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MAZDAZNAN

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Summer Gahanbar



Will be held for one week

at

MAZDAZNAN TEMPLE

1159 South Norton Avenue

Los Angeles, California, U. S. A,



JUNE 27 - - JULY 4, 1937

Sunday Lecture

By DR. O. Z. A. HANISH

Greeting: "Hail to Thee, Ten Thousand Times,
Hail!"

Song:

*"All the way my Savior leads me;
What have I to ask beside,
When His love and tender mercy
Here on earth have been my guide?
Heavenly peace, divinest comfort,
Here on earth in Him to dwell,
And to know whate'er befalls me:
Abba doeth all things well!"*

Songs with exercises:

"Fountain of Love" . . .

"Be it sorrow, be it pain" . . .

BY these songs and exercises we at least have caused temporarily great activity in the circulatory system. Consequently we feel a little more comfortable; not only more comfortable physically but also mentally. We feel more rested, or we have at least dispelled and dispersed ideas, we have stopped thinking upon any particular line. If we had anything upon our mind, it has left us; our mind is practically blank or open to conviction.

This little experience ought to give to our minds a new vista, a new view of things, and should bring to

our attention subject matters of great importance for each and every one of us in the daily walks of life. There is more in outbreathing than we ever realized. In fact, there is everything in breathing out, thus ridding ourselves of a certain amount of carbon, which gives the blood an opportunity to adjust itself, and thereby raise the gravity.

Whenever the gravity can be raised, it stands to reason that we have greater concentration, for the time being at least. We can concentrate without difficulty upon any given subject, for the raising of the gravity of the blood brings relief. Anything and everything that otherwise might cause pressure or weight is gone and even our conscience is quiet, and as people say, "the heart is at ease."

We now understand and realize that ever since humanity began to reason upon the subject matter of growth, development and unfoldment, how the mind was gradually trained by the use of songs or prayers. Of course, man at first was not a melodious or harmonious individual, but he tried to talk, and therefore tried to express himself. In so doing, he portrayed himself in the form of prayer, and all exercise originally was prayer, prayer-exercise. The old languages were more melodious, but today's languages are more business-like. In the days gone by they had a "sing-song" rhythm, raised to quite a pitch and then lowered. In this way they prayed, and by and by these prayers were set to music. As they kept on

exercising or praying, some raised their voices high; instructors and teachers improved the prayers and put them into melodies. That is where the incantations came from; and by and by the singing of psalms was put into music, and later prayers were evolved into melodies. Today and for some time we have become accustomed to the use of prayers, hymns, etc., that approach our classical music or many times the melodies in themselves are classics.

We have learned first to pray, then to sing and today we not only want to sing but we want to be conscious of what that song, that prayer or that melody has within its province, what it may do to us organically and mentally. Now, we know that we can sing songs that will stir the blood and warm us, and on the other hand we can sing songs that will cool us, such as the canons or gregorian melodies, as they are now known to us, although originally they were the songs of psalms. They quiet instead of raising the circulation of the blood.

We should be able to use songs for any and every frame of mind, and any and every condition of the body. In all our practices we should pay attention to the results; we should ascertain how certain tones touch certain vertebrae, and certain combinations of tones reach certain organs. We can, through intonation, raise the heart action, or we can raise the dynamics; we can raise the operations on the part of the pleura. Again, certain notes struck a certain way

appealing to the temperament, will affect the stomach and others will affect the liver. It has been proven and demonstrated that it is possible, through the singing of low tones, to reach the kidneys, even when the pain is excruciating and beyond endurance. Singing low tones will quiet the kidneys by virtue of raising the operation of the adrenal glands and doing this we stimulate and soothe them. Being considerate and reasonable we should use means for the eradication of such troubles; for it is not enough to stimulate, it is not enough to bring under control, we must be able to bring about certain means that will help to eradicate certain troubles. In that case we use the melody: *Tra-la-la-la*. . . .

Song with exercise: *Tra-la-la*. . . .

If we move our fists to any part of the body that requires manipulation, perhaps in front of the armpits, and we sing the melody, *tra-la-la*, causing thereby an increase of the rate of vibrations, it stands to reason that we affect the circulatory system to a certain degree. If we have pain in the abdominal region we use the fists by increasing the vibrations, continuing for 1-2-3-4-5 minutes. It does not matter how excruciating the pain may be, we increase the circulation. If one has pain in the upper part of the leg, he can go through the *tra-la-la* and take every possible rotating movement until it has to go away.

It is not enough to just manipulate, we must use our voice with the exercise, and it must be melodious.

We are working both ways: through the fists, an external massage, and through the voice, an internal massage. We can then readily understand how it was possible in pilgrimages which people and poor mortals would make that they could be relieved of physical ailments, others of mental depression. They would go through various exercises, singing, working themselves into a state of frenzy. Others went into a state of enthusiasm, and after a few hours of such exercises, according to the extent of their faith —(faith which is a state of assurance, a state of confidence in substance though unseen yet thought of, manifesting in reality)—and how in proof of such unshaken faith they would become healed.

Nature is nature! Remember, you never can change nature; you may change conditions and environments but you cannot change nature; nature is the same as it has ever been, that same force and power that has stirred the blood in days gone by can stir the blood today; but we have to stir it really, not just think about it. The Savior said: "*What can be shaken, shall be shaken!*"

The more thought we put into it, the more determination, the more confidence, the more faith we have, the more we are convinced of the possibility, just that soon and to a greater extent we are able to demonstrate. The Savior said over and over again: "It is not my faith that has healed thee, it is thy faith that has healed thee; *thy Faith!*" Certainly; to the ex-

tent that we approach Him with *that thought* He is able to advise us and tell us the right and proper thing; it is that faith and confidence that led us to Him, and He, responding and corresponding to our faith, gives us that which we are unable to receive without Him. This is transferred unto us as the receiver; equal to the reflex of our personality in the mirror. But it is our faith, such faith that if we seek this counsel and advice, we know it is going to do for us just what we expected.

Sometimes there are erroneous ideas that certain people can accomplish wonders; people go to such individuals, not with the thought of their own confidence, but they have an idea that a "miracle" must be and will be performed. Lo and behold! Whatever the counsel and advice may be, it does not work on them, because that individual looks for signs and wonders. The Savior said: "You are an adulterous people who seek signs and wonders and tokens!" Are there to be no miracles? No! There is nothing supernatural; everything is within the province of nature, the universe and universal laws. Everything works in accordance with set principles. We receive only to the degree that we put our thought into things. We must meet: thought to thought, mind to mind, heart to heart, or, in other words: "like begets like."

The Savior loved all the world. That is what the story tells us: He had love for everybody and He drew no lines of demarcation. He ate and drank with

sinner and with saints. He was perfectly at home in high places; could meet their sphere and atmosphere. He could sit with the pauper and feel at home with him. He drew no lines of demarcation. He saw no saints and He saw no sinners. Because, what are saints and what are sinners? Are saints individuals that run about with a halo around their heads? Are sinners those that wear no shoes, those that are half naked? Yes, what are saints and what are sinners?

The Savior said: "God is no respecter of persons." How could He show respect for certain persons? God, the Infinite Intelligence, all-considerate, recognizing within atom and ether the great possibilities unto creation, paves the way for all divine entities unto manifestation, unto materialization. He draws no lines of demarcation. The Savior realized this when He said: "God is no respecter of persons; *He sees into the heart.*" Why does He not consider the mind? Because mind is merely in consequence of the operation of the brain cells which hold the intelligences as a result of the creative operations, the creative energy to be found throughout all of the planetary systems; and that creative energy is found again upon a planet through the application of its evolutionary laws and its consequences or results.

All entities are like all atoms; there is only one atom and all the rest is multiplicity of the same denomination, of the same thing. Atom is atom. In-

telligence is intelligence. Intelligence in us is the same as the intelligence in another.

God sees the heart, not the mind, because it is in the heart that we look for the individualized entity of God. It is in the heart, not in the mind, because the mind is the result of all organic aggregations—the mind is the height of all organic endeavors manifest in the brain and that brain is made up of cells which hold within their province intelligences of a corresponding nature throughout the evolutionary and the creative realms. Set it aside—and you have set aside everything that appertains to matter. The mind, the same as the brain cells, the same as the glands, the same as the nerves, the circulatory system and the rest of the organs of the body—all are in consequence of the creative and evolutionary operations. There, wherever these actions cease, all the aggregative operations of an organic nature, of the brain, and the mind cease to be.

In the heart we have to look for the beginning, the origin of things. In the heart is that part and that point of gravity to which the individualized entity of God manifests at the time of conception. Within the nucleus, this individualized divine, everlasting, eternal entity of man and consequently of God, draws its operating points. When all the points of contact are made, the focalizing points within that nucleus ceases and leaves everything to the laws of nature. We first find a magic receptacle around the airless

cell—a cavity—that draws the network or the veil to keep the entity and to screen the entity from any and every sight, from any investigation or analysis.

The nucleus keeps on weaving and aggregating all of the chemical compounds and elements required and necessary for growth and creates the heart. At the same time the heart is woven and brought together, all the other organs are being formed—developing, aggregating and multiplying the required elements for their furtherance.

But the moment that the individual entity has set all of its focalizing points, it rests—its work is finished. We might say, as in the Ten Commandments: “He rested from all His labors”—because everything is left to the creative energy and to the evolutionary laws from now on.

Here we are! But we would be in a pitiful state, if it were not for the fact that, in this whole organic complex of aggregations the energies and the intelligences collect from out of the whole of the magnitude of space and unite all of the energies and intelligences to a plane which we call the Epiphysis, the seat of the mind or the Pineal Gland.

Now everything is left to the mind, and the mind manifests to the extent that the brain cells are operating. These brain cells operate to the extent that they are being upheld, reinforced by the fluids or the organic ether furnished by the glands. The glands furnish ether to the extent that they are furnished vola-

tiles from the nervous system. The nervous system cannot give and impart volatiles unless it receives reinforcements, animation, from the circulatory system, and the circulatory system cannot give it, impart it, unless it receives reinforcements, animation, adjustments from the dynamics—in this case the pleura first, and the pleura receives it from the lungs; and these lungs—where shall they go for support? They depend upon the *breath* as it rushes into the nostrils and is distributed throughout the lungs. The lungs are trained or have developed by nature or through exercise, to the degree that they are in harmony with the organic operation as designed by nature. To that extent the elements are retained, animated, turned into the pleura, accordingly to the same degree and extent they are changed. To the extent that they are converted, they are thrown eventually into the arterial blood, there to increase the gravity, texture, makeup, consistency; and to that same extent, the circulatory system is capable and able to turn the elements or chemical compounds into volatiles and carry them over to the nervous system for further refinement.

These nerves refine the volatiles, retaining ten per cent for themselves. The nervous system similar to the circulatory system is conscious, and the nerves have given their tithes from time immemorial, for the circulatory system retains one-tenth of all the chemical compounds that are thrown into the blood-stream

through the converting operation on the part of the pleura, and ninety per cent goes into the nervous system. The nervous system refines all of the volatiles, retains one-tenth for its energizing operations and nine-tenths is turned over to the glands.

The glands begin to form secretions; they find that certain portions thereof are required and necessary to be thrown into the venous blood so as to reinforce the venous blood, carrying it toward the lungs. There eventually the venous blood through the mingling, intermingling and mixing of elements which are taken out of the breath are thrown as a chemical compound into the arterial stream. The glands have to furnish all of these volatile substances which enrich the venous blood, so that thereafter, through conversion, they may enrich the gravity of the arterial blood, while ten per cent of it is retained by the glands for greater expansion of the ductless operations—the glands feel they can make use of it for a greater process of refinement, while the rest of it goes into organic or ethereal flow.

Whatever is left and whatever goes into that organic ether is turned into the nervous system where, after sifting and siftings, it reaches the brain and naturally at first recharges all such cells which are partly in operation, and what is left is used for reinforcements of the cells in complete operation. By virtue of that reinforcing, animating touch, cells heretofore inactive, dormant, begin to vibrate. As soon as

these cells begin to vibrate, the intelligence contained therein throws off its emanation toward the Epiphysis. The Epiphysis at once, conscious of a new operation, says as soon as a new cell begins to vibrate: "I must throw that light into the thinking capacity, where it belongs"—and we receive an idea. Then we want to know more, but it is not clear, it is hazy, so we study books. Then we look around in all the libraries—we do not understand it—there must be something wrong with us. Why do we not receive more organic ether so as to prompt that cell to operate and become reinforced, for with every reanimation and reinforcement that much more power is thrown into the Epiphysis and the thinking becomes clearer.

There is no other way except to: *Stir, stir the glands!* Not only physically but also mentally; continue to stir. We reach that thought, that element of constant vibrations. Be alive—do not be lukewarm! Even the Savior said: "Do not ever be lukewarm, otherwise I would have to spew you out of my mouth." You know that even ordinarily speaking, when you drink lukewarm water, how it goes against you and makes you feel miserable. Water must be either hot or cold to be right. This half-way doing things and half-way thinking, never brings us anywhere; we are just dragging ourselves through existence. We must be alive—all alive. If we are living, then we must demonstrate life, constantly stirring ourselves. Yes, "*Stir, stir the glands and make de-*

mands upon the mind to reach all ends!"

(Song and Exercise.)

Now, if we go through these few exercises for ten minutes every morning and ten minutes every night, twenty minutes in all, we can be assured that in less than nine months we will be able to make use of our intellect, our spiritual propensities and our physical groups for success, because we shall have the mental power to solve intricate problems; we shall know just what we are about in the daily walks of life. We will learn that there is no need for us to walk the lanes of life with uncertainty, we shall be sure and certain as to our daily walks of life; we shall know which way to turn, how to accomplish things—what best to do under any and every trying condition. Our mind then is opened to higher influence—our mind is open to the operations of intelligence, which alone is the real true governing factor in all walks of life. Nothing will astonish us, nothing will mystify us; with whatever we may be confronted, we shall be able to meet it, and meet it with joy and happiness in our hearts. We may realize all the good there is in life; for everything to make us joyous, happy, satisfied will come our way. This will save us unnecessary trouble, that we all more or less have to undergo, and all because we are concerned with mystifying things, shrouding things in mystery. We just love to draw those magic circles of uncertainty, always questioning whether or whether not?

There is only one Infinite Intelligence, and that Intelligence lies within the province of each and every one of us. But it will not and it dare not force itself upon us; we must meet it. That means to say that this organic makeup has to meet anything and everything that is beyond it; it must meet consequently that higher state of individualization. In other words: we have to realize more and more and from day to day that it is not from this physical self which we may expect great accomplishments, but that it lies within the province of the Infinite, in its designs, or providence, fate and destiny.

To the extent that the physical meets the higher, reaches the spiritual and the psychic states, and the mind, to that extent revelations are ours—revelations are then within the nature of things and then: "*My own shall come to me!*" That is the sum and substance of it all. All else avails us nothing. No matter what we study and how much we try to understand things, it will avail us nothing, it will not help us to obtain what we desire, until we recognize that there must needs be a higher leading than that of mine, therefore it is a divine leading.

"Lead thou me on!" we have to be able to say, and not only be able to say, but to realize it. Lead thou me on! I must realize that element, that substance, that intelligence, or God, is a reality, and not a subject to be confined. It is real, because it is in me, for anything outside or beyond me is of no value

to me, therefore it must be in me. We must learn to realize with the Blessed Savior that: "I and the Infinite are at one,"—not one and the same, but we are at-one and merge into one another, amalgamate with one another, to such an extent, in such a degree, that in consequence thereof, "everything I do, I do not do it out of this physical self with all its aggregations, but the consciousness in me, realizing the Infinite, makes it possible for me to do the things that I do." Amen.

Song: "All the way my Savior leads me. . . ."

—*Mazdaznan Temple, Los Angeles, California, January 20, 1935.*

Mazdaznan is the password!

Since Mazdaznan is an educational system, embracing philosophy, science, religion and sociology, it proposes to meet the demands of the age, adjusting cases of imposition whatever they may be, that by virtue of the application of scientific measures the hidden powers of man may readily come forth and smooth the rugged ways of terra firma for the ushering in of the Era of Peace, the peace of which our Savior spoke, "The peace that surpasseth all the understanding of man!"

Harmony

LESSON II

It is not study and meditation that we want but practice and putting into expression that which we already have. This is true of this course to such an extent that there is absolutely no use taking it unless it is put into practice forthwith. If we would progress in any line we must practice. If we would know anything about this body and all that belongs to it, we must first know the laws that control it, and then use them to advantage. This holds good everywhere. Eternal vigilance and practice is the law of progress. But there are always many things to consider; there is no use of wasting time on that which can and will bring no results. We must use understanding with all that we do.

The talking or reading aloud with back teeth closed is of inestimable value; it raises the diaphragmatic muscles and controls them and through them the vocal cords are reached. We need to speak distinctly and clearly and without strain, which we will be able to do after practicing some time. Through this method stammering is easily helped. (Parents and teachers should never force left-handed children to use the right hand.) Reading aloud frees one of so-called stage fright, which is, of course, due to insufficient control. A musician knowing well his

program sees, when suddenly before an audience, nothing but black ink lines in his music book; a speaker can lose his memory to such an extent that in the moment he faces his audience he forgets every word of what he was going to say. This cannot happen any more to the person who faithfully and religiously performs the harmony exercises and especially in these cases the speaking aloud with closed back teeth, thus gaining control over forces related to self-confidence. We gain control over the facial muscles and no matter how weak our voice and how weak our membranes may be, we can never lose our voice, even though cold may follow upon cold. We can even regain, recreate a lost voice and get control of the whole body and its sick parts by these soundings. We always have to listen carefully to our own voice. Even should we lose our hearing, we will be able to grasp the vibrations. Even though it is spoken behind us, we will be able to see the color of these vibrations and we will understand it. Thus we may converse and one will not detect that we are deaf, as we are able to grasp the vibrations of the words by otherwise awakened faculties. As it vibrates also our fifth and sixth nerves, it makes our eyes clearer, more penetrating and our hearing more acute. In fact, it stimulates the nerves of our head to the extent that we learn a better meaning of the common expression, "*Move on lively!*" It puts our respective brain cells into vibration, into life, so that we always

know what we do; we remember everything, even if, for instance, we tell a fib to someone and we see this someone twenty years later, we remember him and tell the old fib again. By controlling certain particular members of the brain we get an insight into those parts of the health of the body corresponding with these brain-members. As an engine with electric accumulators will always run if in due time we replace the empty accumulators by charged ones, so our engine, our body, or, in this case rather our nervous system or brain will always run, if we charge and recharge it by sounding. To try to get insight into mental realms and to control psychic studies avails us nothing; we have to gain control over the different parts of the body by sounding the body through sounding the vowels. The sounding of the vowels on the scale will loosen and open certain cords that lead to certain points, so that thought will have control over mind and mind over thought. Sound must not become lost to our own ears. If an elocutionist fails, it is because he has no control over his own voice, sound and words; he has to hear himself. Just take a little exercise spoken with closed back teeth: "*I know it is well with my soul!*" All sound descends and ascends and returns to the source from which it issued. Listen to the descending vibrations with your left ear and with the right ear to the ascending vibrations. If I say: "*Down I go,*" I unconsciously will even cast down the eyes and somewhat to the left

side; if I pray to God I will look upward and somewhat to the right. Going down is on the left angle of descendancy, going up is on the right angle of ascendancy. For instance, when we put something into the ground, we will always put it somewhat to our left side, when we place something up high, we always instinctively or unconsciously (at least until now) place it somewhat to our right side. Our right side is positive and our left negative. So if we think or speak of lofty, high things of an elevating nature, we lift our eyes and if we speak of deep, mysterious, fearful things, we cast them down. Some people, even orators and ministers, when they pray and express things from on high, close their eyes and look down when they do not close them; they should look up when they pray to God or speak of Him. Now, we understand how they create contradiction within themselves, lose their balance and self-control and are sometimes stupid and filled with perversion. Now we understand what it means: "*To look at the moon over the right shoulder,*" to the right angle of ascendancy.

We can solve all problems by becoming conscious of the means to unlock nature. Our mind is confined to our brain; there is memory, everything is even impressed on our brain cells, but as long as these brain cells are inactive we are not conscious of the things they are capable of when awakened.

We want to know something of Uranus. What can

the astronomer tell us? He can only tell what he sees through his telescope. Can he tell something about the vegetation and about the inhabitants of Uranus? No! All we need to do is to apply the law, have control over our own being first, through the basic principle of sound, by learning how to vibrate the basic sounds of the *seven* vowels through our system in such a way that the whole being becomes sounded, attuned so to speak; and then, after we have attuned ourselves (since we are the crystallization of all there is), we can become harmonious with all things outside of us. To be in tune means to be in such close touch with a thing or person that we can see, feel and live for the time being, from that standpoint of realization. Where the being is so highly developed that he can vibrate in unison with all there is, there can be no misunderstanding or inharmony. Thus within the range of our mind depending on the developed brain cells, the world opens up to us, and the more we know and the more we enjoy ourselves.

We would not like to eat the nasty seed of the potato plant, but rooting out the plant we find the potatoes and like them. So we develop the power of unrooting, going to the root, the bottom of things, we learn how to be wise and not to be veiled and deluded any more. Should Saturn be in an unfavorable place at 11 a.m. in the 11th house during the time of our birth it will not trouble us any more, due to knowing the laws and forces of nature. A little knowledge is

dangerous, but being all alive, we can arrange everything for our gain and our good. We must have the art to command. Through it we gain our ends with a kind word and affection, or a freezing look will do its work. We learn how to treat the Earth, to command, to use and acquire her laws. We do the little things with determination and understanding and the desire to gain the ends.

Patti, the prima donna, had no voice; she created her voice and made her first hit on the melody, "*Home, Sweet Home.*" She knew the secret. Sara Bernhardt also knew of these secrets. She was an old woman, looked and acted like a young girl on the stage. All virtuosos of fame only sing or play in their own key. They only select that music written in their key or they have it transposed. Others can do the same, knowing the secret and knowing more, can even outdo them. Those artists confined to a certain program not congenial to them, and not knowing these secrets, will not be successful.

The vowels used in a language show the character of the people using that language. The German language using often "u" is philosophic. The English language, on account of the vowels used: a as in laugh, i as in surprise, e as in question, is commercial. France is the land of laughter and gayety, the language of science and the beautiful. The German language is undergoing a change; the French spirit has made the German language more scientific and the English has

thrown it on the market, which makes it commercial—in France etiquette, in England the spirit of making money and more so in America with the maxim: "*Time is money.*" The language changes the attitude and character of a person. The Armenian, who spends half of his time at the shrine of his God in his own country, comes to America and the first thing to notice is that he is going about with a cheap rug bundle, trying to make money. He no longer spends his time praying, but is carried away by the spirit of "*rush, push and get-all-you-can.*" It is the effect of sound on the system that brings about the change—the effect of the sound of the vowels. The language that presents the greatest variety of vowels and vowel modifications gives us the greatest opportunities for development. The Italian is dreamy and so becomes the hustling American living in Italy speaking its language. The Russian is religious. We have to know different languages and to be able to think in these languages in order to become philosophical, broad-minded, forgiving, to gain the faculty of applying oneself to all circumstances, and to become cosmopolitan. We should know at least two to three languages. Those who do the exercises can easily learn languages. The different languages shift our mentality and prevent our brain to become one-sided.

Exercise: To receive something from mother nature we must gain her confidence. But how is this

to be done? Watch the little child that wants something from its mother. He asks and she refuses. We ask nature and she refuses. Watch the child! He commences to pucker up his lips, his face draws down, then come the sobs, one after the other until a great howl is set up. This crying the mother cannot stand, she gives in and the child has his way. The secret of the mother's giving in lies in the fact that the child has struck the basic tone of her being; she could not endure the sound of the cry. We take our breath in from now on, in sobs, to awaken those nerve-centers in the abdomen and let it out as a sigh. How relaxed we feel! We sob in staccato, the shorter the better, and then we do our exercises. Naturally we draw up our shoulders a little. Now we have a second exercise without vowels in a standing position: we press our thumbs behind the ears and sob, bending down, then slowly rising we go through our intonations, using the German vowel pronunciation of a ä e i ü u ö o —one vowel at a time. We have to feel the vibrations from the toes up to the top of head. We then come to an understanding of the laws of nature (or harmony) and we will have success in life. The sobbing breath is a change in breathing and we must have a change and breathe in different ways to improve and to gain the benefits Nature has in store for us.

(Lesson III continued next issue)

Mazdaznan

Mazdaznan is the only infallible science of Life—
The absolute transcendental philosophy of Eternity.

MAZDAZANAN is Thought centralized and circumferentially applied to the magnitude of space and endlessness of time—eternity.

Mazdaznan is not caught by the illusionary on the part of ether or continuity of motion. Although substance is found within the atom and perpetuity in ether, it must act; and by what power are these operations in space inaugurated and created? The atom of itself has no aim nor purpose; ether no focalization; both exist and co-exist lacking the power of application. Power of application calls for Intelligence, the third factor within space and time, applied to atom and controlling ether. It is Intelligence exercising its plans and purposes that introduces operations conducive to divisibility, creating amalgamation and aggregation.

Intelligence is the principal factor; atom and ether are nothing and of no value unless directed into channels of use by Intelligence. It is Intelligence alone that determines the value not only in the magnitude of space but also in everything on terra firma. Of what use can be the mountains, the forests, the valleys with their fields and meadows, the waterfalls and the waves of the ocean, if not harnessed by the ingenuity

of man's mind, realizing possibilities extending the operations of the free energy unto further creations. Where creation reaches its zenith, evolutions begin; where evolutions end, perfection makes a start demonstrating the fact that unto Intelligence no barrier can be set—for as there is no end to matter and no end to space, there can be no limit to possibilities and everything thinkable is possible. To understand and comprehend the modus operandi of Infinite Intelligence, beliefs, dogmas, hypotheses, theories and expostulations are the mere babblings of a running brook. To fathom this stupendous drama of life we need an Intelligence superior to all the vastness of phenomena in space. To be conscious or to become aware of the presence of Infinite Intelligence we need to attune ourselves.

Mazdaznan does not teach anything appertaining to phenomena: Mazdaznan calls attention to the present needs by laying a foundation for the daily walks of life attending to dynamic powers and with it paves the way to individual understanding.

Mazdaznan does not concern itself merely with questions on hygiene and perfect health, but Mazdaznan is interested in all the problems involving life.

Mazdaznan stands for Master-Thought and to attain to such a state of realization the objective as well as the abstract side of life must be thoroughly defined and polarized.

Breathing

ORDINARILY man breathes all of the elements required to keep up action to those parts of his organization that correspond to his mental capacity conceived in.

The basic principle a being is primarily based upon prompts him to follow the rhythm of breath established, so that a being whether conscious or unconscious of the fact answers the purpose destined for. According to his nature and character he attracts and retains such elements which answer his purpose.

The increase of activity on the part of the lungs will never insure better health or longer life to an ordinary individual, as all physical operations merely answer physical demands and purposes.

Just as much as the expansion of muscles fails to give health to the sick so the expansion of organs will fail to insure the results desired.

As long as there are two factors throughout the operations of life just so long we will have to use consideration, reason, logic, judgment and discrimination.

A person who has no other but physical inclinations can never expect mental or spiritual results from his physical practices, while he who has mental inclinations will not benefit his physical condition as long as his practices remain purely mental.

The intellectually inclined man cannot expect to be equal to all occasions in realms spiritual or physical unless he is capable of considering objects of thought in reality and in as manifold an aspect as an object may be viewed from.

The subject of breathing can be of value to him only who aspires to a fuller understanding of the manifold relations to the problem of life.

In accordance to the limitations of our basic principle governed by the planetary and elementary forces we exercise our intelligences and energies composing our complex form—our body.

It is impossible for us to call out anything different from out of our being than what corresponds to the intelligence and energy of our body.

This body of ours is the focusing point of all the intelligence Infinite and energies Finite enabling us to understand its powers and forces in accordance to conditions and environments of time.

The sun-rays falling upon soil being taken up by vegetation will crystallize into the energy of the plants aiding the growth or expansion of cellular formation, but the same rays falling upon rocks will cause the latter to gradually crumble into dust.

Although the heat of the rays of sunlight cast upon a sandy desert increases the intensity of heat in that sand, the energy destined for growth is lost there, while that same heat directed upon fertile soil calls

forth the growth of innumerable varieties of vegetation, pleasant for the eyes to behold, delicious to the taste, soothing to the sense of smell, intensifying our sense of hearing, while the touch becomes gratified, our feeling satisfied and our soul rises in thankfulness to the Source that giveth all there is unto us all.

Thus Breath and Breathing may be likened unto the rays of the glorious sunlight proving its virtues only in accordance to the conditions of the individual employing the same, and the intelligence used for direction as well as the understanding of use or utility.

He who breathes for material results receives no more than what he already possesses, while he who breathes in the hope of attaining a higher mental or spiritual conception receives not an iota more than he is conscious of. In either case precious time is wasted and nothing gained.

The secret of attainment lies not in the Breath or Breathing itself, but in the understanding of the Power of the Breath and one's ability in directing the substance of breath to the channels desired.

To follow in the Savior's footsteps and breathe as *He breathed before them* for the partaking of all the spirit will prove to us of greater importance than all the laying on of hands and administration of ordinances.

It is all well and good to repent and be baptized

but unless we are able to follow all the teachings commanded, we shall profit nothing by it and remain as ignorant as we were before our repentance, conversion and baptism.

If we desire to understand the problems so perplexing to the wise of the world we must learn to breathe the breath of wisdom which emanates from realms most infinite.

Season Hints

Some of us thrive well on acidulous fruits and vegetables; some of us have to use care and others need to discard certain fruits and vegetables. Some of us need dishes that have to be grated, sliced, even strained. Some of us should use dairy foods or yard products; others fare better when they let dairy foods alone. Some of us call for small quantities of cereals; others again need larger portions.

When little or no fruit is used very small dishes of vegetables are called for; void of oil or butter or fats, we need to add to our cereals butter, cream cheese, cream or milk, alternately and occasionally an egg, either raw or allowed to boil for two minutes.

Cereals may be cooked and strained in all cases of digestive disorders, adding butter, cream or milk while cooking.

Where no sugar is used and it is better so, yet some saccharine matter is necessary, then use seedless raisins for flavoring.

To eliminate germ-breeding mucus, drink slippery elm tea; continue for five weeks. Take no coffee during this treatment.

Blue tip turnips are the best substitute for potatoes. Raw with a dressing or steamed with butter and flavored with chopped, scorched parsley or with cream they will prove very satisfying and are excellent gland food in general. They combine well with cereals or any other vegetable.

Rhubarb in the raw state tones the alimentaries.

A pear with cream is splendid for a swollen liver.

One peach and two apricots will prove good in elimination.

Yellow tomatoes are bio-chemic in nature and of value to the pancreas.

Cherries supply tannic and acetic acid in a highly organized form and should be used judiciously, more preferably steamed in their own juice, served with dumplings or baked in paper-thin batter. Use cloves, cinnamon or crocus for flavor just before serving. Do not mix with other fruits.

Avocados are always in season and when oil or butter are not permissible the avocados supply the need, besides adding to flavor and taste.

Fresh asparagus, celery and fresh peas are of value to the kidneys in general, supplying bio-chemic salts.

Cucumbers supply nitrates needful to the urethral duct and the gonads, assuring the tint so needed for a pure complexion.

Copaiba in peppers gives zest to the membranous lining and stirs the thyroid gland.

White, red and black currants are for all three bases. The white are most valuable for all. Should be eaten daily in small quantities. Especially valuable in fibroids, tumors and infections.

Gooseberries are most valuable to the anemic and should be eaten five times a day in quantities of two ounces at a time. Bran and rolled wheat go well with gooseberries. There are white, red and blue gooseberries.

Summer squash eaten fresh, with a little oil and lemon juice, will be found an excellent tonic for the kidneys.

Food carefully selected shows sense of economy, while feeding the face just to see how much we can consume proves our ignorance on lines of economics.

Economy is not only the road to wealth, but to health as well.

Sweet corn should be eaten from the cob if the liver is to be stirred; otherwise drop the cobs into boiling water just for one minute. Eaten with sour cream will prove a drastic measure.

Mother's Counsel

CHILD EDUCATION—RECREATION

SCHOOL days come temporarily to an end in June and then vacation playtime begins. This is a happy season indeed, and adults as well as children look forward with enthusiastic anticipation to the good old summer-time. Although the school periods are closed for a season, the responsibilities and obligations entailed in the daily walks of life continue to be met and carefully weighed in the balance of our mind.

As we are considering in particular the problems confronting the mothers of today, we need to give the subject of child education and recreation a great deal of thought, study and analysis. In this country, California in particular, we are favored with unlimited educational and recreational facilities. Schools are available to the children on farms and ranches as well as those living in the cities. Whereas children in the pioneer days were forced to trudge miles to "the little red school house," the children of today may ride in busses or drive the old Ford to and from large, well-equipped schools offering the same medium of education as found in the big cities. Therefore, the school months keep the children busy with their respective courses of study and the parents are free

to concentrate on their own business of life. Some parents dread the vacation season as they "do not know what to do with the children." Perhaps one of the saddest and most regrettable sights is that of children running wild in the streets of cities, dodging the daily traffic. Some have the advantage of a near-by park and playground, but are you as parents sure and certain that your child will find there the desirable companions, the right environment to promote the attributes of honesty and integrity of purpose? Children are susceptible to their surroundings and will generally imitate their associates. A child deserves freedom of expression but is it right and just to the child's future welfare to give it unbridled liberty to follow any whim or fancy that may be suggested to its growing mind? Parents must be wise and judicious in order to properly direct their children's course through life.

The old saying—"All work and no play make Jack a dull boy," is a wise one but by the same process of deduction would it not be reasonable to conclude the same result when put in reverse—or, "All play and no work make Jack a dull boy." If a child's mind is not daily impressed with constructive ideas, with the incentive to do things worth while, then negativity creeps into the child's mind sowing the seeds of shiftlessness, deceit and eventually, when wrongly environed, with the thought of criminality.

There are numerous ways to stimulate a child's

interest in wholesome pursuits by combining work and play during vacation time. Children who have talent for the arts—music, drawing, etc.—should keep up their daily practice, although to a lighter degree. Little girls can play housekeeping by helping Mother with the home duties and thus learn the principles of order and cleanliness. Boys are mostly mechanically inclined and delight to help Father with the countless mechanical repairs and chores around the home. For parents who desire to send the youngsters back to nature for a vacation, there are splendid Boy Scout Camps and Girls' Camps, well supervised and offering healthy exercise in nature's own playgrounds.

In Mazdazkan, however, we are not dependent upon these institutions. They are an answer to a demand and fulfill a useful purpose. Mazdazkan people are individualists and as such prefer "to stand alone and mind their own." Mothers in Mazdazkan feel their responsibilities keenly and they desire to personally conduct their child's tour through life unto a state of maturity when the individual is free to live his own life. Parents can make trips to the mountains, canyons, or seashore profitable as well as a pastime. Nature studies may be undertaken in the open and the child is thus able to grasp and gain through the objective side an elementary knowledge at least of the workings of nature throughout the mineral, vegetable and animal kingdoms. These pleasure excursions when combined with simple courses of study often

form the basis of good character-building and start many a future naturalist, philosopher, scientist and inventor along the highway of life. Thomas Edison attributed his success to the early training of his mother, and Abraham Lincoln's tribute to his mother has become world-renowned: "All that I am or ever hope to be I owe to my angel mother."

—*Maria R. R. Hilton.*

MOTHER'S DAY TALK

WE are gathered today to pay tribute to motherhood throughout this country and thereby do honor unto mothers throughout the world. Love is the motive power of the human life. Woman chooses man as her mate as she must have a mirror upon which to reflect her love principle. Man finds life manifest through the love that woman reflects to him. Fortunately such is the case, for without the element of love, humanity would cease to exist and thus progress. Woman radiates her love as does Khorshed, the sun, radiate his golden rays upon the earth. Man responds to woman because he sees in her his ideal made real. Because man is feminine interiorly, when beholding woman he finds himself reflected. The same is true of woman—she is interiorly masculine and thus beholds her ideal expressed in man. Man has been given a part to play in the order of creation by an all-wise Creator and, likewise, woman has been

assigned her role. Both principles are needed to accomplish Infinite designs. A higher civilization lies in wait for us. Woman is now passing through a transitional period; she is breaking through the chrysalis of past limitations into unrestrained liberty and freedom. The pendulum has swung to the other extreme but time will determine the proper balance. The Infinite designs are being realized and fulfilled, for God has so decreed it.—*Maria R. R. Hilton*. (May 9th, Mazdaznan Temple, Los Angeles.)

Eugenics

(Continued from May Issue)

IN spite of impositions, the tissues or cells of the body remain identical in number, but through misuse, misapplication and interference with their normal activities they are made unfit for the daily walks of life and we are handicapped in our accomplishments.

Even after we have, to a certain extent at least, acquainted ourselves with the world, and we have entertained the highest ideals in life, in attempting to carry out these ideals there is a certain something that holds us back as though a check-rein were put upon us. Everyone has had identically the same experience. We sometimes say, "What is it that holds

me back from doing the things that would be right and proper for me to do? Is it caused by evil influences or by planetary conditions? Is it possible that psychic powers and forces take possession of me? What can be the reason?" If we allow ourselves to become negative, it is easy for the mind to get into all these various avenues of negative suggestions. We have advanced and conquered a great deal but there still arises that shadow to hinder us—remember, that shadow of ignorance and superstition. With all that we have conquered, there still remains that power or influence that has been brought to bear upon us. This desire to try to solve certain perplexing problems leads people to the study of occult sciences, such as astrology, numerology, psychology, etc. It was in that state, condition and at that particular time that certain combined powers and forces in nature were brought to bear upon us. Such laws exist, are fixed in the mind, and just as long as they remain fixed will that individual be controlled and governed by these laws. There is nothing to offset and overcome this effect, unless it is possible that during their progress another momentum appears which brings about a sudden change, and all changes to be changes at all, must be sudden.

During the processes of mental, spiritual or intellectual development on the part of the brain of any existing thing, there is no such a thing as growing into things, everything must come suddenly—as the Savior

said, "*Like a thief in the night!*" when least expected. Because of the fact that a change or momentum comes to us in the twinkling of an eye, He does not mean for us to wait and do nothing until that momentum comes. We should do a great many things; if nothing more, we should be watchful and on the alert; therefore the Savior gave that story of the "Five Wise and the Five Foolish Virgins." The Wise Virgins *kept their lamps continually trimmed*, attending to their affairs continually; they did not know *when* the Bridegroom would come; but they were certain He would come and that was enough. Then one night the cry was heard: "*The Bridegroom cometh, go ye out to meet Him!*" The Five Wise ones went out, the Five Foolish ones went, too, but the latter found that their lamps were not burning. They had to inquire and inform themselves and by the time they received the required information the time was at an end and they had lost their opportunities.

In consequence thereof, we need to do a great many things. Even in the case of procreation there should be preparation toward regeneration. There should be a thorough understanding as to the purpose and object; there should be mutual understanding. The greater the understanding is of the laws upon which the natural constitution is based and built, the more knowledge there will be of the application of natural laws, and the results will be better and greater ac-

ording to divine precepts. Such illustrations have been given throughout all the pages of history. We see the same cases in still greater numbers today. For example, we could cite a case where the mother had an idea that when she brought forth a child, that child would have to take care of itself because she would not have time to walk the floor with it. It would have to be good and that was the reason it became a good child. The mother never worried for one moment. The baby slept through the night without waking. People thought it was a wonderful child. This was true because the mother wanted it so—she felt that she was feeding it right and doing what was right for the child. She entertained those ideas even before the child was born. She already laid her plans as to the child taking care of itself and sleeping through the night.

—*Taken from Lectures of Dr. O. Z. Hanish.*

(Continued in July Issue)

Things To Remember

FOR Bile Troubles: Oil pan with clarified butter, then add lettuce and bake it.

For Colds: Breathe out every two hours three times the length of inbreathing. Repeat this exercise for five minutes at a time. Drink hot lemonade tea *on the breath*. If acidulous, then take a small teaspoon bicarbonate soda. Discard all dairy foods. Resort to the use of three to five drops Australian Eucalyptus Oil in hot water for twenty-one days.

Bronchial Affections: Drink hot lemonade and flax-seed teas sweetened with honey or rock candy and licorice. Chew licorice root. If taking fruit juices, use them hot. Serve steamed or baked onions on crisp toast. Cayenne pepper in teaspoon olive oil. Use slippery elm tea for five weeks. Slippery elm removes germ-breeding mucus. One can also use a pinch of Borax stuffed into nostrils and gargle the throat with a borax solution every two hours—three grains to a cup lukewarm distilled water. Take a mild laxative. Petrolatum, one tablespoon night and morning or sennapod tea with small touch of cascara bark and a pinch of sassafras bark.

No Coffee or Tea: Then take one pinch cayenne and one pinch ginger to the cup of boiling hot water. This drink will be found satisfactory to every temperament.

Acute colds and fevers: Hot foot baths. Olyptol Oil or Menphor body rubs. Keep even temperature day and night in sleeping room.

Flatulency, Hiccoughs or Belching: Use after meals the juice of one lemon and one-half teaspoon of salt, well beaten. Otherwise use the white of an egg with a teaspoon of lemon juice, well beaten. For debility and indigestion: use emulsified olive oil freely. When digestion seems impaired six to twelve drops of grain alcohol to a pony glass of distilled water before meals will be found most potential.

Chronic Troubles: Attend first to colon flushings and then to medication of a neutralizing and stimulating nature. Take plenty of manipulations, osteopathic, chiropractic, to adjust all the parts, and line up every organ. Take up rhythmic breathing, even voice culture and oratory. Practice upon an instrument according to requirements. Sing and hum much. Live up to the seasons and add such fruits and vegetables that help to eliminate and neutralize.

The Glandular System entwines the whole of our Being.

Upon the Glandular System depends the vibration to *charge* the brain.

The simple life only is the one that remains harmonious with nature.

Egyptian Postures

THE Egyptian Postures assist in awakening the dormant brain cells. As the Fist predominates in these Postures, it is necessary to always observe the position of the fingers when taking these exercises.

Draw in the fingers closely, so as to fold the tips with the mounts over the heart line and lastly the head line toward the center of the hand. Set the fingers firm and tight, pressing the thumb upon the second phalanx of the second, third and lastly fourth finger, at the same time keeping the fingers in their original position. The thumb is to press tightly, while the fingers, hands, wrists, elbows, arms and shoulders relax that the biceps and triceps may have freedom of control and the mind become at ease to use its talents and gifts.

POSITION NINE

While the tight right fist rests between the shoulder blades, the left arm is swung in front as the left hand reaches the left ear from behind the head, giving it a yank as the head turns and the chin rests on the left shoulder. These two features accomplished, perform the Forward body movement, the Backward, the left and right Side movements in the kneeling position of former Egyptian Postures, singing or humming *on the breath*.

Reverse the operations, placing the tight left fist between shoulder blades, the right hand touching and holding the right ear while exercising and singing on *one* exhalation in the above body movements.

(Continued next month)

We Thank Thee

WE thank Thee for this place in which we dwell, for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another.—*Robert Louis Stevenson.*

Sakya Muni

AS regards Buddhism, it is a religion; and as such does not concern itself with scientific research; the latter is not its aim, although a great advantage accrues from such research to it, inasmuch as knowledge is from its very nature, opposed to all intolerance, to all superstition. What, then, does Buddhism require of the human intellect? It requires perception, it requires wisdom in the widest sense of the word; because only by perception, by wisdom, man is confronted by the spectacle of life in full liberty to judge for himself; and to choose and follow the judgment he then forms of life itself. The doctrine of Renunciation is not imposed under threats of eternal damnation, but is simply preached. The individual is by Buddhism left alone and free in face of the world and of life; no revelation, no dogma, no authority whatever, divine or human urge him in any particular direction; just as no power external to himself, can plunge him into, or redeem him from evil. Man must be free to judge of life as he finds it.

In a lecture on Missions, afterward published in his *Chips From a German Workshop*, Mr. Max Müller divides the six great religions of the world into "non-missionary" and "missionary" faiths, or, as we might prefer to phrase it, local or national and universal religions. To the former class belong Judaism, Brah-

manism, and Zoroastrianism. The two last have always repelled rather than sought for converts, priding themselves on their exclusive superiority; the Brahmins even went so far as to punish those who chanced to be near enough to witness their rites or hear the sound of their prayers. Judaism was, of course, from the first avowedly a national cult; in later times it admitted "proselytes," but in an inferior position, as aliens, not as brethren; according to the Rabbis a proselyte "is not to be trusted to the twenty-fourth generation."

The three universal or "missionary" faiths are Christianity, Mohammedanism, and Buddhism. Between these three, which are "alive," the future "battle of the Church" will have to be fought, or is being fought already.

What is really an interesting circumstance is that for many nominal Christians, who have not formally abandoned their inherited faith, Buddhism, in its genuine form, appears in our own day to possess a peculiar attraction. The fact that Schopenhauer's philosophy is to a great extent—as it has been not inaptly termed—"a vulgarized Buddhism," would alone serve to illustrate this tendency of modern thought. But in this matter Schopenhauer by no means stands alone. Many who perhaps never heard his name, or read a line of his works, manifest a similar leaning. Mr. Rhys Davids, who is one of the very highest authorities on the subject, naturally

thinks "it will seem strange to many that a religion which ignores the existence of God, and denies the existence of the soul, should be the very religion which has found the most acceptance among men"—which, however, is the fact—and he adds that perhaps, "had Buddha merely taught a philosophy, *or had he lived in later ages*, he might have had as small a following as Comte"—which is not so clear. It is, anyhow, certain that Buddhism, which—according to the latest calculation—still counts some 500,000,000 votaries, is the largest religion in the world.

It originally extended over India; but the Buddhists were literally stamped out by a cruel persecution in the eighth and ninth centuries of our era, and their faith only survives there in so far as it has left its mark on the Hinduism which supplanted it. The original system had, however, already become very corrupt. But in its earlier form it had been introduced into Ceylon, where it at once became the State religion, and there Mr. Rhys Davids considers that "it retains almost its pristine purity to modern times." From Ceylon it passed successively into Burma in the fifth century, and thence in to Arakan, Kambaya, and Pegu, and finally, in the seventh century, into Siam. It had been carried in a less pure form into Nepal, Tibet, and China, where it still prevails.

—*Ed. Ulback.*

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