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Affirmations

I JOIN the sentiments of our Blessed Mother as expressed through the ideal of Ainyahita, that *I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein.*

I declare with Our Father of the pure faith through the reality of His Holy One, Zarathustra, to stand for *Good Thought, Good Word, Good Deed.*

I agree with the saving power of the sonship of God through the incarnation of Christ in his command, *Love thy neighbor as thyself.*

I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part.

I deny the bonds of ancestral relation through sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion.

—*Mazdaznan Confession.*

Zarathushtra

THE Nineteenth Day of September is dedicated to the memory of the Blessed Zarathushtra, to recall to our mind the ways of the Lord God Ahura Mazda, ever and anon performing great wonders which the pious mind in the exercise of wisdom alone can value, understand and comprehend. The harvest season is indeed an appropriate time to give honor to the Blessed Zarathushtra when the spirit of Autumn appears with its "horn of plenty" to shower blessings upon all the faithful tillers of the soil, assuring them a rich harvest of their labors. Thus, at the season of the fullness of time, a day has been set apart as the Birthday of Zarathushtra—the Prince of peace and love—who communed with the Lord God Mazda to intelligently devise ways and means imparting comfort to the human heart and mind, and who also used his ingenuity in reclaiming the desert soil of the earth. Due to his untiring efforts the fruits increased in variety, flavor and taste, and vegetation yielded new and abundant growth. Through the blending of several grains, most of which still grew in a wild state, he obtained the perfect food for man—the *grain of the wheat*. Zarathushtra realized that man was destined upon the products of the earth, thereby inducing the forces within the flesh cells of the body to call out the higher energies, revealing their intelligences to the mind and thus assure a state

of knowledge, understanding and wisdom to man.

Zarathushtra came to earth at a time when all the races had gone to seed, while the White race still lay in its cradle attempting to create a history destined to sever all relations to former races. Zarathushtra came in answer to a desire to fathom the order of creation and the purpose of manifestation upon the earth. Up to his time the God-idea had manifested in isolated cases only, while the bulk of humanity represented but one or another of the manifold attributes characteristic to the Lord God Mazda. Race upon race had followed in rapid succession until the White man appeared who seemed to answer the designs of Mazda to a better purpose. In Zarathushtra we find the first one to awaken to this great scheme of the redemption of the race for the purpose of removing all obstacles between the Creator and the created. In this wise substance is brought in direct touch with the Infinite Intelligence, assuring to the highly organized in matter the same power of freedom as enjoyed in the realm of spirit.

Zarathushtra laid the foundation unto a most stupendous system, out of which have grown Brahmanism, Buddhism, Taoism, Shintoism, Judaism, Islamism, Christianity and others. Each and every one of these followed a particular theme answering their particular purposes, recognizing one or another in the long chain of saviors as their chosen patron, while in Mazdaznan or Zarathushtrianism, all of them find

a fitting place.

In celebrating the Nineteenth of September, not only do we remember Zarathushtra as the Savior of all the races unto the race illustrious, but we recognize at this time of fruition all the Blessed Ones since the world began, and we shall continue to add to the chain of royal relation the saviors, saints and sages of our present age unto the Cycle of Peace which shall bring forth saviors in numbers greater than those who have come to earth until the land of promise shall rise in all its majesty and glory, taking the lead before all the nations of the earth as the Savior-nation, giving birth to the Transparent race endowed with longevity and virility conducive to Perfection!

Zarathushtra was the original term but in some instances Zar—thushtra was also used and later reduced to Zerdusht. The Greeks turned Zarathushtra into Zoroaster and now the question arises which is appropriate, Zerdusht or Zoroaster? If we desire to be true to the original form we shall hold to Zarathushtra.

A Zarathushtrian is a follower of the teachings of Zarathushtra in their purity and simplicity, free from dogmatism and void of sectarianism. There may be but few true followers of Zarathushtra as there are but few true followers of Yehoshua, the Christ; still these few testify to the possibility of living a perfect life on earth.

Mazdaznan Summer Gahanbar

Lecture by REV. DR. O. Z. HANISH

Part I

(Continued from August Issue)

INFINITE INTELLIGENCE

God, the Infinite Intelligence, in conceiving the possibilities on the part of the atomic worlds, exercises the free energy, the creative energy. He realizes that the circumference of His being is energy. With that thought He applies that creative, that ever-creative energy. He directs it, and in consequence thereof processes of divisibility follow one another in rapid succession. He follows it all, follows it up by virtue of His divine infinite thought directing, simply directing. He does not exert himself. There is no need of exerting oneself, even in the daily walks of life. Everything can be made all plain, while the effort or the work and the labor is left to that which surrounds and abounds us; it is left to matter. As in His day, or in the case of origin, it is all left to nature, or the processes of divisibility upon the part of atoms. That same creative energy is still in existence and is still current, still in operation, and lies within the province of each and every human being.

In the celestial state, there we recognize that power and force, and accordingly apply it; while in those that are terrestrially bound such a state has to grow upon them. While, as we have said, the celestials

possess it, it is theirs by virtue of planetary relations in the higher realms. But in coming to this earth we are by no means hampered; and whenever we think we are hampered it is because we have not recognized sufficiently that God is our origin, and though there are limitations on terra firma, we who correspond to Infinite Intelligence, and of whom the Last Will claims that "Ye are a royal people and an elect people, a people of God," these limitations cannot hamper us; these limitations are not for us; they belong to this earth. But we with additional intelligence exercised, our Godly intelligence, have the power of removing all limitations by making it possible, due to the application of intelligence, to use whatever limitations appear and direct them into channels of greater profit. The Savior said: I have not come to destroy anything; I have not come to destroy even the laws and the prophets. No, I will not consider any of these laws however limited; I do not consider Moses with his dictates and leadership. I do not take any issue on those lines at all. I do not bother about it. It is all right as far as it goes, because all that Moses has given is for the benefits of terrestrial souls. It has nothing to do with celestials, proposing to impart their Infinite Intelligence, turning it into currents of redemption, salvation and emancipation, and all of the means required and necessary to bring about that heavenly kingdom which eventually must come even to this earth. I have not come to destroy the laws

and the prophets; I have not come to dictate and debate anything that appertains to Moses or his laws or his teachings. That is perfectly right and proper; for the simple reason that they exist they must be right and proper, providing that they are of necessity and in relation to certain phases of growth, development and unfoldment. But ye who are of higher station, of a better understanding, oh, I am surprised. As He said to the twelve disciples on the way to Emmaus, "Oh ye fools"! Think what a terrible thing it must have been in those days of the Blessed Savior, going down the highway to Emmaus, how terrible it must have been to be told, "Oh ye fools, ye fools and of little understanding, to believe all what the prophets have said"! Do you not know that applies to the terrestrials, to the earthbound souls. That has nothing to do with your mission that ye are to perform. That has nothing to do remember with your state, your condition. Ye are to add to it all intelligence, not trying to change anything in existance, not trying to interpret any of the sayings or teachings, dogmas, creeds that are current. Ye should not bother with it because, remember, that if you tarry by the roadside and lose out, you forget your work, your mission; you are wasting your precious time. Why, ye are to use every fleeting moment advantageously by demonstrating, proving your value and worth. What you are here for, to be living examples, to let your light so shine before men that they may see your good work

and thus learn to glorify Abba or your Father which is in heaven.

YE ARE WORTH MORE

For ye are worth more than all the treasures of heaven and earth. And ye are not only worth as much as there is already current upon this earth, not only worth more than what is heaped up and hoarded up and held back from circulation, but ye are worth more; ye are worth all that which is yet to come, for ye are worth more than all the treasures, all the gold, silver, than all the copper, iron, than all the diamonds, rubies and other precious stones. Ye are worth more than all the mines and mining, and all the wells that are pumping, worth more than all that the earth is capable of producing and creating, more than all the waterfalls or than all the power wrested from them by virtue of their currents. Oh, ye are worth more than there lies within the province of this earth, than lies within the atmosphere with all its currents and electronic operations; worth more than all the free energy of this earth; ye are worth more than all the air-pressure to come into use in the near future; ye are worth more than all of that and the results of it; ye are worth more than all the treasures to be found and to be discovered in the heavenly canopy; ye are worth more than all the worlds with their possessions; worth more than all the treasures of heaven and earth.

I wonder how that can be? Certainly. If we re-

duce ourselves to terrestrial thot; if we reduce ourselves to matter, and if we begin to measure and to weigh; if we begin to deal with the limitations of material substances, then we are nothing. Then we are nothing in the presence of the vastness and the magnitude of space and all it holds. But if we do so, we do the greatest wrong to ourselves. We are setting ourselves aside, and with it deny our origin, purpose and destiny. Ye are worth more than all the treasures of heaven and earth. As celestials we dare not, we cannot compare ourselves with what Rockefeller has hoarded up; we cannot compare ourselves with Henry Ford and what he has piled up. The rich of the earth are mere paupers, poor souls, terrestrially bound, still in wait of salvation, redemption and emancipation. While the Savior said, "Ye are free, free from the law!" As the song has it, "Free from the law, oh, happy condition." It is the grandest and most glorious moment in anyone's life to have realized: "Free from the law, oh, happy condition!" "For know ye not," the Savior puts it, "know ye not that man (man, not earthbound souls) "that man is a law sufficient unto himself." Man is a law sufficient unto himself. I have not come to destroy the laws and the prophets; everything is proper and right in its place. I have nothing to do with it, but to add to it. We are not to subtract, for in so doing we are liable to do harm to those that are still vibrating in the lower strata of evolution. We have not come to destroy.

EXERCISE CREATIVE ENERGY

We have come to add our individual intelligence to the great plan of salvation in helping to redeem and to pave the way unto final emancipation. To do so we dare not deal with trifles in the daily walks of life; we dare not compare ourselves with terrestrials however great their possessions of matter and substance may be. We are to bear in mind the word of the Blessed Savior that we are not to hoard up things that moths and rust can corrupt. We are to become conscious of the great infinite power contained within this heart of ours and within the back-chamber, that part and portion which is the smallest conceivable plane of operation within this magnitude of space, microcosmic as to centralization, but macrocosmic as to circumference, unlimited; minimized, that we may all the more and more readily draw the circles of circumference, and with it cite into our presence all that lies within the province of vastness; still exercising the creative energy as in the days gone by.

Exercising that creative energy, recreating, not creating, because creation is continuous and necessitates no further guidance on our part or the part of Infinite Intelligence, but to uphold and perpetuate and direct everything into channels of greater profit, it is our part and portion and duty to apply our individual intelligence to what there is on terra firma or any plane of consciousness or activity. We are here to add our intelligence, and to seek to find to what extent we

may be able to do so. Thus not only to be conscious of our talents, gifts, attributes, endowments, but to use them, to direct them into channels of profit. We are not only to admire talents, gifts, attributes and endowments, but to apply them to the daily walks in life. Not try to get any more talents, gifts, attributes and endowments into the province of our being, but first learn to apply, learn to exploit all we are conscious of, what we know—exploit it, use it, apply it, direct it, as in so doing we have brought into action, into operation our intelligence.

Intelligence thus expressed and brought into channels of activity will continue on and on, touching the minds and the hearts of humankind, directing them consequently into channels equal to those of ours. But to do that, to do it effectively, we must needs be conscious of the reality of our being and the worth of our being. We dare not talk about the value or the worth of what lies within our immediate surroundings, or what we would call clinging to us as a possession, because then we are very poor, just as poor as the poorest of the terrestrial and earthbound souls; then we are poor, then we do not know the way out of difficulties, then we are hampered, then we are caught by limitations and held down by the fetters of chains and slavery. Then we engage in sorrows, troubles, trials, temptations, then aches and pains assert themselves, annoying us; then the desires of an earthbound nature arise within our being, longings

and wishes which we cannot satisfy and we cannot gratify. Then we fall by the wayside. Then, instead of a heavenly state there is that of a continuity of a purgatory, and even more severe than that. Ideas spring forth from our innermost being, flames of torture burn into us, consume us, and we have reached the state of hell. We have created it, we have made it in contradiction to the state of joy and felicity which should be ours, for it comes from out of the state of infinitude.

Happiness and joy is the lot and the portion of each and every celestial. He has no demands, no desires, but to continuously apply his intelligence, paving the way for this world, to lead it into channels of salvation, redemption and emancipation. Ye are worth more than all the treasures of heaven and earth; therefore seek and continue to seek to verify, to prove, to demonstrate the kingdom of heaven. Seek ye, continue to seek, He said, for then, as ye seek the kingdom of heaven, correspondingly and accordingly with every step taken, all else shall be added unto you, all else that lies within the province of necessity, all the comfort and ease that should be ours, all that which the world has as its only worldly blessing, as, if needs be, if it becomes a necessity on our part to have it, all else shall be added unto you. But we must continuously hold before us and cite into our presence, focalize the thought of our heavenly kingdom: "Seek ye first of all the kingdom of heaven, then all else shall

be added unto you!" Amen.

SONG: "God is love (peace—health—wealth),
That love surrounds me,
In that love I safely dwell;
Love within, without, around me,
Love is *mine*—and All is Well!"

All is yours, therefore all is mine, consequently all is well. It is mine. To the extent I wish it, desire it, want it, I will use the ways and means current on terra firma, and therefore according to the laws of terra firma. Even Moses realized it when in copying Hammurabi's laws he embodied the thought in the second commandment that we shall be blessed, and the world will be blessed even unto thousands and thousands of them that "love me above all things and keep within the law." "To love the Lord thy God," as the Savior defines it, "to love the Lord thy God with all thy heart." With all my heart? Well, if then with all my heart then with all the individualized entity of being, with all the chasms to be crossed, to be bridged over, carrying thus across the Khinvat bridge the divine spark, the divine spark that lightens and brightens even the pathway of life through eternity; that divine spark that reveals to us the higher consciousness of spiritual realms and worlds with all their relation and with all their correspondences and thence and there leads us on into the psychic realms; the forces and powers that animate, perpetuate na-

ture, can be used and applied in the daily walks of life, adding to whatever this earth has to offer.

“Thou shalt love the Lord thy God”—and therefore rely upon His guidance, “with all thy heart!” “Thou shalt love the Lord thy God with all thy heart,” with all the five chambers and all that these five chambers represent; for they represent the center and the circumference, or the four directions into the infinitude of space. Thou shalt love the Lord with all thy heart and with all thy mind, with all that lies within the province of thy understanding, knowledge and wisdom gained in the daily walks of life; with all thy mind, with all the possibilities of thy mind, with the magic circles drawn into the circumference ad infinitum.

LOVE THY GOD

“Thou shalt love the Lord thy God with all thy heart and all thy mind and all that is within thee,” and all there is within thee—yes, with all the talents, gifts, attributes and endowments; with all the ability and the power of application, through voice and culture. With all that is within thee—the circulatory system, purified, perpetuative; with all the generation on the part of the nervous system, to continuously generate greater power, greater force, greater resistance, and will power that may never be broken; with all that is within me, and even the glands must respond to the magic touch of infinitude. We must be

filled with fervor, zeal and love—love for God and all His creations. Even these glands must become conscious that it is that love of God that induces all the processes of separation, imparting volatiles to the venous blood, and imparting ethereal waves akin to the continuity of motion that fills the infinite magnitude of space and directs it all into channels most profitable, and revealing unto us revelations heretofore never thought of, things heretofore never dreamed of, making it possible for us to realize all we have longed for and have learned to admire and wish for. It is all mine, *MINE!*

No, we have not come here to engage in struggles of limitations which are a part and portion of terrestrials and earthbound souls. We have not come here to waste our time in entertaining ideas as to whether or not we need this or that. Why, the Savior calls to our attention that we are not to worry about anything as long as we apply intelligence and always direct it into channels of profit. We do not have to think about what is going to be tomorrow, whether rain or sunshine. We have not come here to consider anything that is phenomenal. We have come here to apply our intelligence, until this world has learned of the hidden treasures of nature, and thus pave the way unto final perfection of the heavenly kingdom. We are to continuously apply and use our intelligence, never to engage in trifles or limitations, but ever suggest to ourselves, that is to cite into our presence,

origin—whence, where and how we came—the purpose and the object of our being here; therefore applying intelligence in our daily walks of life, that we may thus pave the way, not only to and for ourselves, but by helping to pave the way for all the lost souls of terra firma, pave the way unto eternity.

SONG: *“Tell me the old, old story of unseen things above! . . .*

Sermonettes

THE Spirit of the Times manifests in those who are willing to do and to accomplish; all others have to be passed by as does the sunlight before those who hide in the shade.

The reason that so many meet with failure is that the real object and purpose of life has been overlooked.

The man who labors for the joy thereof receives a double reward; the blessing of satisfaction obtained through the progress in his labors and an equivalent of intrinsic value to enable him to further his material ends.

The laws of God are plainly written in man's heart even as the word of God stands out before us in the Open Book of Nature written in a language that can be grasped by any tongue and nation.

The man of principle is a law unto himself while the unprincipled man remains lawless even though drowning in an ocean of law.

Everything in nature is for our use; even the forces and energies wasted by the blind forces which, when once harnessed by the ingenuity of man, assure a state of joy and satisfaction to both nature and man.

Abuse of the good things of life, directing them into channels contrary to the designs of nature, invites—waste.

Season Hints

SEPTEMBER is the month of plenty and to spare, when nature delights her blessings with man to share.

Corn and potato roasts are in season whether in the field, the canyon or at the ocean's shore.

Grapes are at their height in the colder climes but one should use caution partaking of them, particularly those who are acidulously inclined.

Sweet cider pressed fresh from good apples is medicinal as well as refreshing.

Sweet corn cooked on the cob should only be cooked from three to five minutes in boiling water. A little raw tender corn added to salads relieves the liver.

The juice of white grapes taken homeopathically will assist to remove eruptions on the skin.

Melons of all kinds prove medicinal when a dash of spice is added, such as nutmeg, mace or curry powder. Some prefer a little lemon juice sprinkled on the watermelon.

Cucumbers with a dash of cayenne pepper or curry powder relieve a swollen liver.

All cooked and baked vegetables should be flavored with aromatic seeds to induce curative values.

Salads are best made with raw grated carrots, beets, turnips or radishes. Anise goes well with carrots, caraway or fennel with beets and dill with turnip or radish.

The cause of defective bone structure and poor teeth is due to the lack of phosphates, nitrates and salts which are largely supplied through grain combinations; freshly ground grains but not prepared flour preparations.

Home-made biscuits, muffins, doughnuts, etc., are always wholesome and nutritious. With the advent of cool mornings and evenings, fresh baked breadstuffs are in order.

Breathe in gentle thought to the erring and weak,

For breathing will free us from error and strife,

And help us to brighten those lives that are bleak;

Breathe deeply, breathe deeply, for breath is our
life!

Progression--Continuity

WITHIN the flower as well as in the seed whence it has evolved and into which it involves we see a continuous process of progression — a going onward and upward without the slightest perception as to the transfiguration of one state into another. Yet that such process is inherent we are aware of as soon as the change has been made—and our senses reveal this fact as time progresses or advances. Time alone is the father of the change in manifestation, while space determines the reality of change. From the objects of Nature as from our own life we are to be reminded of the progress in all things and their culmination from one realm into another—and such culminations are the proof of progress—of continuity. Were it not so we would never learn to know the object of life; neither would we care to toil, to labor, that we might win. In this race of life the question is not to sustain one's position, but to multiply the operations of one's infinite activities, expressing and emanating the wisdom that lies within the minimized center of our being that we might be conscious of Him who is the origin of all.

The seed once put into the ground exercises its energies in consideration of its condition as to soil and environments of atmospheric operations. If congenial, then it will express its intelligence freely and grow luxuriantly, unfolding symmetry, beauty—use-

fulness; while there wherever conditions and environments are less considerate, that seed is compelled to move slowly in its operations and to tie and knot its cords of relation from time to time, and, if needs be, even induce curves, bends and crooks to evade the influence of incongenialities. Still while it evades and wards off its influences it grows and unfolds—for retrograde it can not. The impulse of Nature even spurs it to renewed activity; yea, even the incongenial influences become congenial to its efforts in exercising; nay, in compelling the intelligence of that seed to exercise and to call out its power of resistance. Thus the seed grows into a plant, uniting from time to time the diametrically opposed powers that there may be progression. We thus continue to go on and on forever—returning never to where we once began, for

There is no end to matter;
There is no end to thought;
There is no end to substance,
For all we see is God.

Ev'n time and space aboundeth
With force, with power, with deed;
Fore'er and e'er remindeth
That God is all we need.

If then we turn our spirit
To things that real are,
We'll know, for we shall see it—
That God is here—not far.

O let us come together
And reason just and well;
Our present surely gathers
The ones that truths foretell.

Be peaceful, then, my Spirit;
Be joyful, Oh, my soul,
For there's a voice within me
To tell me of my goal.

On The Breath

RISING in the morning, take to exercises and movements as a part of your ablutions, empty the lungs thoroughly by breathing one or more prayers *on the breath*. Give this body of yours attention and the encouragements of a firm hand prompted by the faith of confidence and assurance in the powers that be, the powers of at-one-ment, and of the Lord God Mazda, whose associate you are in thought, word and deed.

Arise, then, in all your majesty and glory, to meet the fate Providence has destined unto you and rejoice in the day of your salvation.

Remember at all times that the powers to be drawn upon for the sustenance of the forces within lie about you in superabundance. Draw upon the Infinite Life liberally, facing the Ethereal, and call in the Spirit

of Life *on the breath*, that every talent may become inspired to bring forth the hidden treasures of the Life to be and the success yet to be attained.

Exercise Eleven

SEAT yourself on the floor, tailor style, legs crossed. Without effort or change of the position of limbs, kneel forward, and then again take your seat on the floor and as soon as you can master that position, get on your knees. Cross your arms behind you, so that you can place your hands under the arm pits; that will protect your spinal column and give you firmness in accomplishing results from the exercise. While inhaling, change your position from kneeling erect to sitting upon your heels. Now retain the breath while you bend your body as far backward as possible, head touching the floor; now bend the body forward, the chin touching the floor in front of you; now rise to your first position while exhaling. You may repeat this exercise as often as you think it advisable. It will set the vertebrae of your spinal column more normally; and if you have any dislocations of the spine, to one side or the other, in bending, simply throw more weight of the upper body to the side you notice the irregularity of the spinal column.

Climatic Changes

THE idea of change of climate for the purpose of attaining to health both in body and mind has been cherished for thousands of years. Thus we find in the annals of Greece the renowned physicians advising their charges to retire to the islands, where in the presence of water and sky they might commune with the gods and confine themselves to the ambrosia and nectar administered by priestesses. The Egyptians sent their invalids of the North to temples situated in the extreme South and oftentimes to the lands beyond the Nile, that on a diet prescribed by the priests they might gain favor from the gods unto perfect health.

Change of climate was the counsel, but back of it all stood a more important thought. It was that of freedom from environment that had grown monotonous due to excessive living or lack of proper association. The object of change of climate is not merely change of scenery and the weight of air through altitude, nor the dry or wet ozone of desert or ocean. The idea of change of climate is that of reversing one's selection of food from that of the local market of the North to that of the products of the tropics, or vice versa. If you can not gain health in the North, go to the extreme South, but remember that you can not take your boiled potatoes with cream gravy with you. In the South one is to live upon the diverse products

of that climate to induce a change in the operation of the organic functions. If you can not eat the fruits, vegetation, nuts and herbs of the new country you will have to do without it until hunger will select what may appeal as the next best. Three weeks' time of change in diet will show decided improvement, at the same time teaching one the value of selection and the proper amount of food necessary. Taking to diverse occupations and making a point to select one's food will hasten a cure for the body and quicken the mind. Returning to one's former association the intelligent mind never again returns to the ignorance of riotous living, but takes good care that food is only partaken of when hungry and only as much as is deemed proper.

The man in the South who is diseased in body and mind may not live up to the demands of the season and the products of his climate. If he does not he should make a change in his methods. Otherwise he is to go to the far North where the winds blow and foodstuffs grow sparingly; where the selection of food is poor and necessitates hunger to be willing to eat of the "garden weeds" as they slowly sprout under the sweat of the brow of the caretakers. Amidst the pines one is to seek berries and sorrels of all kinds, and with thankfulness masticate the food slowly. Five weeks will suffice to bring about the desired change. To keep warm exercise by chopping, cutting, sealing and snaking timber from the mountain sides, and instead

of the bathtub rub your body with water of clear-flowing streams. Over a primitively built campfire bake your doughnuts, and mind not when the charred wood drops into the water kettle and the frying pan, as even the ashes of the fire will add to the chemicalization and dextrinization of your food, teaching you a grander lesson than that recorded in encyclopedias of useful knowledge. Returning South you will revolutionize your household and through increased activity and proper selection of food serve the cause of man—right living and right thinking through good thought, good word and good deed.

Where one has not the good fortune to change climate the spirit of the times brings the two extremes in Nature and their products to us and places the blessings of heaven before our very door. If living in the North make it a point to live on tropical fruits and nuts, or vegetables and nuts, as the case may be, for at least three weeks, and thereafter confining oneself little by little to products of the local market. (Most temperaments can only eat sparingly of nuts, and these should be blanched and ground fine into gravies, or salad dressings, soups; vegetable roasts in colder weather.) At first such diet appears expensive, but not so when one realizes that the menu itself is limited to a rather small variety and then that no special preparation of these foods is necessary, but that the patient can attend to himself. And, again, as all this is temporary only, like the taking of medi-

cine, and, after all, cheaper than the latter and better, because it is delicious food one partakes of, the expense is very nominal, while pleasure and delight increase. Some day bottles, paper bags and powder chatules, etuis, capsules and boxes will disappear from the apothecary shops and the products of the tropics and semi-tropics take their place, where man may go and have his prescription filled by doctors of truly scientific renown; where instead of being doped in an ancestral way on concoctions that draw the nerves into a bundle of misery and unhappy grimaces the invalid can sit down and with pleasure in his heart delight in a meal assuring ease of mind and relief to the body.

The drug shops in the South will not only keep medicinal fruits and the products of the far North, prepared and put up so that pure-food labels would be offensive to the better class, knowing that science stands for the absolute truth of things, administering only what is in accordance to the laws of perfect life. Return to Nature then will not mean to live in a hovel or to run about with unwashed feet and long, unkempt hair, but to partake in Nature's own laboratory of what the guiding hand of Providence has prepared for the delight of the children of man and thus lead the faithful ones unto the inheritance of a Paradise most suitable unto God and His Associates to dwell therein.

The moral of it all, in short, is this: If sick in the

North go South, to live on southern products or procure the products of the tropics; if living in the South and diseased, go North or procure the northern products, to subsist upon them until well, and thereafter confine yourself to the local market, eating only when hungry, eating all food with thanksgiving in your heart; masticate slowly and cease mixing too many varieties at a time, recognizing the fact that the truest guide is that of living within the range of the seasons, as every season brings forth its own kind, and that our stomach has two compartments demanding that every determined dish be partaken of one at a time to insure proper separation of acids and salts for the furtherance unto perfect digestion.

Mazdaznan Philosophy, through the persistency of its forbearing and patient instructors, has worked its way to the public by virtue of its unpretentiousness as to the results of its teachings, giving proofs in thousands of instances, bordering almost on the miraculous. The more advanced teachers and students, in matters appertaining to the health of the body and the cultivation of the mind, have followed the rhythmic part of the practical philosophy of Mazdaznan more strictly, and thus are able to more fully demonstrate the principles which Mazdaznan represents.

Mother's Counsel

KNOWLEDGE GIVES POWER

BEFORE woman can attain to power she must know herself. A world of boundless possibilities is hers to draw upon and to her ability and accomplishments there are no limits. Woman may be what she wills to be. Every woman is invested with the gift of free choice—she is free to choose the path she desires to tread. A wise woman will select the path that leads along constructive lines. No one can choose for another; neither can we blame others for our misfortunes. Everyone invites their own sorrows and afflictions. Through lack of wisdom and foresight woman has allowed too many impositions to be heaped upon her and these conditions sometimes continue until the beneficent hand of mother-nature reaches forth and saves the situation.

All suffering and adversity is contrary to the divine plan. God wills not that man should suffer. Woman should realize that she represents the "Goddess of Liberty" and that life with all its gifts, powers, attributes and endowments are hers by divine right, hers to use and exercise according to the intelligence and understanding that is given her at the present time.

Woman must first awaken to the object and purpose of being here upon the earth; she must realize

her responsibility to life and that all depends upon the attitude which she takes in the exercise of nature's gifts toward the world's upliftment and the creating of a more perfect civilization for the future.

Woman can only fulfill her higher destiny in the consciousness of light, freedom and liberty. She must be absolutely free to use her God-given intelligence. All the perplexing problems of every-day life are to be solved through the light of understanding. As woman realizes that she is free and emancipated; that she has in fact always been free and shall continue to be free throughout time and eternity, then the cross with all its weight and burden shall fall and she may stand forth in the radiance and glory of God's sunclotted day!

REALITY

LITTLE does humanity realize who they are in reality. Pent up in these prison houses of clay humanity sleeps its dreamless sleep. Could they catch but a single gleam of the reality of their being it would suffice to transform life for all years to come. Could mortal eyes behold but for one instant the glory of the unmanifest worlds, the jeweled splendor of the etheric-atomic worlds, it would suffice to change their mental scope and outlook upon life forever.

It surely is sad to see how gross materialism is sweeping people on and on, like the wind blows the sand along the desert strands. Did they but realize

that within reach, within themselves, is the answer to all their longings, their yearnings, their questionings! Some day the soul of man may break loose from its clouded moorings long enough to pull aside the veil, if only for a moment that shall reveal the glory of Infinitude; the brightness of its undimmed beauty, the sunlighted realms of unfading glory. Yes, the mortal part of us is finite but that part that was never born and can never die shall be recognized and the soul perchance may foreshadow some luminous revelations upon life's pathway.

Could womankind attain to self-forgetfulness all the sweetness of life would arise to grace and beautify, permeating the atmosphere about her with the delightful affluence of inspiration, freeing and uplifting her higher nature, making possible the realization of those higher ideals, so worthy of recognition, that ennoble and enrich character.

It is the duty of every woman to set an example worthy of emulation. Woman's great desire for self-improvement and due consideration for the rights of others, will win respect and honor among those of equal standing. The desire to attain to the highest and noblest attributes will give woman's character an impetus to a lofty, ennobling nature, imbuing life with zest and enthusiasm, infusing new interest and energy into her very atmosphere, adding charm and beauty to personality, which is so essential in her association with others.

It would be well if every woman worked toward the fulfillment of ideality, to always have a purpose in view. Training the mind in this way would give an incentive toward growth and unfoldment. Whatever the aim or object in life may be, one could take much the same attitude as that which a young mother takes toward her little one, by putting the best thought into it, keeping warm the aspirations and ideals. Thus working intelligently toward her goal woman would quickly see the consummation of her hopes realized. As one ideal is attained it becomes supplanted by still higher ideals, leading ever on and on toward grander, higher attainments. Then life unfolds like one beautiful flower after another, revealing the beautiful attributes contained within like the unraveling of a string of precious pearls.

Mothers of the Race in bondage,
Wake! redeem this darken'd earth,
Bringing freedom to all Nations,
To Perfection give Re-birth!

Each individual must realize that salvation is a personal matter prompted by divine motives and aspirations, revealing life worth living, a state of never-ending joy and felicity.

Man is able to do anything he develops into and all things are possible, as impossibilities are things unthinkable.

IGNORANCE

WOMAN'S ignorance of Eugenic laws lies at the base of the world's disintegration. Is woman to blame? This would require the writing of entire volumes in order to answer this question—it would necessitate going back to the very beginning of time, to the remote periods of evolution. It is not the past with which we are now concerned but with the absolute need of the immediate present and nearby future.

There is but one solution to the world's rehabilitation; i.e., the higher education of Woman, for "woman is the mother of the race"—she is the mother of the future civilizations as well as those of the past; therefore, "no nation can rise above the level of its womanhood!"

The world's redemption can only come through the enlightenment of woman; she holds in her hand the destiny of the world; she alone can sway the scepter of emancipation, freeing earth's teeming millions that now live, and those millions that are yet to manifest. Unto the coming of that most glorious Day of emancipation we can but acclaim womankind forever freed and emancipated from the limitations of all time, past, present and future!

May the effulgence of light—the light of the "sun of righteousness"—shed its radiance upon the pathway of all womankind, that peace may come to one and all!

CONVALESCING

MAZDAZNAN are not supposed to be ill; still in many instances nature continues to make her adjustments.

A room in which an invalid reposes calls for order, quietness and cheerfulness. Those in attendance are expected to radiate cheer and happiness creating an atmosphere conducive to health and upliftment. No one should enter the sickroom whose mind is anxious or disturbed. There should be twin beds if possible that the patient may be rolled from one to the other or when the patient occupies a bed or couch all day they should be changed to fresh linen twice or more times a day. Bedding should be light and airy. Windows should be open at top and bottom. Light should always be shaded from the patients' eyes. Avoid sudden or undue noises. Attendants should wear bou-doir slippers. Do not disturb patient making unnecessary noises or fussing about the room. Qualities for good nursing are personal cleanliness, freedom from vices or bad habits, prompt attentiveness avoiding all unpleasant odors. Clothing of attendant should be white linen, plain and simple. The air in sick room should be changed frequently.

Next in consequence is the selection of food. A properly nourished patient has tenacity to hold on to life. They are hopeful, looking on the bright side of life—all is gain to them. They are all expectancy, anticipating the day when they shall be released

from the sickroom. Food is indeed of greatest importance. Plain, nourishing food should be administered—five to six times a day—small portions at a time. Selection of food should be scientific.

Relation, attraction and congeniality are the three necessary essentials toward creating a state of peace and harmony. In an atmosphere of love and harmony even an invalid may feel the impetus of new energies; the bodily functions are aroused to action, realizing that perpetuity of being is for usefulness. Many highly endowed beings go down because of the lack of these essentials. With Breath as the motive power the physical mechanism takes on a new lease of life and all tends toward a state of consciousness, for it is the conscious man that finds himself rich in natural endowments; rich in love, affection and friendship. It is then that even the Earth turns into a paradise, for life and love walk hand in hand.

—*Maria E. R. Hilton.*

Social achievements are the result of individual development, while social evils are traceable to the deficiencies in mind or body, or both, of individuals largely composing society. To remove an evil which through the collectivity of individuals has grown upon their society, measures adopted by such a society as a whole will never effect eradication. Such is possible only through individual efforts.

A Diet

FIRST MEAL

First Day: Grapefruit with Cream; Gruel with Cream and six to eight blanched ground Almonds made into paste with orange juice.

Second Day: Grated Apple with Orange Juice and 1 teaspoon of Pine Nuts, ground. Dextrinized Toast with Cream Gravy and a Pinch of Cinnamon.

Third Day: Mashed Bananas with Cream and a Pinch of Nutmeg. Cracked Wheat Gruel with Cream and finely ground blanched Almonds. Toast with clarified Butter.

Fourth Day: Orange Juice with a Drop of Vanilla. Wheat Flakes with blanched ground Almonds and Cream.

Fifth Day: Grated Apple with ground Pine Nuts and Cream. Pinch of Cinnamon. Cornflakes with Cream.

Sixth Day: Grapefruit with Cream. Wheatflakes with ground Pine Nut Cream (orange or pineapple juices).

Seventh Day: Grated Apple with mashed Banana, Orange Juice and Cream. Wheatflakes with blanched ground Almonds.

DINNER

First Day: Celery Salad, Sprig of Parsley and French Dressing. Matzos with clarified Butter.

Second Day: Lettuce-onion Salad and Butter-Mayonnaise. Baked Sweet Potatoes and Brown Gravy; Peas with Mint.

Third Day: Combination Vegetable Salad; Wilted Lettuce with Sour Cream, Buttered Rice and Pinch of Curry.

Fourth Day: Pineapple Juice; Lettuce Salad with French Dressing; Baked Barley with Brown Wine Sauce; Young Sweet Corn—shredded fine.

Fifth Day: Spinach Salad with French Dressing; Rice Patties with Horseradish Creamed Gravy; String Beans.

Sixth Day: Asparagus Tips with Mayonnaise (home-made); Poached Egg on Toast; Sago with Cream.

Seventh Day: Tomato Salad or Celery Onion Salad with Watercress; Artichokes with Cream Gravy (parsley) on Toast.

—*Mother Maria.*

Study Of Man

THE Yellow race has been given a patent right to the intellect, which Malayans had in part or as a blessing but had no control over the intellect. It was a phenomenal gift, but not an inheritance. The Yellow race, coming through the Dusk or Hindu, inherited the Intellect as the guiding element. Here we find intellectual giants; still the intellectual side abused and sacrificed, forcing the spiritual and the physical, or both, will always prove disastrous to the Yellow race, and instead of steadily advancing with the times, invites momentums retarding progress. Herein lies the great danger of inheritance. Such trust abused, maltreated, exhausted, is liable to invite deterioration and extinction.

In the White race, as the sixth race, we find lines of set demarcations. Here there is no confinement as to inheritance. The White man may have the one or the other mental phase basically established with the other propensities indexedly divided for the purposes solely individual. The White race, though, runs risks and dangers in falling prey to mental inconsistencies. To retain its place as a race, to perpetuate itself independently, it is in need of a special blessing—realization. Though conducive to life, there are the physical, spiritual and intellectual propensities, properties, gifts, attributes and endowments, there must be also a higher motive, aim, purpose, goal than the

mere application of the one or the other side of mentality. The White race is to characterize control over all mental factors. But as realization in the Aryan is merely a blessing and not an inheritance, therefore not demonstrable collectively as a race, nature will have to devise ways and means unto the rise of a seventh race—the Race Transparent, where not in isolated cases alone realization marks the perfect man, but where the numbers grow sufficient to lead the world, and dictate terms.

What these means are on the part of nature to usher in the age of realizationists no man is able to determine. Still, the great changes taking place, and following one another in rapid succession, as is evident the world over, suffice to expostulate and prognosticate the results which are to be obtained in future.

The White man has been blest with freedom of choice, free agency. He may direct that blessing into channels akin to the joys in heaven, still, lack of realization will make it impossible for him to bring about equalization of mental factors.

The man to be—the Transparent race—cannot be based or buckled on one nor the other of mental groups, neither can he be left to the indexing of the inclinations; man needs to be conscious of all the factors—intellectual, spiritual or physical. A happy medium thus struck will assure to the coming race the triune principle of mentality, equalized and balanced,

making realization no longer a blessing but an Inheritance.

In this Study our interest in the relation of races ceases as soon as we have established the connecting links between them. Once we find the means employed by evolutionary laws, enabling us to find our own race, the White race, and that race considered the last of Nature's accomplishments, all our attention is to be given to that race that we may familiarize ourselves with the purpose and goal of our kind.

We have discovered that the White race is not at one in its aims and objects collectively; that dissension and separation from its original purpose have suggested chasms of difference which to bridge over is left to the Spirit of the Times. Until then the race has to undergo great tests before the highest aims can be materialized.

With all of the existing differences of the tribes, tongues or nations of the Aryan race, there has been a certain silent desire on the part of the progressive minds to bring about union, harmony, mutual relations which to gain is possible only through internationalization that would break down the barriers of misunderstanding.

The study of the history of every tongue, tribe or nation reveals that the majority of people always entertained the strong desire for mutual relations, but the ruling minority, whether ecclesiastical or political, never would favor such a step unless the latter assures

aggrandizement and a great levy of authority to the few in authority.

In this respect even churchianity, though parading the teachings of Christianity, the Fatherhood of God and the brotherhood of man, has fallen short in the promotion of peace, prosperity and perfection, and lost itself in heresy, dissention, discontent and slander, keeping at bay any advances toward mutuality.

The revival of combative tactics will by no means remove error from our presence; if anything, it will only fan the flames of hatred and malice unto renewed dangers which no power can avert, the price always remaining the same—suffering and destruction.

If the old is to pass away and new methods take its place, we should consider the desires fostered by cultured hearts and the demands of reason, advanced by balanced minds. The sacred desires of the pure in heart must be considered.

As far as tribal tendencies are concerned, tendencies which are the result of climatic and local conditions, we need not give any thought except when concessions are to be made, and which appear a necessity so as to come to an agreement, whereby the greater number of interestants may be benefited.

Beginning with the Anglos and its various branches, we must be able to sum up the principal characteristics and the interest taken in certain lines of economics before a house now divided against itself may carry its designs to a successful issue.

The same attitude has to be taken as to the Slav and the Latin tribes. In some instances our consideration has to be far more voluminous, so as to gain the desired end, yet in no wise should any partiality be shown just because of certain peculiarities which have little or no bearing upon an issue. Again, where there's a will there's a way, even a way out of apparent difficulties, as in reality most of the misunderstanding is traceable to ignorance of purpose.

(To be continued.)

Mazdaznan comes to make plain to us, by recalling us to our own senses, our logic and deductive reasoning, that we do not live to eat, nor eat to live; that our life on earth is by far more important a factor; that the destiny of our being depends upon the exercise of our powers and forces in this present existence, as only by paying attention to our present needs is it possible to lay a foundation for the future.

Mazdaznan stands alone indeed unsurpassed by all the systems of the world, for Mazdaznan is the master hand, the master-thought of Ancient days, the days that know no beginning, that have no end.

As man learns to fathom the true origin of his being and apply understandingly to all things pertaining to daily life, he becomes an important factor, creating usefulness in the performance of duty, which alone is the true reward of man.

Diagnosis

TO some people Diagnosis may be nothing more than an interesting study; still to all of us it should be a matter of necessity. By knowing oneself as to strength and weakness we also learn to know others better. Knowledge not only commands protection but it affords charity as well. Being able to trace symptoms to their origin, and again knowing the cause of trouble, makes us more considerate, careful, kind and forgiving.

Not enough can be said about the basis and inclinations of the human constitution. The three principal types are evident in the whole race—the fourth, or extreme type, with its momentum shifting a base, although quite prevalent in our days, is a little more difficult to understand for a beginner. The fourth class has to be made a separate study as it constitutes the unicums. Even the extreme type of inclinations, developed or undeveloped, do not come into play until the base proper is determined.

The base of the individual is a unit of the three-fold nature, which is dynamic, assimilative and generative. One of these three factors become the leading one called the base, while the other two act as inclinations. The illustration of a bird answers the purpose, as we may liken the body of the bird to a basis, and the left and right wing, balancing the body, the two inclinations. What the base may be

in one is an inclination in another. There is the physical base, the spiritual base and the intellectual base. We should consider the bases according to their evolutionary order. In cellular life everything is at first physical or material. For this reason all plant life is basically physical, with inclinations of spirit and intellect in the unconscious. The plant senses become sensitive, communicative, yet incapable to telepathy. In the animal the physical is basic only as to the cellular construction, the inclinations fluctuating according to class or kind, influence and environment. In man the basis fluctuates, with the inclinations. The pre-conceptive state carries upon the wings of ether the basic principle and establishes itself according to the conditions of the nucleus. The determination of the basis proper does not occur until the last of the sperm, suggestive to sex, has been absorbed, and but a single intelligence directs the energies unto gestation. For this reason for twenty-seven days after conception there is to be firmness of mind and steadfastness in occupation.

Once the base is established it is fixed. Nature must have foreseen possible impositions and environments. For this reason the inclinations remain under control of the will of man. He can thus amend and correct errors, or he can develop qualities and properties otherwise potent to a base. What a base lacks may be found in the inclinations to the zenith of another's base. Whatever man is unconscious or inca-

pable of is latent in him. Through observance, application of gymnastics conducive to his temperament, care and regime, man has power to bring about an equilibrium satisfactory to his ambitions.

The ability to understand the basic principle in man makes one efficient in the diagnosis of the physical, moral and intellectual powers or weaknesses of being. The Science of Being itself depends upon the classification of brain capacity. In the study of raciology we find that in its elementary stages of development the lines of the body went with the capacity of the brain. The lower types were either plump or disproportioned as to leg and arm lengths, the flesh unevenly distributed. That gave them a broad or a narrow head with a flat top and a low forehead.

Nature worked to extreme points to find an equilibrium. Thus later periods show the brain running to the apex, forming a small dome. While primitive man, with nothing but the physical propensities to guide him, proved the brute, the high top added made him immoral and cunning, outwitting his elder brother except in physical strength. Consequently in the course of time, heaping the wrath of the latter upon his head, he fell prey to the club, as in the story of Cain and Abel.

Mazdaznan is sweeter than all music, for it embodies the voices of Nature ever immutable by human artifice.

Religion

RELIGION is not Christianity, it is not creed, dogma or confession of any kind; religion is neither method nor system; religion is not Buddhism, Brahminism, Zarathushtrianism, Mohammedanism, Mazdaznanism, or Fetichism. No; religion is a state of unity between the Infinite and the finite of a living human being. There is spirituality and a great deal of intellectuality, as well as materiality, but it all seems in a chaotic state. The brain of most people seems to be in a scattered state; there is so much and so frequent action of an uncontrolled nature.

Unite the finite with the Infinite and vice versa, consider the importance of your personal presence and weigh well the factor of your individuality; reflect upon the corresponding relationship of man to his source, his origin; let your mind be absorbed into realms of your innermost being, recognize in the world about you congenialities like unto your own, then there shall awaken within you that realm of operations which prepares the immaculate conception of your Savior, your Lord, your God. Then, from out of the innermost heart shall arise a most noble spirit which will set your higher nature free and lead you on and on into domains which no man's eyes have ever seen, no prophet's ears have ever heard, and you shall experience a life full of promise, unlocking the

very mysteries of the universe, opening an endless space filled with objects of thought. The wise of the earth would turn into fools if but a reflection of all the grandeur of the Infinite should fall upon their benighted minds.

Whenever the spirit of God descends the soul of man ascends, revealing a plane of manifestation wherein is disclosed the wisdom of the Infinite Intelligence.

Art thou searching, art thou seeking
To relieve thy lot?
Only one way leads to healing—
Trust in God!

“No, not *my* will; no, not *my* faith heals,”
Saith One to me;
“But thy *own* will and thy *own* faith
Healeth thee!”

Faith is substance and assurance
Of the things unseen;
Be ye trusting; God is calling,
Be thou clean!

Faith in God and Faith in science,
Shall dis-ease arrest.
Cease thy worry, cease lamenting,
Be at rest!

Need For Relaxation

RELAXATION holds the secret of all possible success in the work of reclamation of the physical body. A tense body means a tensed mind; a tensed mind does not permit of clear thinking, which means that the brain cells are affected. We have the solution to the problem of the world's disintegration, for the whole body of mankind is diseased and corrupted—diseased in body and mind. The Prophet said, "*And there is no health in us!*"

If we wish to increase brain activity we must pay attention to those parts that are closely related. Any tension in the region of the coccyx, the generatives or the intestines will be reflected in the brain action causing unbalancement and inactivity. In fact, a semi-paralyzed condition of the brain cells exists in the majority of mankind due to the tensed condition of the organs of the lower part of the body. This tension must be removed and the organs adjusted before the brain can function normally. Hot water compresses will do the work when intelligently applied. Hot applications to the anus will not only relax the muscles but will restore nerve action to those parts which in many instances are in a semi-paralyzed condition.

Mazdaznan, in word alone, is a balm to the weary and the oil of anointment to the wounded heart.

*The dawn is breaking through,
The night is rent.
All weary plants, refreshed,
Revived, dew-bent,
Express their joy and bliss
By giving thanks
To Him who blesses every
Faithful hand.*

• • • •

OMAR KHAYYAM IN HIS
RUBAIYAT

