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By Dr. O. Z. Hanish

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MAZDAZNAN

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A Message

Dear Associates and Friends:

ALL of you who have been looking forward with joyful anticipation to the opening of the 1937 International Paris Gahanbar will be greatly delighted that Gahanbar time is here. Each and every one of you will feel privileged to attend this festive occasion which is dedicated to our God Mazda and to the continuation of our beloved Master's great and noble work. At this significant hour, when you are gathered to join hands and hearts at the table of the Lord, our thoughts of love and affection are with you, and we take pleasure in extending a most heartfelt welcome to all of you, our beloved Associates, who have gathered in the name of Mazda.

We regret exceedingly that Mazdaznan Headquarters is not officially represented at this occasion, but we feel that this in no way impairs the significance of the Gahanbar. All of us know that Gahanbars are not meetings of official representatives gathered for the purpose of accepting motions and passing resolutions. Gahanbars have no connection whatsoever with the administration of the Mazdaznan Movement and the governing of the Movement's functions. While this task is being attended to by those who have been entrusted with this responsibility, Gahanbars are designed for an entirely different purpose.

They give to our Associates the valuable opportunity of being in communion with one another and of fostering Mazdaznan's royal and noble spirit. We are very happy to know that some of our American Associates are among you at this hour and we feel that their presence will serve the important purpose of this great Gahanbar. May this Gahanbar, which has been our beloved Master's plan, be an inspiring event and a most successful one. May it strengthen the FAITH of all attending Associates and may it acquaint each and every one more fully with Mazdaznan SCIENCE.

Science and Faith—the combination of both is what we and all humanity need to accomplish further progress and outstanding achievements. Only where the forces of science and faith are in close cooperation do we attain real progress. For faith has to inspire science and science has to back faith. Unfortunately in the past and present both forces have gone separate ways and only too often we find science without faith and faith without science.

Worldly Science, for instance, often disregards the fact that man is the crown of creation and the incarnation of God and does not consider that man therefore has to fulfill higher tasks than any other being on this earth. Science often does not understand that man carries higher responsibilities and should not be satisfied with the development accomplished. We as Mazdaznan have recognized our holy tasks and sacred mission on this earth, which prohibits us to stay where

we are, but demands us to go ahead. Our scientific studies of the evolution have given us the faith that evolution is to be continued, that a new and better race has to be developed, and that we have to do our part to make possible this next and most important step. There has to be a start, and we Mazdaznan are determined to make the start by doing away with old habits, opinions, and ideas that hold mankind where it is now and thereby prevent further racial progress. We therefore do not recognize any arguments, however scientific, which are only based, and sometimes even erroneously, on information gained from the past time, but according to our faith we always take into consideration the requirements of the future which has to bring about progress and development. That which our studies have made us recognize to be steps toward purification, improvement, and final renewal of the white race, shall be our faith and will be observed for the sake of humanity and for the continuation of evolutionary progress. We know, however, that evolution works slowly and that the next evolutionary phase cannot be reached tomorrow or the day after tomorrow, but we feel upon us the responsibility to make the start today according to our faith, and the more of us who follow the sooner the next evolutionary phase will be reached.

The combination of science and faith makes Mazdaznan the perfect system. Mazdaznan is more than a mere religious dogma, a vague philosophy, or only a

scientific doctrine. Science and Faith shall be the password of this Gahanbar. We greet you, our beloved Associates who have gathered from so many important countries, and all our loyal Associates the world over with this slogan and wish a happy, successful, and inspiring Gahanbar time to each and every one.—(*Emanuel, Elector: Los Angeles, California, July, 1937.*)

The beauty of Mazdaznan lies in the fact that it condemns no other system but recognizes the good in all of them.

He who is acquiring learning but does not live accordingly is like an agriculturist, all the time plowing but never sowing.

Awakened to consciousness, one continues upon the path of eternal progression, becoming steadier, quieter and more resolved, ever ready to love and to do good.

Press the tongue against the lower teeth, but still speak, and speak correctly. In time the tongue will stay down even though you do not press it down. If the habit is once formed the system takes care of itself. By control over the bodily parts, we control the mind and its attributes. We can banish any undesirable line of thought. This control of the organs of speech is of inestimable value in the cultivation of the spirit within the heart.

Sermonettes

WHENEVER the wealthy class grows in number the working class grows, too; not in wealth, but in poverty.

All men may be born equal, still few show it; still less prove it.

Equality is as flexible a term as vastness; you may have the idea, but not comprehend it.

“I am my brother’s keeper” only in an altruistic sense, where reciprocity remains the moral factor.

Nature is full of deity, demanding no further means or methods to prove God’s ever-presence.

God loves His people, but people lack a sense of etiquette to return the compliment.

He who seeks honor always receives it in the sense entertained.

To win over a soul to one’s own way of thinking only adds one more burden which we soon discover to be greater than we can bear.

The Savior taught and demonstrated the science of life, but He never used persuasion, or demanded following. He gave a broad invitation to follow in His footsteps, but He used no intimidation.

The world is still anxious to see the diabolism recorded in scriptures fulfilled.

To pray without ceasing is applicable to the world at large if we spell pray—*prey*.

To feel and know one's work is finished gives the assurance of joys to come.

Some of us load ourselves with undertakings and possessions until we can carry no more and have to go down under the weight of the self-imposed tasks.

The spirit has dietetic rules for its food, and he who reads everything disorderly and does not digest it will injure his spiritual domain.

The body does not exist in order to eat, but eats in order to live. Thus the spirit does not nourish itself only that it might know, but it knows that it might live spiritually.

Man awakening to the realization of the inner life reveals light from the horizon of his soul. Reason, the organ of godly wisdom, becomes enlightened, and his will, the organ of godly love, turns from passion.

Think only what you can apply to yourself and find practical to carry out yourself. All uselessness will add to your burden and you will find no one to help you carry it, as the one who recognizes a burden in you has a burden of his own.

Light and Truth

LIGHT is to the physical sense what truth is to the soul. It is indeed a significant analogy.

In a purely intellectual sense the two words are often used synonymously. Let there be light—the light of truth.

To illustrate the idea in a physical sense: Imagine that you are taking a lighted candle into a dark and unfamiliar room. You will observe that no matter how faint may be the light it sheds, you are nevertheless able to dimly make out the objects nearest you, though you cannot be certain as to their exact form or nature. However, you are satisfied that some objects are there to be seen, provided sufficient light can be obtained to dispel darkness.

You therefore determine that you must have more light. You bring in an oil lamp, and you light that also. Supposing that it represents five times the power of your candle, you then have an aggregate of six candlepower.

Under the resultant power of these two lights you find yourself able to distinguish clearly a number of objects near you, which were quite beyond the limits of your vision before. You are able to discover others in the distance whose forms are still too indistinct to be determined with certainty.

You must have more light. A gas jet is within your reach. You light that also. And assuming it

adds 20 candlepower to the light already in the room, you now have a total of 26 candlepower with which to aid your sense of vision. You are now able to see with distinction those objects which were in the shadows. Out beyond them, however, in the remote corners of the spacious room, there are still other objects you are unable to distinguish with any degree of certainty. The room itself is, in fact, much larger than you had supposed and contains many important objects whose presence was entirely unknown to you when you entered.

Your interest is now thoroughly awakened. But you must have more light, if you would determine the full extent of the room and the exact nature of its contents. An electric light is at your service. You press the wall switch. It adds a thousand candlepower to that already in the room. Instantly the darkness and uncertainty seem to have disappeared and you see with comparative distinctness all the conspicuous objects in the room.

You examine them critically and satisfy yourself as to their nature, quality, color, value and purpose. But in the midst of your contemplation the sun slowly rises and adds its majestic and transcendent light to that already in the room. Slowly but surely there comes to your consciousness the realization of a remarkable change. A complete transformation has occurred in the colors which everywhere before were distinctly apparent. The various objects have taken

on added hues and more delicate shadings. Their beauty and richness are many times intensified.

Under this flood of light you are able to say, with seeming certainty, that you now see things as they are. You seem to realize that any stronger light would only dazzle your sense of sight and obscure your vision.

Now let us go back and draw the analogy. A single truth, however seemingly insignificant, gives the intelligent possessor some slight vision of conditions most nearly related to it. The light of another truth added to it increases his vision. He now begins to reason. From his reasoning he draws conclusions. He sees dim outlines of other truths. He longs to see them yet more clearly. He seeks to know them with greater certainty. One by one they are added to his store of knowledge. Their augmenting light illumines his surroundings. The darkness of superstition and ignorance recedes.

Prove all things, it is written, and hold fast to that which is true. But there is no other way of proving the truth than through personal demonstration. Prove by personal demonstration the transcendental truths of Mazdazkan, that you may be able to say truly I KNOW.

Of all the data in our possession, what portion have we actually proven, demonstrated to our entire satisfaction as being the truth. An inventory of that sort may bring to light startling conditions: Some things

we know, and we know that we know them. For instance: we know that we exist, that other things beside ourselves also exist, that as individual intelligences we possess certain endowments, that what we call death dissolves the physical manifestations of our earthly existence. These are a few of the things we know, and we know that we know them, because they come within the scope of our individual experience. Of course, we know quite a number of other things, because we have demonstrated them with our own senses. And there is no other reason for our assertion that we know them.

At this point the question of faith may arise quite naturally. What is the relation of exact knowledge to faith? The answer is: If you have sufficient faith you need practically nothing else. On the other hand, the acquisition of exact knowledge cannot fail to increase confidence, faith.

It is of the utmost importance to the cause of truth that everyone who speaks for the world to hear should bear in mind that personal experience is the only absolute basis and infallible test of what we know. Whatever fails to reach the demands of this test does not fall within the radius of personal knowledge. He who personally demonstrated and lived the message he offered with love and superhuman perseverance was very emphatic on that score. He was a Master, because he had mastered himself, conquered himself. To Marcus Aurelius is attributed the

maxim: "He who conquers himself is the greatest of all conquerors." Only those who have really set out to conquer themselves will understand how hard a task that is.

Returning to our theme, we now divide all the data of the entire universe, in so far as we are concerned, into the following distinct classes: Things we know, things we assume to know, things we believe, things of which we are entirely ignorant.

The first of these being the most limited, we are confronted with the startling fact of our intellectual poverty. To be suddenly confronted with our own destitution is one of the most effective lessons in humility. While it humbles our pride it teaches us, at the same time, the measure and value of our actual accomplishments, and a more just appreciation of all mankind.

The second class of data constitutes a volume much greater than the first. Things we assume to know are scientific discoveries, recorded history, philosophy, and so-called spiritual revelations. No truly honest intelligence will deny or minimize the enormous value of all these data to both the individual and society. It bears upon its face the seeming stamp of truth. Although it does not come under the heading of absolute personal knowledge it is, nevertheless of great importance, because it comes nearest to that which we designate as personal knowledge. This would also include, in so far as the individual is concerned who

has not yet put it to a test, the priceless store of knowledge bequeathed by him who demonstrated its truth before our very eyes. He expected us to prove these truths, live them, make them our very own, even as he did unceasingly and to the very end.

The third class, things we believe, would constitute a volume of considerable proportions. But in the realm of opinion and belief we come face to face with uncertainty, unreliability and change.

The fourth class of data, things we neither know nor assume to know, nor even believe, constitutes the, at present, unknown field. It may, and doubtless does, hold countless treasures of infinite value to each of us, but until we see, know, or in some other manner become aware of them, their value is not, for us, a conscious factor. This *other manner* of becoming aware of them is clearly set forth in teachings of Mazdaznan.

Now, of all the data of the entire universe, that which most vitally concerns each of us falls within the first class. We can make the best and most intelligent use of the things we know, both in our own behalf, and also in behalf of those who need our help.

To every intelligent man or woman it must be apparent that actual knowledge is of greater value and importance to the individual who possesses it than assumed knowledge. No one will deny that actual knowledge is superior to speculations, opinions

and beliefs, any or all of which may turn out to be entirely false.

These facts being admitted, it follows with irresistible logic that one of the most important duties we owe ourselves and all mankind is to increase the number of things we know, selecting those facts and truths of which we can make the best use.

Exact knowledge is more to be desired than all other classes of data combined. But it is only the exceptional man or woman who is ready or willing to pursue it with the courage and perseverance necessary to obtain the desired results. Mazdaznan, far from being based on assumed knowledge, demands that we prove all things. The average individual is satisfied to act upon the basis of assumed knowledge, because it involves less personal effort than actual knowledge. With the majority of the people we meet daily it is so much more pleasant to accept as true the declarations of others than it is to make the personal demonstration. They are more deeply interested in the considerations, opinions, dogmas and beliefs than in the acquisition of personal knowledge.

Why is this? Many answers could be given. But they may all be summed up into one: the acquisition of exact knowledge involves labor. It calls for the exercise of honest, earnest, intelligent and courageous personal effort on the part of the individual concerned.

Indolence, however, would seem to be an almost

universal characteristic of human nature. It is so general and so strongly marked that it constitutes one of the chief reasons why so few of the brightest and otherwise capable men and women of the world fail to become personal demonstrators of the truth. Let those who seem overanxious to at once place the Mazdaznan message before the world first explain how they propose to overcome this condition of human nature.

It is a fact that most people find it more convenient to assume knowledge than to demonstrate the truth, and thus fall into the habit of relying more upon others than upon themselves to discover the facts of nature and reduce them to definite personal knowledge.

It is easier to entertain a prejudice than it is to acquire the knowledge to rise above it. It is easier to preach than to practice. We all know these frailties of human nature. We all recognize them—in others.

Let us declare our emancipation. The truth shall make us free, if we put it to work; if we use it, prove it. There is no excuse, for we have the remedy. Let us translate into action more and more of Master's precepts. Moreover, LET US DO IT NOW!

Let there be light, and more light.—(*Extracts from the "Great Work," as related to Mazdaznan. Arranged for the Los Angeles Mid-Summer Gahanbar Talk, 1937, by Otto Vogetzer.*)

Season Hints

Seashore and mountains beckon to us.

August is a month for corn roasts and melons.

Corn fritters prepared in the open go well with any temperament.

When drinking fruit juices, do not drink them quickly. Sip every mouthful slowly.

Use no sweet milk, butter, eggs or cheese during the month of August.

Hot teas of all kinds will relieve one of surplus heat and keep the pores open sufficiently to be comfortable.

Eat an apple every two and a half hours, promoting regular alvine calls. Dyspeptics must let apples alone; they should use peaches.

No sweet milk should be used straight during August. It is best to beat into the milk fresh fruit juices like juice of Valencia oranges, grapes, lemons, berries, etc.

To regulate your habits, eat six plum-pits every day after meals, also one peach pit every other day. The tannic acid does the work. Do not drink water with or immediately after using the pits.

Melons: Honeydews are beneficial to bladder; casabas to liver, watermelons to kidneys.

Raw corn is good for the liver; squash for the intestines.

Attend to scalp and skin, using vinegar in baths and rubbing the body lightly with creamed or oily hands. Cold cream or almond oil is best.

The pit of any stone fruit proves of value if taken after meals. The tannic acid helps to affect the alimentaries.

More and better knowledge of food values and their selection to meet the demand of temperament is being advocated.

The white seedless grapes are of particular value to consumptives and rheumatics. In addition use raw peanuts or pine nuts.

Watermelons are good for the anemic and all in need of flushings. Watermelons should be used with a dash of nutmeg, curry powder or a dash of cayenne pepper, if we wish to get all the medicinal value.

The preparation of dishes is a science and we need to have knowledge not only as to selection and combination but also, above all things, as to food preparation. The way we prepare foods tells the story of health or illness.

ABOVE all things, we must practice scientific economy that assures good health, for health is the greatest asset in the world.

Use what is in season and of the climate you inhabit.

Brown sterilized sand is most effective this month. Take a pinch of it on an empty stomach.

Tea from all kinds of fresh blossoms will prove beneficial, particularly the flowers of wild roses, elder blossoms, linden blossoms and buttereups.

If you are uncomfortably warm, take a slice of lemon and place it on your tongue and slowly let the juice mix with the saliva and swallow the juice after every tenth inhalation. Note the state of exhilaration!

To enrich the blood use fresh peas with mint, carrots with anise seeds, dill with new cabbage, caraway with potatoes, turnips and beets with anise, corn with mustard, tomatoes with thyme, asparagus for stimulation, onions with cayenne pepper.

Make a good selection of foods at this time of the year and take your time eating it. Entertain the loftiest ideas and remember all the good friends you have met in life and the many happy hours you have spent in former years. Be joyful and happy, ever remembering that the greatness of man is to "be happy in the midst of misery."

Harmony

LESSON IV

WHILE pursuing these Harmony Studies we are not only acquainting ourselves with nature's harmonic laws but we are applying and demonstrating these vibrations of sound to our own being. When our thought is directed by the higher intelligence within us, we can successfully delve into things, and through the use of the different positions in connection with the harmony exercises, we become attuned to nature and she responds accordingly. Through this law of correspondence we find within our being the object which we wish to define. We always need to be determined and positive; we need to follow the right angle of ascendancy in our thought. Our mental discernment will thus become clearer, more acute, and being sensitive we may determine the ascending and descending waves of sound. The babe knows the sound of its mother's voice. Nature is based on sound and even a flower is sensitive to sound vibration.

Before we studied these lessons we knew that some things in nature were related and, therefore, congenial to us; that other things in nature repulsed us. There are people also who attract us, while others repulse us, although they may be beautiful in appearance, courteous and polite. There is no con-

geniality, for we do not know the law that will dissolve these differences and dissonances. It necessarily follows that the more we develop and unfold our higher attributes, the more we are able to understand people and conditions with which we come in contact. The less we know, the poorer is our understanding, and we are liable to make trouble with those who cross our path. A person who holds the attitude of mind that all the world is against him or her creates an atmosphere that drives away advantageous opportunities and, consequently, conditions become worse for such an individual. When we once understand the governing laws and peculiarities of our own being, we shall be able to solve many of the problems that now confront and puzzle us. We shall then know why some people are constituted one way and others are constituted quite the contrary. As we develop greater insight, wisdom and understanding, we become less critical and we are able to meet each and every one on their own plane of unfoldment. When we are unsuccessful in business, or in any kind of work and we are easily irritated and offended, our feelings are hurt by this and that person, it simply means that we are still far from a state of development, and it means that we are not progressing as we should. We should first look for defects within ourselves and not criticise persons with whom we think we have grievances. Herein lies the value of an individual development through which we become more

closely allied and in contact with our inner self. We thereby learn our own true state and condition on all different planes of consciousness, acquainting ourselves with our rightful place and position in life through the basic key or sound of our own being that reveals unending possibilities. To know oneself means to be able to know others; likewise, not to know oneself means to misunderstand others. It is only through the knowledge of self that we can be cognizant of the outside world and all that is contained therein. By knowing and applying the laws of sound and vibration we can draw from nature anything we desire. We can attune and adjust ourselves to existing conditions and environments; we can be happy and at ease when others feel troubled; we can derive enjoyment, even fun, from every phase in life, and we can turn to thoughts sublime. It is our purpose to understand the laws of sound and to become conscious of, or sensitive to, everything in nature; to know how to utilize all things for our own good, and to be comfortable and at peace even in the midst of warfare.

Singers and musicians are often of a happy disposition but when they are unable to dissolve discord and dissonances in their daily life, which, after all, are everywhere, they can develop the opposite or an irritable disposition. So many musicians are nervous, not sensitive. Nervousness and sensitiveness have different meanings. A sensitive person will always

be refined, self-possessed, self-governed, composed and calm, using everything to better ends. A sensitive man will not hurt his customer's feelings by telling him he is wrong, but he will let the customer think that he is right and thereby gain financially.

Through the practice of sound we can eventually tell from the keynote of a person's voice his state of development. We know how to define each pitch and tone. A confidence may be disclosed to another person by the mere twinkle of an eye. Speculators and even thieves can communicate with one or the other of their own kind; for there is so much similarity in their makeup. Likewise, in coming together from different parts of the world, we can through basic sound come to an agreement and approach each other closely; then there is no need to belong to a lodge or clan. We may apply this to nature and learn about her manifold operations. We can even transpose nature's disclosures into language. Now we can understand better the Savior's words: "If you pray, go into your closet and pray to your Father in secret, and your Father will reveal it to you openly and freely." By gaining nature's confidence we become her accomplice, so to speak, and we may wrest from nature her deepest secrets. Belonging to a family entitles us to its possessions, but to become a member of a household of any group or otherwise, we must at least be equal in every respect to all its members. Being members of the universe, all that is contained

therein would necessarily belong to us. In nature, everything is free and we can always help ourselves when we have the means at our command.

Knowledge does not consist in merely calling a thing or an object by name. The names would naturally be different in various languages; for example, *raba* in Arabic means fish. What we wish to know is the thing or object in itself with all its different links and relations. Real knowledge can be transposed easily into any language. If we possess no knowledge or we do not have anything to express, language or the knowledge of languages will be of little use.

The sounding of the vowels assists us to gain strength of body and power of mind. We become more positive, determined, and we are able to face with certitude whatever conditions and circumstances may arise. This was exemplified all through the Savior's life, especially when the Roman soldiers sought him in the Garden of Gethsemane. Jesus said, "Whom seekest thou?" Then he continued saying, "Here I am," and the soldiers were awed by His positive attitude and stepped backward. When we are in harmony with ourselves and nature, fate turns everything to our good and we attract success, wealth and happiness. We do not care for money itself but what we can do with it as a means of exchange.

It is said that economy is the road to wealth. Where does economy begin? Economy starts even with our cellular make-up. We need to have every little cell,

every little particle of our being, vibrate in harmony and become attuned with the Infinite, and by the same law of attraction the treasures that we seek come to us, while that which is undesirable by the law of repulsion will remain aloof.

That we may gain a greater knowledge of self, we need to practice our harmony exercises diligently and make different combinations of the vowels so as to gain control over the diverse parts of the body. Many things in nature can be discerned and understood at the same time. When several people speak at once we can grasp what is being said. By sound vibrations we can even determine what is in the mind of other people and is unspoken, for we can understand beyond the words and be conscious of the thought which prompts the words uttered. To illustrate: the scriptures state, "Where was thou, Job, when the morning stars sang together?" (When nature was in harmony.) At last Job understood when he listened to the winds and sounds in nature; he heard a voice and determined the thought back of it. The whirlwind brought it forth, bringing him a stupendous knowledge and realization, that everything must be harmonious and melodious. The winds, brooks, ocean waves are melodious; every seventh ocean wave measures the same. We now understand what the Greeks meant by the sirens of the sea. They wished to imply that, while listening to nature's harmonic strains, we should not lose our senses and suddenly fall over-

board into the sea. Mythology was a language "of the wise to the wise," so that those who could not comprehend the hidden truths would be kept ignorant of what would be a detriment to them. We feel this urge to walk upon the waves when listening to the ocean's roar and surging sound but we must hold fast to our own consciousness whether on rock, ship or shore. While standing near a bounding cataract we can hear magical sonances, symphonies, and we are filled with the thought of limitlessness, infinitude, but we must not forget ourselves; we must always remain conscious and centered.

We use the vowels *a o u a* according to the melody of the hymn, "Sun of my Soul," so as to come in contact with the spirit of nature. Through the control of nature's powers and forces we can overcome inherent defects and limitations but we do not propose to take advantage of nature's laws. The control over the jaws, which are related to the vocal cords, gives us an insight into the finer expressions of nature.

Harmony Exercise: On one breath sing the vowels *a o u a* (*a* as in say, *o* as in hope, *u* as in soon, *a* as in father) to the melody of "Sun of My Soul," with the front teeth closed, back teeth closed, open and humming.

—Rev. Dr. O. Z. Hanish.

(Continued next issue of Magazine)

Self-Diagnosis

STILL we hold with poets, scientists and even metaphysicists that "the greatest study of man is man." We are constrained to admit that all our encounters in the world at large—be they in the home, society, in fields of industry, the commercial—or be they the premise of economic or political problems—are due to the insufficient study of man. We study rock, plant and beast. We devote a great deal of time to familiarize ourselves with the peculiarities of all the objects in nature, but how pueril are our attempts in the study of man! True, we nurse pedagogies and devise measures of education. We revise text books and change methods of teaching, but we seem to forget that as mentally endowed beings, we need to go a little farther than the objective. We need to consider man above all other products of creation and recognize the still hidden powers and forces within man awaiting the magic touch of divinity—directing our endowments into channels of greater possibilities and ennobling accomplishments. That man may not grope in the dark or err, Nature stands out before us to remind us of the simplicity in the *modus operandi* of creation. Nature, as the indelible writing upon the wall of Space, speaks to us and interprets to us *Life*: its origin, purpose and destiny. We only need to read as we walk. There need be no hesitancy, no

stand-still or stepping aside. Read, contemplate, reflect and follow counsel.

It seems that the very simplicity of things baffles us, because we are accustomed to expect complications in that which in performance appears so wonderful. At first, even an engine appears most intricate, yet the moment we study its parts and relations we grow conversant with the laws of corresponding operations and see it all—how simple. Ere long we can tell by the very hum and tone, of possible defects and learn how to adjust matters. Man is, by far, a less complicated mechanical apparatus. The component parts are a unit in their relation. In their *modus operandi* they are three-fold, consequently easily governed, controlled and directed.

Whenever things appear muddled, as it were, it is because we lose sight of principle, the basis unto the thing in question. Knowing the Basis of an individual, we have to admit inclinations, and these can be but twofold and either high or low in degree. The index of inclinations merely denotes stability or instability.

To know oneself man needs to know the basis unto his being, for nature has to lay a foundation upon which to build her structure. According to the nature of the foundation the material is applied heading for results. As far as the laws of Nature are concerned the operations are all in accordance to fixed laws, but allowances are made that the will, such as it is, may

change matters in as far as it lies within the province of governing conditions and environments.

Before we can determine possibilities we must be able to measure ability. We must know our physical and our moral strength. Such is assured us by determining the basis. If I am physically based then I know that tenacity is mine. I have the assurance of an iron will, irrespective of small and insufficiently developed physical parts. However faulty the organs of the body or voluminous the brain at the base of the cyphella, I have power to rise if I but will it. *To will it* I must become self-reliant and place trust in the powers that be. I know my strength lies within the muscles even though the bones be small and the organs less developed. I also know that nothing can harm me up to a certain age and when I collapse it is because my liver has suffered impositions and with it reflexes and affectations as well as sympathetics, which have increased owing to indulgences or negligence.

Change of diet will ordinarily effect a cure unless the inclinations, which determine sympathy, reflexes and affectations are too high or too low, in which case remedial agents may be resorted to or adjustments applied. In every case of trouble there are three things that need consideration: *Breath, Diet and Exercise*. But it remains for the initiate to determine what rhythm of breath is to be followed, what kind of exercise is to be used and the character of the diet,

as circumstances alter cases. Thus the physically based gains rapidly by diet mainly, the spiritually based through exercise, while the intellectually based needs to confine himself largely to change of rhythm in breathing, paying attention to exercise and diet only to the extent of the relation of the inclinations.

—Contributed by Vahda Lindsay.

Egyptian Postures

IN taking these Postures we should always bear in mind that in as much as all the exercises in "Health and Breath Culture" must be taken *on the breath*, if good results are to be immediately obtained, even so the Egyptian Postures are not only to be taken *on the breath*, but be accompanied by music and song, in the higher or mental sense at least, applying humming, that the more difficult poses may be readily mastered.

"Blood is the original matter which influences all outer manifestations and formations and changes them in the course of development. Blood is the essential race builder. The consistency of the blood determines the infallible sign of racial relation. The purer the blood, the clearer the pigment. The darker the skin, the lower the race. Blood is not only the carrier of the inherited, but also the progenitor to all the attainable spiritual tendencies."

The Egyptian Postures have it for their purpose to increase chemicalization of thought-waves and with it the refining of the blood, which assures refinement of the heart so necessary unto higher culture and greater attainments.

POSTURE ELEVEN

Place left fist under left arm pit: The right fist as far up the spinal column as possible. Pound along the spine, from fifth vertebra down to coccyx, and all over the back; then reverse position of fists. Go through the four positions: Forward body movement, Backward, the left and right Side movements in kneeling position of former Egyptian Postures, singing or humming *on the breath*. With face on floor, attempt to touch shoulder with chin, using effort, if needs be, to pound the back.

(Continued)

Mazdaznan And Music

OUR Revered Master referred to music in nearly all his lectures. We naturally question, what is the meaning of Music? Music is revealed to man through the coordination of only two brain cells: Time and Tune, focusing at the point of mental perception, enlightening our sense for sublimity, spiritual awakening and mental discernment. Music is the language of the Universe, the soul. We need Music as a stepping-stone to our mental unfoldment; it frees the mind, cultures the heart and awakens the finer feeling within, the feeling of tranquillity, of which we are so greatly in need, even when we begin to practice and to understand the Mazdaznan breathing exercises. For Music is born—developed within. If it were not so, how could Beethoven, for instance, as a deaf man, compose his Ninth Symphony? How could he conceive the magnificent harmonic relations between the choir of men and women and all the voices of the instruments in the orchestra? Think of it! Apparently deprived of the sense of hearing, he was able to create this truly celestial composition: "The Hymn To Joy." There we see Mother Frieda; she does not hear us now; but could anyone be more sensitive, quicker to understand and to react? This reminds us that the use of the outer senses is not the most essential part in our lives. The outer senses,

without the control of the inner, leave us even open to suggestions, to misguidance, to error. Music enlivens our inner senses, it opens the portals of the soul, it awakens the powers of the spirit. That is its importance. Today there is a growing conviction among those educators who base their theories on our best contemporary knowledge of human nature, that Music is important to all of us human beings. Whether we play more than we appreciate, or appreciate more than we play; whether we are proficient amateurs or professionals; whether we merely perform or also teach, our relation to Music is spiritually what the physical relation of our lungs is to air. We must breathe or die. It is not true that our machine age breaks down the practice of the arts; on the contrary, each one of us needs for his balance a certain habitual use of his hands and fingers. This means that every boy and girl who habitually plays an instrument or sings and dances will be a more balanced and happier man and woman. It means that even in the early years of youth those who are well instructed in Music will prove easier to get on with, less restless and unreasonable, better disciplined, because they are more balanced. From this point of view, what difference does it make whether the music student becomes professional or remains amateur? Those who play at all should play *well*. One can make good music on the piano with comparatively little technique. There is more merit in playing a

simple piece well, musically, than attempting to conquer difficult compositions at the sacrifice of expression. It is all in the touch. We want to come to that point; for with every piece we study our imagination rises to the beautifying of our ideal, that which imparts to our life the happiness of true perfection. All this we cannot see or hear, we must feel it. What happiness awaits the parents, whose children have learned to express themselves through Music. Eminent educators now begin to also realize what our Master has told us, that Music can cure some of the evident ills, pessimism, depression, superficialities or other mental uncertainties, because Music demands concentration, coordination and makes for contemplation. It trains our hands, our ears, our brains. Whatsoever young people thus taught will undertake in later years is bound to be done with more precision, with finer understanding, with a greater assurance and with a more kindly attitude. Music glorifies the within. That is why the singing of prayers is such an essential part of every religious system. I remember our Master saying: "Singing is an inner massage. The vibrations of Music, mentally directed, will relax the body until finally we vibrate and revibrate in unison with the Fourth Chamber of the heart, and thus awaken the universal mind, which reveals unto us Infinity." Then we will know that the world is our home, that all the operations of the body have their correspondence in the

Universe. Yes, we need Music as a stepping-stone to our mental unfoldment, preparatory to our knowledge of life! Time and Tune can carry us to the abstract, back to the first cause, where we may return to the spirit, the spirit of life everlasting, which is born of Faith and Confidence in the only power of Infinitude. With the words of the Blessed Ainyahita: "Life itself is Music, it is a continuous sweet song, to which nature furnishes the accompaniment!"

—(*Iphigenia Alison, Mid-Summer Gahanbar, 1937, Los Angeles, California.*)

The Password: Mazdaznan

Mazdaznan is the Password now and at all times for every nation of the Aryan race. The Call to the World is being sounded particularly at this time at Paris, France. Mazdaznan literature is being broadcast at The PARIS FAIR by our Kalantar of France, Carlos Bunge, who has installed a bureau for an extensive distribution of French Mazdaznan publications. According to an announcement in the French Magazine, 75000 brochures, 15000 magazines, 12000 leaflets, 2000 postcards, placards with exercises, illustrations, etc. are now being distributed.

Mother's Counsel Pre-Natal Duty

OWING to the great demand of our age for more light upon subjects heretofore ignored by the people as well as those considered in authority these writings have been brought forth to solve the many perplexing questions coming into our life. More brain power and the control of nerve activity are the principal factors deciding our destiny. This world is beginning to awaken to the necessity of the study of man and nature's laws affecting the life of man. More and more it dawns upon our minds that man is the culmination of time and that as such in accordance to the seed sown the growth and harvest will be.

With the object in view of "sowing seeds of loving deeds along the thorny ways," the following pages have been compiled in the hope that the subjects touched upon may cast a ray of sunshine upon our path, leading to a better understanding of ourselves and the world in general.

Nothing is higher, greater and nobler than motherhood when woman understands how to impart the physical, the mental, and the spiritual to the one who is to be born to her. It is her duty, and it is within her power, to impart to her child a strong, healthy, physical body. No one need expect a manifestation of

the mental and the spiritual in their perfection through an imperfect, poorly constructed body, any more than he may expect exquisite harmony from an instrument that is out of tune, though played by a master hand.

Knowing that the mother gives to her child the mental nature, it is her duty to avail herself of all the advantages and privileges that lie within her reach. To those who bemoan their lack of opportunities in this respect it is comforting to know that the highest forms of knowledge are not found between the covers of books. Lofty, noble thoughts, helpful and inspiring utterances, are education in its highest form, and she who lives them never can be called ignorant.

But the spiritual—who can weigh the importance of the God-given maternal instincts? The spiritual is the understanding of omnipotent and omnipresent Love, which is within each living soul, and the recognition of this divine principle, or power within, will always cause the heart throbs of the unborn babe to vibrate in unison with these celestial tones.

In order that through the mother the highest types of humanity may be embodied, she must be absolutely true to herself. Honesty and goodness must begin at home, where all true reform begins. It must begin with the individual herself, and her desire must be to bring forth the highest type of the human race.

To bring forth the perfect type of the human race, the father and mother must be in perfect harmony,

and together they must realize their high vocation. Marriages for convenience, for money, for political reasons, are infamous in motive, and can result only disastrously to the offspring.

It is generally conceded that the royal families of Europe are degenerating, and the reason is not far to seek. Royal marriages are marriages made by the state and for state reasons; consequently the offspring of these loveless marriages are weak and enervated, physically and mentally. Mutual, intelligent love brings forth the highest types of intelligent offspring.

Woman has a right to decide when she shall become a mother. The husband has no right to force motherhood upon her. She always has been too self-sacrificing in this regard, and in consequence she has been abused and imposed upon.

Woman alone is creative; the father possesses the life-force, but it is the mother's thought that nourishes it through the period of gestation, and, as we have seen, the result of a human life depends upon the condition of her mind during that period. If motherhood has been forced upon her, and the child is not welcome, and is only the result of animal passion, the effect will be disastrous. This unhappy condition will exist during the child's life, and in after years the oppression may become so intense as to end in insanity or suicide.

Fathers should control their passions. They have a moral sense and a spiritual nature given to them

for that very purpose. The time is coming when woman will recognize her highest rights in this regard, and will decide for herself the things that men have decided for her in the past. Let man learn lessons of wisdom from the animals. The female is the one that decides when she is to bring forth her young, and after conception has taken place, cohabitation ceases until she is ready to conceive again. The animal nature, which is instinct, has a strong desire for propagation simply because it is on the animal plane, but man, who has evolved into the human form, the intellectual, and the spiritual, should control his animal propensities.

Woman, of the highest type, physically, mentally and spiritually, is constantly creating through the divine within her; therefore she has not always the desire to bring forth the physical, and she should not allow it to be forced upon her. Husbands are not wholly to blame in this regard. They have been born and educated to indulge in their gross passions. It remains for women to educate them into their higher spiritual nature, where man and woman must be agreed, in perfect harmony, and, above all, in perfect love.

During the period of pregnancy the mother should abstain from all animal food, as it produces an animal condition in the unborn child. She should subsist on cereals, olive oil and fresh fruits. Cereals, being brain food, build the cellular tissues, while animal

food lacks this building power and develops and stimulates the animal nature, preparing it for those excesses which in after years work such sad havoc with life and character.

The mother should continue the vegetable and fruit diet throughout the rearing of the child, as it will produce brightness, mental strength and activity, thus affording the child a better chance in life among his fellow-men.

If vegetable food and fruit were to be provided for the entire family, the effect would speedily be seen in husband and children. Their spirits would be calmer, their dispositions more equable, kind and tolerant, and their passions would be more easily controlled.

What are we of today doing for our children? After their birth we clothe them in the daintiest fabrics and surround them with the tenderest care. Our ambition confers upon them every advantage which modern education affords; music, art and oratory contribute to their general culture, and foreign travel completes the prescribed curriculum.

But when all is done, what are the best things which we have to show for our years of anxiety and endeavor? Alas, too often only mutilated, dwarfed characters and disappointed lives! This sad result is simply because we have neglected the most important education of all—the education of the mother, who alone can be the teacher during the period of gestation.

“Nature is ever ready to respond to the will, but can exercise its response only in accordance with the circumstances made.

“Thought is the only factor we deal with in manifestation, and, as thought is limitless, it requires on our part to understand its use or misuse by directing or harmonizing its vibrations with the desire expressed in our heart, always determining to secure the best results. Controlling our ideas then as they are being set into vibration by thought, we would soon learn that nature is very simple in all its operations; all it necessitates on our part is attention and proper direction and application.

“There is not anything in this universe, however infinitely small, that does not contain the dual sense of sex individualized. It then follows that the spermatozoa contains sex expression, as well as the ovum entertains the dual sex manifestation. As the controlling power is the directing one and the only one that wins, it is but natural to conclude that in the determination of sex, the thought controlled and directed would be the greatest factor we come to deal with.

“For the period of six weeks man and woman are to abstain from all foods and drinks of a stimulative or irritative nature previous to the time of participation. Live upon grains, nuts and fruits, using vegetables sparingly. Sex must be decided upon during the six weeks of life of abstinence. Entertain

thought strongly during marital embrace.

"Mother should have good and plenty of nourishment for the child, she should eat the best of wheat preparations procurable, and use one cupful of whole wheat soaked over night and then boiled for four to seven hours over a slow fire; also use rolled sun-cooked wheat in small quantities every day, plenty of fresh fruit, very little vegetables. Use barley gruels and grain drinks. Avoid fermented breads, canned goods and cakes. Use raisin syrup and prunes occasionally.

"It remains now with the prospective mother to elaborate upon those particular subjects and further the development of the child's brain activity by living a very simple life during the first three months of gestation, subsisting principally upon wheat preparations of a varified nature, eating almonds and nuts in general quite freely and plenty of fruit.

"During the second period of three months, from the fourth to the sixth, inclusive, she should add to her diet preparations containing rye in small quantities, using fruit of a sweet nature largely.

"The last three months should be indulged in foods of a more oily consistency, using barley, corn and oats in small quantities additional to the wheat. Vegetables of an eliminating nature, like raw cabbage, celery, beets, plenty of spinach, some lettuce and carrots, should be used quite freely."

For weeks previous to the deliverance mothers should beware of starchy, fattening foods, to keep

their weight medium or a trifle below, to move about freely, but not ride, dance or go through vigorous exercises; to keep the bowels in perfect condition, and, where of a constipative nature, to eat vegetables or fruit that will keep them open. The child will not be heavy, although strongly and solidly built, consequently the deliverance will be easy and painless, and there will be no risk as to the quick recovery of the mother.

In the severing of the cord it should be remembered that it neither be cut too short nor left too long, as in either case the digestive organism will be impaired thereby to a degree. The foreskin of the male child is to be drawn back as far as possible without delay and such process to be continued for some time while the child receives its daily bath. A female child must be manipulated along the groins, from rectum to the hips. In all such cases where the foreskin of the male organ will not withdraw readily, then circumcision must be resorted to without delay, and advise parents to take their boys to an operator at once where organic disturbances of a sex nature are noticeable, saving much anxiety to parents and sufferings to the child.

We cannot become a civilization worthy the name, we cannot become a truly free and enlightened people, until all our systems and institutions, social, educational and economical, are an environment calculated to promote the highest use and purpose of intelligent

parenthood, the production of the best developed humanity. It is quality, not quantity, that should be the aim of individual parenthood and of all social forces.

When woman understands the powers she possesses, and controls herself in order to transmit the power of self-control to her child, the dominion of appetite and passion will no longer master her children. When she is no longer mastered by unruly, selfish passion as a wife, and enters upon her creative office from the deep soul impulse of untrammelled love, her boundless love and aspiration will bring into existence children ready for the kingdom of heaven.—(*Mazdaznan Pre-Natal Duty.*)

EUGENICS

BEFORE the regenerative or eugenerative process can be started, the physical organism upon which this process depends must be in a normal state and normality must be brought about through a proper course of treatments.

Horticulturally speaking, we treat seeds, trying to select the best seeds, but even these are very poor. What do we do then with these seeds? We treat them by using different chemical processes. We use ammonia mostly and alcohol, for their treatment is of a diverse nature. We roll the seeds in a cloth damp-

ened with ammonia—that is, a weak solution—and put them in closed boxes at an even temperature so that the seeds cannot sprout. The seeds thus treated are compelled to use effort on account of the even temperature and absence of sunlight and also because of the chemical compound that surrounds them. In using effort, these seeds correct all the errors and deficiencies inherent in them according to their own kind.—(*From Lectures by Dr. O. Z. Hanish.*)

(Continued next month)

Returning to first principles and recognizing in the Divine Command the key to the problem of manifested life we need to learn something about the preparation of foods and the way in which such foods are to be consumed. First of all:

Do not mix fruits with vegetables.

Do not eat cereal or bread where assimilation is poor.

Eat only when truly hungry.

Stop cooking and devote your time rather to the grating, slicing, cutting, scraping and serving of the foods.

Do not gauge the value of foods by the cost price but the good to be derived through nutrition. If wheat mush and milk or whole wheat and scraped apple answers the purpose it matters little whether the meal is eight cents or three dollars.

The Vedas

THE historians who have inquired into the religion and learning of the East have almost always been obliged to revert to India for information in their researches.

India cannot claim a historical antiquity reaching so far into the past as that of Egypt does, nor does it possess the special interest which attaches to Palestine as the birthplace of our national religion, and the ancient people of it have not bequeathed to us, as those of Greece and Italy did, authentic historical compilations from which we can put together a definite, connected, and reliable account of them and of their country. Still, it has a very ancient past, the history of which is both intensely interesting and of great importance. The earliest origins of that past date back to a prehistoric period, in respect of which we can do little but gather vague hints, from the Vedas and other sacred writings connected with them, regarding the gradual immigration of the Indian branch of the Aryan race into Hindustan, and regarding the state of civilization which they developed in the course of their progress into the land. There is, however, a somewhat later period, from the seventh century, B.C., with which we can deal in a far more definite manner, and of which we have every prospect of eventually obtaining a very clear and detailed

knowledge. From about B.C. 320, the time of the great Indian King Chandragupta, the Sandrokottos of the Greeks, who was a contemporary of Alexander the Great, by whom India was invaded, the dynasties can be traced in succession.

The Greeks, the Chinese, and the Arabs, all felt the great attraction of India in the past, and have handed down to us most valuable memoirs as the results of their travels through the land. We learn much from them about ancient India. But we learn more, and have still more to learn, from the relics which exist in India itself, in the shape of its inscriptions, its coins, its cave-temples, its ancient burying-places, and its structural religious buildings.

From the time that it became subject to the English it has excited their regard, not more by its productions than by its arts and literature, and the learned now flatter themselves that they have at length discovered the sources from which not only the rest of Asia but the whole Western World derived their knowledge and their religion. They have accordingly endeavored to render these sources accessible to the world through the medium of learned dissertations on the most important points of Hindu mythology and civilization, as well as by translations of native works. The sum of our acquaintance with these productions, therefore, concurs to direct our attention with more particular respect to that part of Hindu literature which is comprised in the Sanscrit.

The Vedas are reputed to be not only the most ancient composition in Sanscrit, but in the whole circle of Indian Literature; and even in a certain sense as the real source from whence the latter was derived. On every occasion they are mentioned as the holy books, which it is the especial duty of a Brahman to study, as the fountain of religion, and in short as the gracious communication of Brahma himself.

It need hardly be said that Vedic scholars differ as to the number of centuries that may be assigned to these wonderful relics of the prehistoric past. For example:

Prof. Max Müller† assigns the authorship of the Rigveda to about 1200 B.C., but this date is only justifiable as an assumption that in remote times the human mind and its literary expression developed more rapidly than in later times. In criticising this view, Professor Wilson‡ was inclined to place the date of the writing of the Vedic Bards at between the twelfth and twentieth centuries B.C.

Arguments adduced from the astronomical phenomena recorded in the Vedic writings place the date at about 1400 B.C. The date of the Vedas coincides with the beginning of Hindu civilization, which, as depicted in the hymns, was far advanced beyond the ordinary starting point.

The collection of sacred writings or "knowledge books," which we call the Vedas, though forming one

perfect whole, is, however, divided into four parts, each of which is considered a separate Veda, and is further distinguished by a particular name. These are the *Rig-Veda*, the *Yajur-Veda*, which is again subdivided into the white and black, the *Sama-Veda*, and the *Atharva-Veda*. The names of the first three Vedas are descriptive of the different nature and destination of the several prayers which they respectively contain, and which are wont to be recited on solemn festal occasions. The term *Rig*, therefore, denotes their being in verse; *Yajur* is applied to prose; and *Sama* to the purpose of chanting. The fourth Veda also contains prayers, but they are not employed in the same festal ceremonies as the others, it is consequently of a distinct character by itself.

—*Edward Ulback.*

‡Prof. Max Müller, *The Rigveda*, 1862.

§Prof. Wilson in the *Edinburgh Review*, 1860, p. 375.

(Continued September)

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