform movements" of various kinds, widely publicized and well financed, they failed nevertheless in the crisis and had little or nothing to contribute to the new situation.

Not thru lack of good intentions did these plans fail, but rather because they were beset by the five classic dragons. Greed, pride and lust prowled at the base of their structure, unconquered, even unscathed. The "mother dragon" of fear abetted with the venom he poured upon those who dared to question the everlasting rightness of the status quo.

Yet these dragons are the very forces which must be conquered if the tower designed to rise so far above them is not to topple. To begin our building on the upper stories of high-sounding theory is not to evade the beasts, but to invite, at the first tremors of the earth, the very collapse which has taken place.

Like the heroes of myth and legend, we too must slay the monster - the combined forces of the lower nature - if our tower is to ascend to the air of mind, where the human law supersedes the natural, and takes off to meet the spiritual. Whether it was Siegfried in the North, Theseus in Greece, or Mithra in the Orient, no protagonist of the pattern of evolution ever advanced toward his destined stature without the powers derived from that struggle.

The monster must be held in leash, and ultimately transformed, by the nations as by the individual, if steps are to be taken toward, and not away from those "consummations devoutly to be wished". It is a long hard road, even for the maturing soul, who is well past the illusion that material victories have permanent value. But something can be done by the individual as indicated in more than one of the articles in this issue, and real contributions made to the general good.

But can we expect the nation, the crowd, to change its ways? Would not their followers desert them if leaders embarked on adventures of self-sacrifice? We answer frankly, to the first question No; to the second Yes.

Is there no hope then of a better order? Must peoples remain forever shackled to a crass realism, shaped by brute force and governed by power politics? Probably they must - until there is achieved the condition of which Plato speaks, where philosophers are kings.

We cannot, as individuals, escape the collective fate. It may jeopardize our every objective possession, and even deprive us of our

physical body. But it need not rob us of our higher faculties. There is a part of us - and it is the greater and more enduring part - which need never submit to the slavery of crowd domination. If the soul is involved in mass greed, lust, pride, hysteria, it may be retarded in its development for ages. If it can transform their binding force, it breathes a new and freer life, whatever befalls its vehicle in earth.

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## THANKSGIVING

Thanksgiving is one of the richest kindest festivals which we have inherited from the past. It is a part of the ancient and immemorial CYCLE of NATURE, and its feast marks the conclusion of the harvest. The American form of it was initiated by early New England colonists and Lincoln's proclamation in 1863 established it as a set festival for the entire country, naming the last Thursday in November as Thanksgiving day.

In its essence the festival is an acknowledgment that man is surrounded by powerful Agencies and that These have grown his crops, Man himself has only planted and cultivated. He could never change a seed into a fruit-bearing plant. That mystic power belongs to a great beneficent Agency. In past ages this Agency was called the Corn Spirit (corn standing for all crops) and this Spirit was openly acknowledged and honored. I wonder if there was not a certain deep-seeing in this! Let us of today find again the wisdom and beauty of this ancient feast.

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'Birth and Death', some unusual aspects of the festival of the year's end, will be the central theme of our December issue.

Some valuable articles, much pictorial material, and some striking symbols on the Directors page are under way. Celebrate Christmas with understanding this year.

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One of our subscribers who has never been to a class at the school, writes: "LIVING, I believe fills a real need", and voluntarily has asked us to write nine of her friends. Let us know what you and your friends think of LIVING.

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# A LESSON IN SYMBOLISM MARS, THE WAR-LORD

by The Interpreter



Mars the war lord! How close and threatening his presence these past months! Here is symbolism which is part of common speech. Who is not familiar with some guise of the impeccable figure, cruelly destructive, ignoring ideals of peace and harmony? How has this symbolism come about?

Popular versions of symbols are seldom correct, because the personal reactions of countless folk have made an amalgam distorting what little may be left of the original meaning; whereas in the actual science of symbolism none of this may enter, since symbols are used to convey ideas apart from any personal elements. This will be clearly seen in this lesson on Mars.

First some material facts. Mars is a reddish planet of our system, is fourth from the sun (order: Mercury, Venus, earth, Mars) with a year longer than ours, has two known satellites, is derived from the Greek god Ares, whose root is linked with the Sanskrit: *mrnati*: he crushes. At the time of the Romans, Mars was god of the new year, which began in March.

For many thousands of years, in the far east, in Mesopotamia, and Egypt this red planet has been associated with the idea of activity. It has, in detailed ways that it would take volumes to describe, come to stand for energizing force of a spiritual type. Its profound meaning may be found in a study of the little sign which is its name and symbol:

The signs of all planets are combinations of four primary symbols, - the circle  $\bigcirc$  the crescent  $\text{C}$  the cross  $+$  and the line. — Each of these four has a series of definite meanings, just as a word has. Hence these four symbols are called the "words" of planetary language. Mars is composed of two of these words, circle and line.

The circle. Observe how logically the symbolist deducts the meaning of his "words". The circle, a continuous, unbroken line suggests endlessness, the boundless, the unceasing. It also suggests harmony, accord, balance, perfection, because every point along the circle is an equal distance from the center. Thus also it has no corners, angles, or limitations. In fact this is the only design anyone could draw which could imply these concepts. And such characteristics in turn suggest the Infinite, Eternity, Spirit, Beauty, Completion, the Heavenly Source.

A line in symbolism indicates a road, path, or track. It marks the course, route, or way force is traveling. In the symbol of Mars it shows that energy is moving along a definite line. Note that Mars is invariably made with the line obliquely up to the right. This implies an uplifting or elevating force, angled to meet resistance:

The origin of the arrow. The path of this up-going energy is blocked, however just as in human ways, your plans and energies meet obstacles. This is indicated symbolically by another line: Human energies are sometime completely frustrated by such a bar, but not the energies of Mars. They push into the barrier and gradually it yields to the force and the sign becomes  $\text{♂}$ ? Thus the arrow is essentially the symbol of energy successfully penetrating obstructions.

Arrow and circle. It is the joining of these two in a particular way that makes the symbol Mars. The arrow, composed of two ideas (1) energy flowing along a given path, (2) a barrier yielding to that flow of energy, has become commercially adopted as the path along which your attention is to travel. It "points" the way you or your eye are to move. At the end of this line is the object or barrier which is to hold energies for practical purposes. But linked with the circle it becomes a spiritual force, a sign of god-like activity which energizes the otherwise slow tempo of human life. Philosophically and mystically it helps to break up old forms because these are holding back the upward transformation of life.

This is a far cry from the popular interpretation of Mars as the symbol of the brutal savage, of heedless hostilities between peoples and nations. It is true that Mars is an impersonal Force, which frequently "mars" human plans and devices, whereas the prevailing idea of this symbol arises out of personal and all-too-human distortions. The energy of Mars is derived from planetary Heights. It is the sign of initiative, progress, invention, the culture which destroys the old in order to build better. Wherever men are reluctant to change, there Mars will persist until the barrier bends and the arrow is formed. The Force of Mars is a far-reaching benevolent activity, a precious ingredient in the advancing stature of the earth, and its sign, once understood, reveals the truth about it. To the student of Wisdom-Lore the reading of symbols is as basic and important as ordinary reading is to the student of material things.

# HUMAN FACTORS BEHIND INTERNATIONAL UPHEAVALS

by N. V. Graham

On the surface it would seem true that the peoples of the world, as bystanders, are swept over and under by the Gods of war and destruction. Gods unleashed by greed for power and possession, in the hearts of the rulers and of the specialists who deal in such commodities. But is this wholly true? This greed for personal power and possession - is it not also in the hearts of the people? An old esoteric saying seems to have new and startling application - "Like is known to like alone." Within the mass of individuals echoes the same note that sounds so boldly across the conference tables, at times of international crisis.

When diplomatic battles are going on, and successive pronouncements and ultimatums are exchanged, peoples of involved nations make fertile soil for growing seeds of war. Across temporary boundaries, set up by disputing governments, they surge, flaunting their defiances and accumulated hatreds - playing directly into the hands of forces that make war. If strife, jealousy and bitterness were not already present within existing boundaries, these feelings could not be fanned so speedily to fever heat. Even in America, geographically removed from past fever areas, do we help to quiet the inflamed psychology of war? Rather do we condemn the cool and steady thinking of those who would lead us to make decisions with the mind, rather than with over-swollen personal emotions. Decisions which embrace vital issues behind the lesser ones, surely require thinking not feeling. No easy place the leaders hold! They know that not only we, but all posterity for countless ages, will hold what they do or do not do, as responsible for eventuating catastrophes.

There is another salient and poignant factor in world affairs today. We the people of the world can sit as audience and build the players of a play, on the stage of any theatre, to undreamed heights, by our response, applause and understanding. Or we can leave them cold and vacuous by our repelling refusal to accept or respond to what they do! And yet - with the living, deadly drama of inter-racial and religious differences, whose curtain may ring down our civilization, what do we do? To every note of war we give back redoubled response that echoes and reverberates the very note of racial jealousy, greed, ambition and economic bickering, we say we would deny!

At the least then, let us spare the care-worn men, upon whose shoulders rests the weight of these portentous times most heavily. Whether we like it or not we have made them leaders. Let us remember the stress of peoples and times out of which they came to be, and forbear with our scorn and our vituperation. Such times must needs bear leaders who move swiftly and strike boldly. They often pursue the common good in ways we cannot understand, toward a future we cannot see. It is no puny task to act protagonist in a drama that holds an era, a civilization at stake!

If we would change the drama let us fire it to heights of devotional and mind-made wisdom, born of our actual zeal for the common good by counting as small loss, disruption of our comfort, our security, our ideas of personal rights and possessions. Let us dare to believe there may be leaders who have the common good at heart. Let us question our hearts and minds, to cast out prejudice, rancor, greed and thirst for power. We shall then be humble and wise enough to see that so long as men have need to hurl invectives at times like these, so long will exist the sad and bitter reason, that such times must be.

We have yet to learn to be thinking men under stress of inter-racial upheaval. We are as yet, unable to contemplate coolly and without prejudice, the flow of racial differences. We fail to see how interwoven with likenesses they are becoming.

Even the newest and most bristling ideologies are different, more in degree of religious fervor, than in basic difference of relationship of peoples to state, or of state to state. Each state, whether it be called democratic or totalitarian, becomes dictatorial over public opinion and action, in one way or another, during great internal changes, such as most of our European neighbors are undergoing. We have been untouched, in America, by the real suffering of world war, or by its terrific aftermath of re-alignment and re-construction. We are therefore particularly open to casual suggestion of the horrors of the so-called dictator states.

Could we view them with the perspective, in which we may now see old Egypt or Mesopotamia, we might see these times in which we live, as great eras for development of resources in people and things, for construction and re-construction, for re-vivifying the core of the state's *raison d'être*, for re-stating its ideologies, its traditions, its national purpose.

Viewing the international scene of today with more of the philosophy of an adult and less of the emotion of an adolescent, we glimpse preliminary bits of very interesting transformations. They are going on under our very feet. Not all of them are pleasant in the making. But they have hints of new and forward-looking phases of human history, in which we may yet be glad to play our part. We can also, if we will, avert the catastrophe of war, if we can re-value and re-mold our attitudes toward change, toward new horizons, toward the "outlander" the strange, the alien, the disturbing unknown! — The "outlander" in society, in politics, in education, in religion, in tradition, in race, and most important of all, in our own household of the self. Historically, as we know, the despised "outlander" often becomes the source of new and vitally needed life and vigor to revive the old organism.

Would it not be well to study, coolly and mindfully, these strangers, at the gates of a dawning era?

# PATTERN

The Egyptians in ancient times used the Lotus-Flower as a symbol to show the pattern of evolving man. It is just as useful today to show the processes by which peace can be achieved in the individual.

The flower is especially useful, for its own pattern of growth corresponds to the four philosophical elements related to the growth of man. The roots are in the dark heavy earth, the stems and leaves grow in water, the white flower blossoms in air, and the gold of the center appears after it opens its heart to the sun.

Man's growth is first in earth thru his senses. He is involved in conflicts, aggression, wars and continued strife. His material nature is crass and in its lowest form. He is unheedful of others. His lusts dominate. Likewise he is cruel, torturous, intent on battle and inflicting pain. His acquisitiveness unleashed and uncontrolled reaches out to a small and limited horizon.

The stem represents his experiences and growth in the world of feeling with its full gamut of negative and destructive emotions.....the world of betrayal, distrust, selfishness and injustice. This world is also the source of the finer and constructive feelings such as kindness, affection, loyalty, respect, good-will, and aspiration. They must be gained before he can take the next step in this ordered progression.

Upward growth continues, for man over the ages, for the plant in a brief cycle. In the lotus, leaves appear,

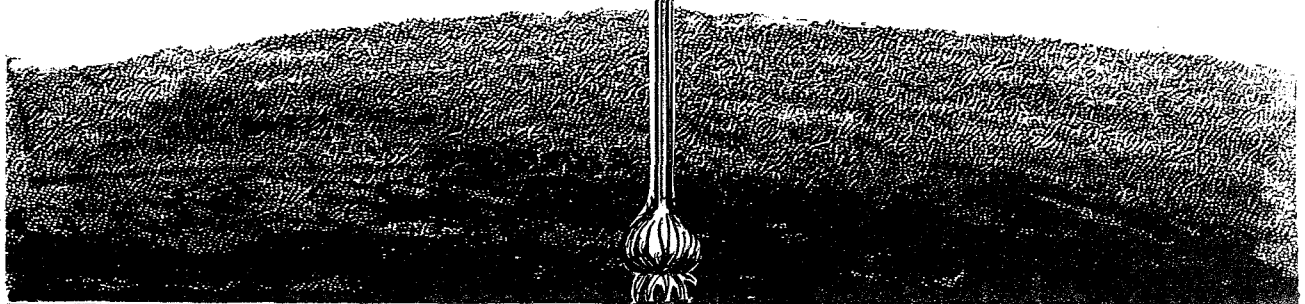
symbolizing continuation of the process thru feeling worlds. These leaves point in different directions, representing, among other things, the dismemberment that comes with differentiation, new interest, and wiser experience. Rich and nourishing is that experience though it may often be painful.

The air, in which the blossom emerges, corresponds to the mind world....the region of greater order, knowledge, symmetry, control, reason, discrimination, and insight. These mature slowly, though the greater awareness of the pattern, the more the development is accelerated. Not before, the blossoming in the air element can we expect the leadership of mind ....organization, perspective - sacrifice of the immediate and the personal for the larger good.

The integration and the harmony made possible by this leadership are of the essence of beauty - hence the appropriateness of the flower symbol. This beauty comes only after conflicts have been resolved in "the water from above" - the power of understanding and ultimately wisdom. True peace, whether in the household of the self or among people, can only be achieved and be of permanent duration when it is the fruit of those stages of human growth which the lotus symbol illustrates.

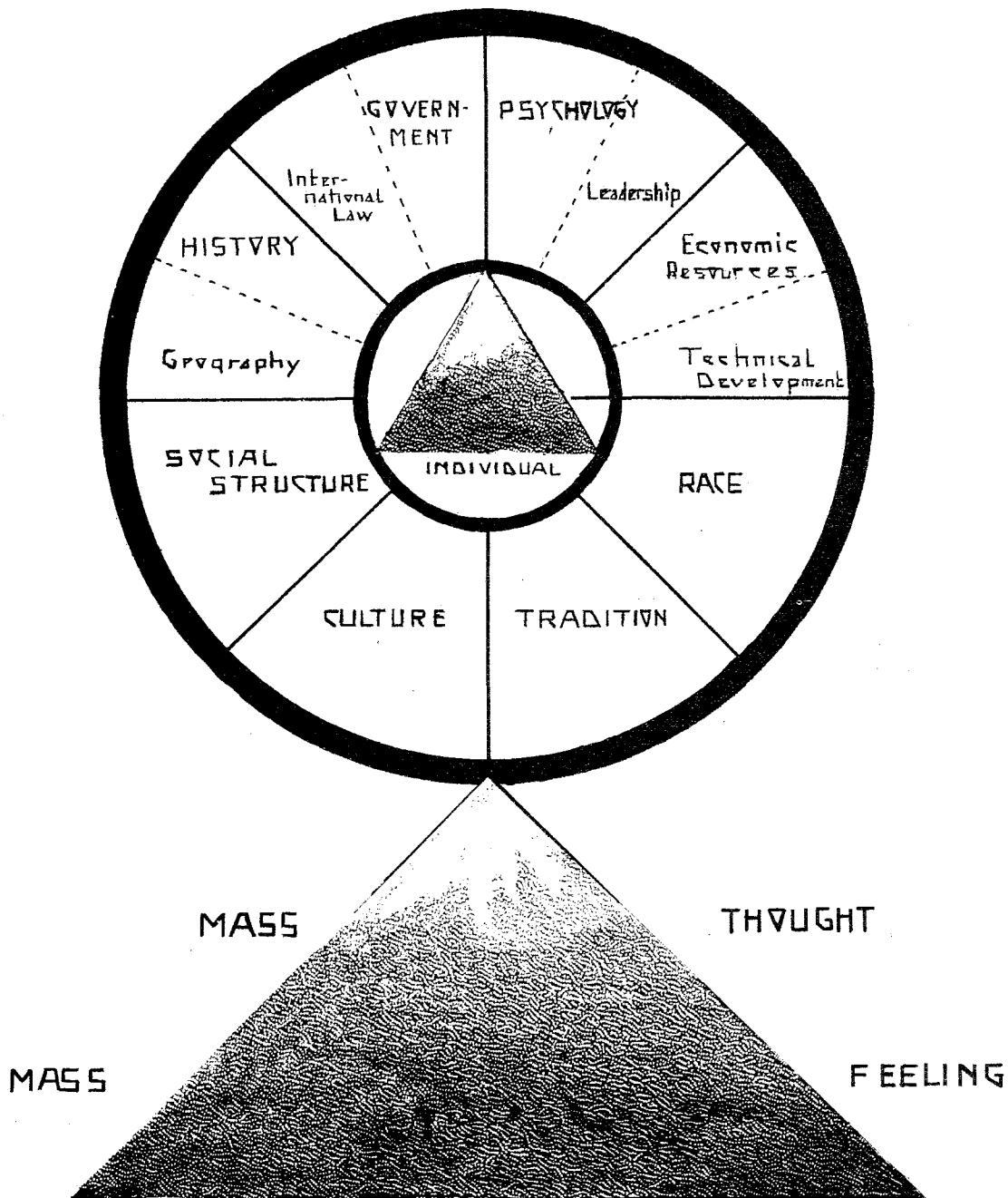
The still greater stages that await man's becoming are represented by the lotus when it "opens its golden heart to the Sun." Beyond the highest in the human evolution, is the still greater goal of the Cosmic.

Lucy Frances Cooper



# PEACE WHEN.....??

by Lucy Frances Cooper



This chart indicates why feelings and emotions are still the dominant factors in the treatment of world problems today. It also shows why this will continue until the mass is developed to the level of reason-thinking.

Group or national action is controlled by leaders versed in the use and directing of mass feelings. They know how to serve carefully prepared thoughts garnished with the colorful sauce of propaganda.

It is only when enough individuals come to grips with the forces represented in the above "pie" that any real or permanent solutions can be achieved.

Every individual who progresses in this direction helps to lift the level of the mass. He himself gains in freedom and self-development by resisting the momentum of the crowd.

White here is the area of the mental worlds of understanding, reason, insight and control.

Grey is used for the worlds from which such negative feelings as fear, hate, suspicion, intolerance, envy, jealousy and the prideful passions are drawn. It is also the area of such constructive feelings as good-will, tolerance and sympathy.

# YOUR IN WORLD

# PART AFFAIRS

by Alise Berchard Greene

International affairs are so large, so vague, so complex, and the individual is so small, so insignificant, that at first glance there seems to be almost no connection between the two.

However, the individual has as vital a function to perform in international affairs as has every tiny part in a watch.

What relationship is there in the world picture between the whole and its parts? What responsibility does it involve? Is the answer in terms of the busy doings of the "idealist" who is intent upon registering his opinion about international affairs thru mass meetings, forums, petitions? History's pages strongly answer "NO". Honest and sincere as these efforts are, devoted as they are to the cause of peace, have they brought peace any nearer?

Such methods give vent to emotional reactions. They aim to be constructive, but in reality they are like matchsticks in a hurricane. We are forced to look deeper for the really constructive measures.

Good intentions are not a sufficient guide to right action. They must be guided by knowledge, not only of the superficial, obvious factors involved, but of the more subtle, but none the less potent, hidden factors. Not only must efforts toward a peaceful solution of conflicting international interests be based on a knowledge of the economic and political factors, but also of the psychology of man, conscious and subconscious.

And here is where the individual counts. He is a vital part in every international question. Slowly but surely the individual can be made aware of the psychological importance of his actions and attitudes. Constructive action is likely to follow a recognition of what his attitude, either good or bad, can do when multiplied.

Whatever the event, each individual must take the responsibility for his reaction to that event. He must be alert to the danger of being swayed by mob psychology.

In the uncleaned, "natural" state, people tend to see events thru glasses colored by their own personalities. They often react to events and situations in terms of the particular colored glasses of their "type". They are likely to meet life in terms of their likes and dislikes, their passions and prejudices. Their predilections all too often govern their opinions, however unconsciously. Yet they could learn to pass judgment in objective terms, instead of cluttered with personal reactions. In order to think objectively, the individual first has to learn what are his personal slants, and then he has to learn how to modify them. He

must want to become aware of his biases. He has to examine into the question of how he came to them and why he clings to them, before he can change them.

When the individual realizes the part played by personal colorations, he is challenged to fulfill the oracular command, "Man, know thyself." True, it is difficult to slacken the hold of both attachments and prejudices, but it can be done. It all depends upon how much one wants to.

If a man finds his judgment issues from too narrow a perspective, he must learn to widen his horizon. He must not sidestep such searching questions of himself as, "Do I dislike 'foreign' ideas as such, or have I a sufficient knowledge of them to judge them on their basic merits?", "Do I disregard treaty violation on the part of a nation I like and grow belligerent against the same offense on the part of an unsympathetic country?"

Merely to become aware of one's tendencies — springing usually from subconscious roots — is to have moved appreciably forward. There is then greater readiness to withhold judgment, and the forbearance that guards against the suction of crowd influence.

All these steps in learning how to participate intelligently in world affairs are processes, not acts. And society stands to gain much when it undertakes to start these processes going in the individual.

There is a growing recognition of the fact that when a person is at odds within himself, when he feels frustrated, unjustly treated, unappreciated he is likely to externalize that feeling of inadequacy and defeat thru a bristling, chip-on-the-shoulder attitude. Under such conditions friction readily arises.

Nations react in much the same way as individuals. Out of the understanding of this fact is born the desire to look deeper for causes of brutal behavior on the part leaders. To realize that nations' actions are a multiplication of the reactions of millions of its people is to realize that progress toward solutions comes with individual progress.

How much easier and more tempting to undertake to crusade for objective attitudes in others than in oneself! Yet mature minds must come to prefer even a tiny measure of transformation of the self to the attempted reformation of the world. The first is beneficial to the individual and society; the second futile.

In short, the individual has no right to ask more of others than of himself. When he chooses to take on the responsibility for his attitude and behavior, he will be playing an important part in improving world conditions and international relations.

# THE SCHOOL OF APPLIED PHILOSOPHY

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

New York, N.Y.

The first Guest Evening of the season was held just before the opening of the fall semester and gave to a large gathering the opportunity to hear something of the work of the School. Mrs. M. Benzenberg Mayer, Director, spoke of the special need in these days for what the School is doing, - to supplement the really limited range of academic and practical education. The much-to-be-desired addition is the training of heart and mind, whose latent powers are just as amenable to cultivation as is skill on a musical instrument or in the building of bridges. This is the "third education", the distinctively adult division.

Mrs. Mayer outlined briefly the content of some of the courses to be given during the first half of the year, and answered questions in regard to these and to the basic aims of the School.

An exhibit of "externalizations" by students was hung on the first and second floors of the School and was visited by the guests. A new feature was a series of transparencies, in color, inserted in a black screen, and illuminated from behind, explaining the three-fold man - body, heart, and mind - and the relationship of the primary faculties one to another.

A plan is under consideration by the Executive Board to hold Guest Evenings regularly, possibly once a month. Students and friends of the School are requested to send to the office the names of those whom they would like to have invited to future occasions of this kind.

The first short Friday series is scheduled for December 2 and 9. Watch bulletin board or write in for subject. The 6:20 hour will be retained for these classes, as it has proved convenient both for those busy until late afternoon and for those who wish to stay at the School for dinner or go to some other engagement in the later evening.

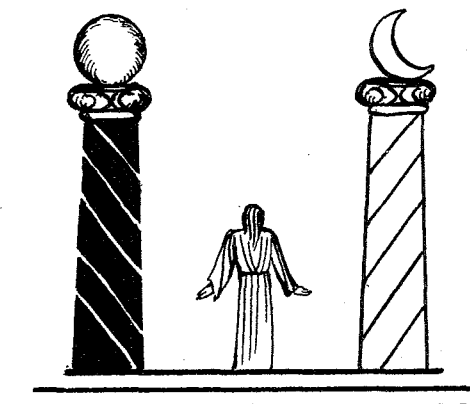
The Junior Trainees are devoting the 7:30 hour on Thursdays to work in symbolism, the universal language, and to externalization, in various three-dimensional ways, of realizations not of the third dimension. They are looking forward to Collective Research, with the Director, at this hour in the second half of the semester. The eight-thirty lectures, first on the Ladders, or Map of Humanity's Past and Future, and then on metaphysics, are included in their unit course, as is also Subjective Exercise earlier in the evening.

## THANKSGIVING A POEM

I would give thanks to Thee  
That having known vast bitterness  
I have forgotten it.  
I would give thanks that I  
Who tasted deep defeat, can say  
"Its acrid flavour does me good.  
Along with other things, it gives a zest.  
I like it very well."  
For having turned disloyalty to  
Steadiness of heart, I thank Thee.  
For pride's hot breath  
Reduced to calm humility  
And in the alembic of the soul  
Sick self-abasement changed to  
Healthy continence:  
For some small glimpse of Truth  
In the clear eye of my mind,  
For some small dance of Joy  
In the light feet of my soul;

For all things that give release  
to the hold, in his place of sin,  
I give Thee thanks.

Amen.



Jachin and Boaz are the names given to the two Pillars at the porch of Solomon's Temple. The former means "to establish", the latter "strength". To succeed in passing between them is to "establish strength" in the self. The Pillars symbolize the pairs of opposites, the extremes between which man must learn to walk, and therefore they are usually painted in opposite colors, such as black and white.