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MAZDAZNAN

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September Nineteenth

IN remembrance of one of the greatest Saviors of all Time, who came as a great Beacon Light to the Aryan White Race at the dawn of civilization and known as the Blessed Zarathushtra (Zoroaster), the Mazdaznan Family all over the world commemorate, in a spirit of reverence and gratitude, the Anniversary of this Divine Savior of ages past. September Nineteenth is the day set apart from ancient time to be celebrated in memory of the anniversary of Our Blessed Zarathushtra.

Zarathushtra presented the Truth by divine revelation and illumination and declared the cornerstone to be the attribute of Purity. Upon this cornerstone of Purity was to be erected the Temple of Eternal Truth upheld by the triangular pillars represented by Good Thought, Good Word and Good Deed. He not only led His people still held in ignorance, guiding them through darkness into everlasting Light, but He considered and labored as well to solve the problems of the every-day existence, sacrificing the ease of Court life in order to improve and develop the still crude and limited efforts of Nature. By means of horticulture, agriculture and hybridization Zarathushtra perfected and increased the variety of all nature's productions. Even at our present day we are indebted to His noble and sacrificing efforts in

producing the perfect food for man, that of wheat; the delicious artichoke developed from the thistle; the infinite variety of apples and other fruits; the beautiful chrysanthemum evolved from the humble daisy; and many more kinds and species of the vegetable kingdom were brought to a state of perfection through His untiring experiments.

Manifesting in His life the attributes of Saviorship and Divinity He met the fate meted out to all the Masters of the Ages, that of crucifixion by an ignorant materialistic people held in bondage by an ever crafty and deceitful priestcraft.

Zarathushtra's noble work lives on and on and His guiding Spirit of Infinite Love continues to bless His kind and kin embodied in the purest of the races, the Aryan Race. These essential truths and principles were again presented to a sin-sick world through the Life and Message of Our Blessed Savior of this dispensation, Jesus the Christ, who incarnated the attributes of Divine Love and Wisdom, sacrificing even life itself that "All might live."

Today, Truth is born again in our midst and we are infinitely blest in having the original Word of God brought to the door of our present civilization. Our Revered and Incomparable Master, Reverend Doctor Otoman Zar-Adusht Hanish, has sacrificed His life and means for the promulgation of the Truth, sparing neither time, labor, nor material wealth to help and better humanity.

Mazdazkan continues to be the Pure Message and the only Infallible science of Life and the absolute transcendental philosophy of Eternity, embodying every phase of manifestation from the elementary to that of man, not merely expounding science but defining, analyzing, demonstrating every phase throughout the magnitude of Space and eternity of Time, barring every possibility of doubt, making certain every trend of Thought.

Sermonettes

THE individual struggles with conditions and environments imposed by his kind, and nations struggle for supremacy.

If half of the energy wasted in settling boundary lines were spent in useful labor, mutual understanding would soon settle differences.

The majority still think about the things of bygone days, while the opportunities of the present slip from them.

Not the many ideas whirling through one's mind prove thoughtfulness—but the ability to concentrate upon one single theme and the directing of one's intellect, dissecting and analyzing the subject pro and con, until the deductions made prove an inspiration to the mind and a solace to the heart.

Understanding of what is learned is essential.

How true! Life is a gain and we must keep its rules. It is the slacker that spoils everything.

If you are going to conquer here and now you must learn about yourself.

If you do not conquer self, how are you going to conquer anything else?

Mazdaznan continues to prove its superiority through its matchless Teaching of breath, diet, exercise, prayer and song.

Thought is the only factor, the only power that can pierce the Egyptian darkness that now overshadows the world.

"Hold your thought steadfastly," but see to it that it does not impose upon others or, in the end, the imposition will bear down upon your own shoulders with double and redoubled weight.

If one is conscious of focalization, the center of being, one knows and realizes that all power and knowledge is with us and we can the more readily centralize all our forces into the accomplishment of the heart's desires as applied to our life here on earth. Life is focalized, our forces and aims must be centralized with concentration of mind on that which we do and with this presence of thought on every effort, we will attain successful accomplishments.

Season Hints

PLUMS should be used in quantities of three to five at a time, making it a point to eat the kernel of one pit at a time, especially after a meal. The trace of tannic acid will aid the action of the liver.

For the Glands: Use gooseberry and blueberry juices.

Tomatoes and cucumbers may be prepared in so many ways. Sliced and fried in batter, or baked are satisfying.

Grated raw tubers with aromatic seeds prevent entozoa forming. Strain and drink the juices.

Greens partaken of singly or combined with additional oil deposit elements conducive to pancreatic action, regulating the bile and with it the intestinal action. Lemon may be used instead of heavy salad dressings.

Peaches and apricots are still in order, but we should all learn to understand that fruits are tonics and mild eliminators when used in *very small* quantities at each meal. One peach goes further in toning the membranes than a larger quantity which overcharges the system and rather clogs the channels instead of keeping the passages open.

Care of the body is essential at this time of the year when the summer months are changing into autumn, the time of crystallization.

Oiling, rubbing, massaging and powdering the feet, changing footwear twice a day, will impart greater ease.

The heated juice of white grapes is especially remedial in cases of rheumatism, catarrh and consumption.

Breathing out exercises may be indulged in frequently. Sing and pray "without ceasing"—*on the breath*. Follow mentally the sweet strains of harmonic song.

A well-trained body given to breathing culture and body culture has no need of observing all the rules nature prescribes. But so long as we will be negligent we must follow set rules.

We have been given the *key*—breath.

The cause of all trouble, just as is the joy of Life, is the Body.

Make it a Temple of the "Living God" and you and your home and your neighbors are happy.

Remove ignorance from food and the Gates of Heaven immediately open; because otherwise the Spirit cannot manifest and without such Peace none can survive.

Selected Menu

BREAKFAST

Choice of:

- Orange Juice—Sliced Oranges.
- Oatmeal—German Pancakes.
- Baked Apple with Whipped Cream.
- Omelette—Coffee.

LUNCH

- Relishes—Orange Juice.
- Combination Salad, Russian Dressing.
- Gluten Noodles with Tomato Sauce.
- Salsify Fritters—Mashed Turnips.
- Buttered Beets—Shoestring Potatoes.
- Peach Pie—Apple in Domino—Pineapple.
- Russian Tea.

DINNER

- Cantaloupe—Orange Juice.
- Chutney Stuffed Olives.
- Lettuce Salad, Thousand Island Dressing.
- Potato Fritters, Apple Sauce.
- Sicilian Ravioli, Sauce Guadalajara.
- Pastry Cups filled with Peas and Carrots.
- Spinach Leaves, Bonne Femme.
- Semolina Dumplings.
- Arrowroot Pudding—Pineapple—Nuts.
- Russian Tea.

(Menu written by Our Master and served on S. S. "Europa.")

The Divine Ego

FOLLOW the current of the breath as it enters the nostrils, thence into the lungs; next, through the blood and intermediary channels into the nervous system, on through the currents of the nervous fluids and other intermediary channels into those of the glandular system, which contains and discharges the vril through which the body is vitalized and renewed.

By practicing with concentration you shall become able to consciously follow the current of the breath as it enters the lungs and the blood, and through the currents of the blood as it passes throughout the whole of the circulatory system. You may either become conscious inwardly of these currents within the circulatory system itself, or else you may follow the currents picturing the same as an object upon a mirror. Wherever there is some irregularity experienced in any of the organs, you should take steps to reestablish order in their functional arrangements.

Through the finest intermediate channels the circulatory system leads the conscious attention of your mind into the channels of the nervous or ganglionic system, which is the governing system in the spiritually based individual, just as the circulatory is the dominating system and the first one affected in the physically based individual.

The circulatory, ganglionic and glandular systems

are so closely interwoven and so finely ramified and distributed, that there is no place within the body where a fine needle prick would not touch a tiny branch of the three systems simultaneously.

After you have learned to follow the nervous or ganglionic fluids in their activities throughout the nervous system, you enter through intermediate channels into the network of the glandular system. This is essentially necessary for the unfoldment of the intellect and the intellectually based person.

All these systems contribute toward the disposition of gray matter throughout the body, which is equal to the gray matter deposited in the brain, and upon the active functions of this gray matter does the conscious activity of the mind in the body depend.

The mind connects us with the whole of the outside universe. It is the receiving station for all communications from the outside through the use of the epiphysis. The epiphysis is that funnel-shaped, spongy mass at the crown of the head where even the hair seems to radiate as from one center.

Through a conscious act we are able to send out rays from the epiphysis anywhere into the universe, just as the sun sends his rays into space. When the rays from the epiphysis reach their destination they break into a mass of flashes, like a rocket, illuminating the object to be investigated and through return currents carry the information obtained back to the epiphysis from which they originated.

If the brain cells corresponding to the information obtained are awake and actively conscious, the information of the mind vibration is translated into pictorial or sound (melody) consciousness, and we say that we have received a new revelation on the matter in question.

If the brain cells are still in a state of dormancy, the returning mind radiations are unable to transmit the message to the brain, and the result of the investigation is lost to the inquirer.

We were once asked where a certain village was situated. We had never heard the name before, but following it up philologically we determined that it was of Caucasian origin. Then we sent our mind's rays to investigate the valleys of the Caucasian Mountains and actually discovered this little village in one of them. Our geographical bump being awake and working, we were able to receive the correct information and give it to the inquirer.

Conscious breath alone can awaken the dormant cells of the brain, as well as those of any of the three named systems, or any part of our organism. Consequently, we are again confronted with the universal and individual, the all-important fact of the necessity of establishing conscious rhythmic breathing.

Once familiar with the method, you follow the currents of the mind which lead you from the gray matter throughout the body into an entirely new system, the psychic, or kundalini. Its ramifications

are centered in very fine channels within the spinal cord, so fine that they escape the eye, as well as that of untrained anatomical investigations.

Following the breath currents until you pass from the gray matter to the psychic channels, you find yourself in a telescopic tunnel. In fact, you are passing through the spinal column. From this you go into the head where a network of channels encircle the brain like a crown. You return through the tunnel and pass into the heart, which gives the sensation of entering into vast fields and that you ride in a flying tube to enter those fields.

There are channels leading from the spine to the heart and into the forechamber. The awakening function of the kundalini or soul-organ gives you the faculty of communicating with all conscious souls anywhere in the universe, as well as to go from star to star by transcending all planetary limitations.

Once in the forechamber of the heart, we find ourselves in a mist of most wonderful, changing colors, which in sum total give the impression of hues in blue. Years of careful observation succeeded in getting a correct count of these colors, which are 796—German chemists claim even more. When once this correct count of colors is accomplished, the investigator directs his attention deeper and discovers a little spark which flashes continuously from the inner or backchamber of the heart into the spirit substance of the forechamber.

This Divine spark is comprised of one continuous ray, but flashes so rapidly that it appears to burn as one steady flame. Emanating from the inner chamber this Divine spark reflects into the spirit substance transmitting the orders and commands of the Divine Ego, which in circular, eternal motion dwells within the back of the fifth chamber of the heart.

The consciousness of this Divine spark enables us to become alive within the realm of such illumination as discloses to us the original plan of creations and the Creator.

Speaking of this Divine spark or of the everchanging colors of the spirit substance, one can graphically state that: "It is, and lo, it is not—and still *it is!*"

Now we come into the holiest of the Holy, the very temple itself, where God dwells, and there we are confronted by a veil which no untrained and uninitiated eye can penetrate. That veil is like a shutter that passes rapidly in front, from above downwards and the quick change of vibration permits of no focussing to catch sight of that which lives behind it.

For a long time it appeared hopeless to try to catch a glimpse beyond, until finally we succeeded in taking a picture of it, which was just an infinitesimal dot that moved in circular activity within a very small space. On trying to weigh the dot, we discovered that its size was only a fraction of an atom and that there was no weight.

The picture magnified many hundred times showed

the distinct corporeal outlines of the figure of the individual whose Ego we had photographed. Moreover, to take such a picture requires a very sensitive plate and the impressions taken are those of light vibrations which are of the nature of substance, but such vibrations in their shape and quality as vibrations, are induced by the expression of the Will of the Infinite Ego to manifest.

The cell within which the Ego dwells is not nourished by physical matter as are the other cells in the body. It persists in its activities by keeping itself intact through continuous intussusception. It is the same cell that is observed in the uterus at the moment of conception. It is upon the presence of this cell that the life of the body depends and upon its stable location does the well-being of the person rest.

Any change in the location of this cell unbalances all the functions of the body, and when the person no longer responds to the flashes of the will of the Ego, then it liberates itself, or leaves the body. In modern language we say that the person succumbed to heart failure.

To make the matter clearer, one must use an illustration which will throw some light on the origin of life's activities and their relation to the Divine Ego.

We took a small glass tube, filled it with water and, after dropping a single grain of sand in it, sealed it and laid it away in a dark place. After twelve years we looked at it and under the microscope we discov-

ered that the grain of sand had been used as a solid foundation from which a tiny stem was reaching out towards the surface of the water. Its fine root fibers were wound around the grain of sand together with other matter which had accumulated.

Taking the tube into the sunlight, we let it lie there for two weeks. At the end of that time we noticed that a little blossom was forming at the upper end of the stem, and upon inspecting it day by day under the microscope, we discovered the appearance of a little black dot in the center of the blossom. Continuing our observations daily, we noticed that the dot left its place in the center of the blossom and slowly began to descend to the roots, and then up again and above the water through the outlines of the petals back to the central stem, down into the water to the roots and up again.

We noticed that it kept on its journey continuously, and that it increased the speed of its travels as the days went on, until it just shot through the stem into the flower and quickly around the outlines of the petals and down the stem to the roots and up again into the blossom, and so on; describing regular lines and outlines. Finally, one day we were surprised by the presence of seven other smaller dots. The large one was leading the parade and the little ones followed in a string. Down the stem they went and up again, and when they reached the center the seven little ones disappeared within the big one and

made the journey through the flower's outlines and out they came in the center, following again their parent on the journey through the stem.

What was that? A tiny jelly fish, a dot not noticeable to the naked eye, building and improving the growth of a waterplant.

Through cellular mitosis it had split itself into seven additional jellyfish, and now the eight were busily engaged working at that plant and through intussusception they were absorbed into the parent body without losing their identities. They traveled through the flower's channels as one single dot, until they reached the stem, where one by one they came out again, following the parent in their respective places.

Thus a Divine Ego had incarnated and started on the journey of evolution at the lowest rung of its operations in the animal kingdom, as a jelly fish, engaged in the work of reclaiming the earth and improving its vegetation.

It is possible to create through the change in the rhythm of the breath the same condition in the blood as would be obtained in high or low altitudes, the result being obtained through the process of intussusception. The higher the altitude, the more numerous must be the number of blood corpuscles to the same sized drop of blood. The gravity of the blood remains unchanged, but through subdivision two corpuscles appear where before there was only one.

Upon this process depends the ability of a person to live at high altitudes.

Upon reaching a certain altitude some people become ill, due to their inability to induce the necessary subdivision of blood corpuscles to keep them normal, and which can be effected through establishing a certain rhythm in the breath.

The absence of this necessary division of the corpuscles is the cause for the terrible misery experienced when attempting to move or climb over a certain altitude. In our case the only thought that carried us forward was that we were working in the interest of Science, therefore, we would not give up. Otherwise no incentive would have been strong enough to have carried us through that misery. High altitudes are not necessary to induce this division of the corpuscles. This may be done at any altitude by simply applying the corresponding rhythm of breath, and the benefit shall be the same. When the blood returns to its original constituency, which is effected through means of intussusception, the corpuscles are again united and the original number is again present.

Holy Trinity

THE HOLY TRINITY AND HOLY FOUR

The Fourth Dimension:

The Holy Trinity (Father, Son, Holy Ghost)—God the Father—The churches put this forward as a Trinity of three, but never connect it to the fourth. Now the Fourth Dimension is always the result, and is merely another name for *Evolution*. You can form all things into an expression of truth, but they are valueless, without a result.

ALCHEMY

Fire Age—First Trinity:

ALCHEMY is the transmutation of the gases, through the kingdom of the elements, through the kingdom of the minerals, through the kingdom of the earth, expressing in the kingdom of the air.

Nature is the true alchemist, man the true chemist. Now our first trinity represents the different periods in which the planet is formed in evolution.

The first age is the fire age. This age may have been billions or trillions of years in duration, but whatever that age may have been, the duration is represented in Genesis, "as from the evening to the morning, or from darkness to the light." This is the first part of the trinity.

Water:

The second part of the trinity is the water trinity, and the water represents the neutral, with *Fire* as a

positive, and *Earth* as a negative. Now, as you all know, oxygen represents the fire gas, hydrogen the water gas, and nitrogen the earth gas. These three gases make up in their expression *Air*; therefore, to the mystic, *Air is the Fourth Dimension* of the first trinity.

This trinity is known in the Bible as the trinity of *GOD, THE FATHER*.

Sulphur—(Fire)—Second Trinity:

In the second trinity or second age, we have as a correspondent to *Fire—Sulphur*. We find in sulphur that the fire has been transmuted from the kingdom of the elements to the kingdom of the minerals, in the form of sulphur. Therefore the molecules of the sulphur will fuse directly with the molecules of oxygen, in equal proportions. Now what do we find?

Salt—(Water):

We find that salt possesses the life-giving qualities of the water, and is the mineral which transmutes the water from the kingdom of the elements to the kingdom of the minerals. Therefore it is the great neutral.

With sulphur as a positive and mercury as a negative (with mercury corresponding to the earth, for the earth has the mercurial properties which causes the sap to rise in the tree and bring forth fruit), therefore it symbolizes the *Mother*, in which the seed is planted.

Now from these: Sulphur—positive, and Mercury

—negative, we find our Fourth dimension, which is known as *Electricity*.

Magnetism is the same force as “electrical energy,” both being one, therefore these forces are used in the motor (human body) to generate electrical energy.

This is known as the product or *Fourth Dimension*, or the *Second Person* in the Holy Trinity—the *Son*.

We have now found our two first principles of the trinity—*Father—Son*.

Third Trinity:

In the third trinity, or age of the earth, we find that we have Fire—transmuting itself from the kingdom of the elements, to Sulphur in the mineral kingdom—to Male in the earth kingdom.

Water transmutes itself to Salt in the mineral kingdom, and salt to Sperma in the earth kingdom. Again we will put it, the earth trinity man is the positive.

Sperma, corresponding to water, and Salt being the life-giving principle is the neutral. The female, corresponding to earth and mercury (the mother principle) is the negative; and being the product of the two first, we call it the *Holy Ghost*.

Fourth Trinity:

Now in order to get our fourth trinity or *Air*, and square the sum, we find that material man is the positive—tincture the neutral, and spiritual nature the negative—the fourth dimension of these being the Master. When we have become master of all the fore-

going elements and forces, then is born in us *The Christos*.

As you all know, *Christos* means "the spirit of truth" and represents in symbol the youth of Spring, the consciousness of Summer, the repose of Autumn, and the rest of Winter. The moment we realize our position in life we have the Christ within us.

Now the Fourth Dimension known as Ether is known as the third person in the Godhead, or the Holy Ghost.

Adam—Eve:

These three great kingdoms are the kingdoms that man stands upon, therefore *Man Has His Fourth Dimension*. That fourth dimension is known in him as the Right lobe of the brain, or material man—*Adam*. The Left lobe of the brain is known as the spiritual nature, or sympathetic Will, and is feminine—*Eve*. *Great Neutral—Tincture:*

The gray matter of the brain is known as the "great neutral—tincture"—therefore, we have in the air, or Fourth Dimension of Man—*Adam, Eve, and Tincture* (gray matter), the fourth dimension of which is *Master*—which force gives us the command of the breathing of air, electricity and ether.

Therefore, the man physically breathes air, which is the Fire of him—he vibrates electricity, which is the Water of him—and he vibrates ether, which is the Earth of him.

The Great Neutrals:

The great neutrals of the trinity are water, salt, sperma and tincture. Jesus said, "Ye are the salt of the earth; if the salt has lost its savor, wherewith shall it be salted?" No man can call Jesus (or his own physical body) accursed, and no man can call Jesus—the Law—except by the Holy Ghost; or until we have mastered the lower physical nature, and made it subservient unto the higher in us, and we have become master of it. Then we receive the *Holy Ghost* and then it is we become Christ—or God manifest in flesh.

The Mystic passes through the earthy conditions first; second, he receives the water of life; third, he passes through the fire of temptation, and fourth, he is born into the air or atmosphere. "*And God breathed into his nostrils the Breath of Life, and man became a living soul.*"

The earth is my Mother, the air is my Father, the *Two Angels* spoken of in Revelations, are the Electric and Etheric forces, corresponding to the water and the earth trinities. They also correspond to the *Two Thieves*, "the one on the right hand and the other on the left."

One of them (the Ether force in us) always yielding to the Higher, became penitent and said: "Lord, remember me when thou comest into thy kingdom," and Jesus said, "This day shalt thou be with me in Paradise." The other Thief, the Electric or Magnetic force, is of the earth earthy, bound by all of

those earthy ties, and will not give them up.

Heaven:

You are in the firmament of heaven now, and you cannot leave it while you inhabit this physical body. They of the First Resurrection are those who see the Truth, and heed it. "Then the heavens and the earth shall pass away" that is when we shall subdue all these earthly claims and "there shall be a new heaven and a new earth." Now when all these magnetic forces are broken and they bind us no longer, you will find this mentioned, "As the Sea giving up her dead."

Human, Divine and Pineal Gland:

You will find all of the forces of the human and divine souls are centered at the pineal gland, so are the forces of the animal and the human centered at the solar plexus.

All forms of life express in the Fourth Dimension, which is Air, everything Below the Horizon is unexpressed, and cannot express until it passes through fire, water and earth. Nor has the Soul any power to speak through the physical body, until it is made right.

The body being out of order, it matters not from what cause, whether it be from some former incarnation, heredity, or from our own personal neglect; it must be put right, or, in other words, it must be tuned correctly. For the Soul is perfect, and the

only way that it can act is that we overcome bodily conditions.

For this is the Law of the Physical Man, Magnetic Energy or Flesh, and we can overcome our conditions.

There has to be darkness, so that light may manifest.—(*Lecture by Rev. Dr. Otoman Z. A. Hanish, 1908. Contributed by Clara A. Pearce for Mid-Summer Gahanbar, 1937, Los Angeles.*)

Emotionalism, Enthusiasm, Fanaticism

IT is not the purpose in this address to discuss academically the title subjects, as that would take far too long, involving a detailed analysis of psychology, but rather to call attention to the necessity, at this time of world-wide unrest, of keeping our poise and dignity.

Emotionalism pertains to sentiments. The word is derived from the Latin, *emovere*, meaning to move, to stir up. Emotions indicate the finer physical motions and material activity of the physical being, therefore belong to the terrestrial plane.

We may observe that those who are governed by their emotions are always in confusion and difficulties of one kind or another.

Enthusiasm, originating with the Greek, *en theos*,

meaning in God, that which originates in God, implies the expressed urge of the Spirit; therefore the healthiest and most constructive form of applied psychological energy, unless carried to extremes, in which case it becomes Fanaticism. This word, derived from the Latin, *fanum*, meaning a temple, implies creedology, the letter, not the spirit; hence the Still Small Voice, which promotes enthusiasm, is overpowered, and the urge of the Spirit becomes perverted towards destructive ends, becoming so concentrated that the Fanatic loses sight of everything but the one subject that engrosses his mind and spirit to the exclusion of everything else, resulting in loss of balance.

This, of course, is quite contrary to Mazdaznan, which points the way to polarization, triune or three-point balance of Spirit, Mind and Body.

While not depreciating Emotionalism, which has its place, being the expression of sentiments, which are based on material, physiological laws, we must, however, learn to control and subdue our emotions, inasmuch as our object on this plane is to *govern* matter; they must not control us or sweep us off our feet.

Especially does this apply to those who are here as ambassadors to point out the Mazdaznan way of Life.

When a country sends a representative, an ambassador, to another country, that ambassador does

not stand on the front door-step of his embassy shouting, gesticulating and proclaiming himself and his country; that is not done in diplomatic circles. No, he waits at the embassy, in quiet dignity, ever on the alert for matters pertaining to his country's welfare, ready to put in the right word at the right moment. It is true that he may resort to dramatic coups from time to time to arrest attention or impress an important point, but never at the sacrifice of dignity and poise. If, perchance, he should do so, he is immediately recalled, and someone better able to uphold the dignity of his country replaces him.

We Mazdaznan student-leaders must, of all people, bear this fact constantly in mind so that we may demonstrate and show ourselves worthy to be entrusted with the responsibility of pointing the way to others.

Those who allow themselves to be carried away by their emotions cannot be depended upon in emergencies, except to cause panic and chaos.

The enthusiast, on the other hand, while refraining from ungovernable emotional displays, pursues every opportunity for calm but intense and concentrated effort towards the object of his enthusiasm, without losing sight of his environment, the people with whom he comes in contact, their reactions and his own development; in short, he maintains at all times his poise and his balance of outlook.

When we travel on the ocean we are conscious of

the fact that it is inhabited by thousands of forms of life, from the single cell amoeba up to the highly developed mammals, such as the seal and the whale, etc.—a great variety, each living in his own way and sphere. A similar degree of variety exists on land; here we find many varieties of animals and five races of mankind which are in turn divided into nations, tribes, clans, local communities, all of which reflect their peculiarities in their mode of life and mental outlook. This is a fact that we must bear clearly in mind at all times. Some have been academically educated, others have been educated by contact with life in the daily routine of their vocations, while some have no education.

Therefore we must adapt ourselves in presenting this message to them, so that it is given in a form they can digest, assimilate and apply; above all, by applying it ourselves; all of which may sound very platitudinal, but is a point that many of us seem to lose sight of, therefore we venture to call it to your attention again, and trust that the thoughts expressed in this brief address may prove of value to some if not to all of you.

ENTHUSIASM, not Emotionalism, must be our by-word!—*Gist of Address by Philip A. Ramus, Mid-Summer Gahanbar, Los Angeles, June 30, 1937.*

Mother's Counsel

ADJUSTMENT

GREAT changes are taking place in the world today. With the advent of a new age, the new dispensation unto higher progression, there have always been world-wide changes and revolutionary conditions. In the world at large there are problems to be solved—problems of such vast proportion and grave consequence as to hold at stake even the destiny of people and nations. The world is being weighed upon the scales of universal justice and the entire social structure of humanity hangs in the balance. Fortunately for the human race, this chaotic period of darkness is the period of adjustment, the night which precedes the dawn of a new age that will eventually usher in an era of peace.

Womankind is also passing through a state of adjustment, for woman has reached the end of a precipitous path and she must either succumb to the old or rise above the new conditions, and thus fulfill her greater destiny—a destiny that is making indelible imprints, not only upon the minds of womankind all over the world, but an imprint that is being felt by the adamant hearts of a whole world's race.

All agree that there are two types of women that have served their time and purpose—one is the pampered "doll" and the other is the "slave." These

extreme types have held the two opposite points of the racial pole. Woman herself has decided that both must be removed before the new woman can emerge into the full sunlight of her own heritage, for the future woman shall neither be bought nor shall she be sold. Just as woman refuses, on the one hand, to no longer be a drudge and a slave, so on the other hand will she refuse to barter her physical charms and social virtues for money.

Woman has now learned to stand erect and breathe the spirit of freedom. The quickening power of conscious breath has impregnated her with new life and inspiration. She is thus able to gaze into the vista of the future and see, even though but dimly outlined, the fulfillment of her hopes and longings—the realization of the day “when her dreams come true.” In this awakened state woman rises to higher planes of consciousness and unto greater heights of understanding, until the past with its shadows fades away into oblivion. She may now enter the New Era of her greater destiny crowned with life’s sweetest consummation, that of Motherhood, wherein she is destined to reign as a royal queen in the kingdom of her home with loving and loyal hearts paying her true devotion and homage.

Woman has the power to draw about her a charmed circle of friendship by virtue of her magnetic charm and refinement, for she has always been graciously adorned by Nature’s own embellishments. Woman

stands crowned by all that heaven and earth can bestow, representing God's noblest creation: *Womanly Womanhood*.—(Maria R. Hilton.)

EUGENICS

AFTER ten days to six months (in some cases it takes even six months to treat and retreat some seeds), when after examination under a microscope they have come up to the standard of what we consider absolute perfection in cellular structure, we then plant these seeds in selected soil. We can thereafter tell with certitude from the time that the seeds are planted in the ground exactly what the trees will bring forth, what fruits they will bear, their yield for the first season, and how much they will increase each succeeding year. It is only a mathematical calculation and is, therefore, absolute and exact. One may ask if it pays to make this preparation. Indeed, it does pay because we do not need to do as the ordinary nurseryman does when he raises trees and plants; one might say, a hundred thousand seeds grow into a hundred thousand trees and from these he must make his selection. He generally finds that out of the one hundred thousand, sixty thousand are worthless and have to be burned. That leaves a small percentage for profit. As a rule more than sixty per cent have to be thrown away. Just think what that means to a nurseryman!

The remaining forty thousand selected trees will be budded, but after budding, only eight thousand can be used, and all the rest after another year have to be thrown away and be burned. Now, out of eight thousand he has only one hundred and ten that are really perfect. Think of the years of attention and labor that was spent unnecessarily.

Now, we do differently. We do not wait until the tree grows up. We first select our seed and if we have no selection we take the seed as it is and we treat it. When the seed is treated and has reached the mark designated, it is then planted and every tree of the hundred thousand seeds will be perfect. Now, we may calculate that each tree, if an apple tree, after two years' growth will bring us ten cents apiece. That is how we sold them in the past and made a good profit besides. Another nurseryman charged forty-eight dollars a thousand but could not make any money. Do you know the reason why? Because he knew nothing about the process of selection. It took him years before he could realize the importance of it. That is the big difference. Why should I work hard to plant potatoes for three years to materialize eight hundred bushels in those three years from one acre, when I can just as well raise eight hundred bushels from an acre in one year? Ordinarily I must plow again, make the furrows again, plant again and then harvest again. I could better concentrate my efforts and prepare my soil

in a special way, select my seeds with especial care, and thus secure a big yield or crop in one year; for we know that if we cannot procure desirable seed potatoes, we will not be able to obtain a good crop.

—(*From Lectures by Rev. Dr. O. Z. Hanish.*)

(Continued in Next Issue)

Egyptian Posture

POSTURE TWELVE

PLACE left fist as far up as you can on the back, while the right fist pounds the nape and the back of neck, the shoulder blades and between them. Reverse positions of fists. Add positions of Postures 1, 2, 3, 4, 5, 6, 7, 10, and finish with paragraph (b) Posture 10, of July Magazine.

For especial stimulating effects which will prove nerve quickening, place the elbow of the right arm into the hand of the left arm which is brought around to the right side of the body across the back, and with the right fist manipulate every part of the body, even down to the knees, calves and ankles. Reverse position; also adding Forward, Backward, left and right Side movements, and finish up with (b) paragraph as in Posture 10.

Harmony

LESSON V.

MENTAL shocks can often be healed by sound harmonious to the individual. There must be different surroundings with a change of climate.

Between the little finger and ring finger there lies the ulnar nerve. When treating a patient we should take hold of the left hand, placing the thumb on the ulnar nerve, and with the other fingers placed on the inside of the left hand so that the index finger is just about opposite the thumb, pressing it. We then speak nicely but positively to the patient while looking into his eyes and thereby arouse his confidence. When we shake hands with people, we take their hand and press the ulnar nerve, placing ourselves in their atmosphere, which inspires their confidence and friendship; even the people who may dislike us, we still give them "a glad hand." Before entering a sick room we should rub our hands until they are warm and when approaching the patient we should converse upon pleasant topics, speaking about the beautiful things in nature. Then we take the left hand of the patient, suggest to him a melodious song, speak about friends whom we have seen recently and talk about pleasant topics. We next suggest the singing of the hymn, "Sun of My Soul," referring to the healing and

stimulating effect of this song. We ask the patient to sing or hum the melody with us. After we have sung one or two of the stanzas we tell him how well he looks. After singing the third stanza we leave the patient brighter and in a happier mood. The material forces of life were already there, but they needed to be stimulated. The patient being now in a happy mood, develops a natural appetite and what he eats in most cases will agree with him. Many diseases are not due to a physical cause but are of a mental nature which affects the nervous system and causes the organs of the body to no longer function normally.

By virtue of sounding the vowels every cell of our being is stimulated, bringing about harmonic vibrations throughout the entire body, and we eventually become conscious of our at-one-ment with the Infinite. These simple methods based upon the harmonic laws of nature were not generally known or understood—few minds could completely grasp or comprehend them. Some people work themselves into a state of enthusiasm but this is a forced and abnormal condition and brings about fanaticism. As a result many people become diseased and mentally deranged.

In a musician the brain cells of time and tune are highly active since he is born with these faculties acute. If his musical education has been neglected his talent remains dormant and if he does not study, but only plays by ear, he cannot perform according to the rules and regulations in music. For this rea-

son people criticise and he cannot understand why they do so; and he thinks they are envious and jealous.

The study of harmony is a scientific system corresponding to the laws of nature. When we ask people to sing with us, using the laws based upon harmony, we do more for them than some physicians can do. This is one of the methods of healing through harmonic vibrations. We should often sing with others, thus arousing confidence within them, and benefiting ourselves as well.

Our Master illustrated this as follows: He treated a stubborn boy and changed him for the better. He would sit down and talk with the boy, saying: "Do you like to play with marbles? Do you like to go to the country where you can climb trees and go swimming? Of course, you do!" While patting his hand Master asked the boy if he could wrestle. The boy replied in the affirmative and Master then showed him some wrestling tricks. Thereafter when the boy came to see Master he was less stubborn and showed a calmer disposition. By first gaining the boy's confidence the Master could speak to him about more serious things, telling him that he should always be a good and thoughtful boy, and should always be respectful and obedient to his parents. As the boy continued to improve, his parents, relatives and teachers could not understand the change for the better that had taken place in his nature and dispo-

sition. They thought this change was due to hypnotic spells; however, it was not due to any form of hypnotism, but was brought about by the use of reason and common sense.

It is not the knowledge of things that matters but the use and application of such knowledge that makes each individual a law unto himself. Instead of being governed by negative forces and conditions about us, we must learn to control and master them. If we feel depressed we should sing the songs which raise our vibrations and which produce a happy mood. When we apply the laws of vibration, through harmony, we gain a greater knowledge of nature and her manifold operations. As we view the mountains we know and realize that they regulate the earth's course through space. If it were possible for these towering mountains to suddenly fall, the earth itself would step out of its course and there would be a collision with other planets. But due to the fixed laws in nature this could never occur. The winds on the mountaintops do not originate in the chambers of the earth but they collect in the mountainous regions and according to the path they travel they turn into breezes, windstorms and hurricanes. The same is true with our thoughts. We, too, can have many phases of brain storms.

Harmonic laws control everything throughout nature and the knowledge and application of these universal laws may be utilized to our own advantage.

Unto God everything is possible. Likewise to man everything thinkable is possible. Consequently everything thinkable is possible to a mind that is conscious of this supreme fact. Nothing can escape our powers of observation. We can even hear the grass-blade grow, not actually hear it but we can sense it. Everything in our surroundings can uplift and inspire us. A pleasant face prompted by a thoughtful mind always inspires confidence. The thoughts of the mind change the expressions on the face and, on the other hand, the thoughts in the mind can be controlled by changing the muscles of the face.

HARMONY EXERCISE

When taking this harmony exercise we stand with the back against the wall, arms outstretched with the back of hands and fingers also touching the wall. We now move the corresponding fingers of both hands rhythmically, bending each finger as far forward as possible, then returning each finger into the former position, one after the other, while singing the vowels *a o u a* (*a* as in fate, *o* as in tone, *u* as in flute, *a* as in far), accompanied by the melody, "Sun of My Soul." Through conscientious practice we obtain better musical control of the hands and fingers, eventually gaining mastery of the body and mind. The thoughts entertained by the mind should be expressed upon the face, but some people do not do this; they express themselves and use language without knowing

what they are talking about and therefore by reason of this contradiction, they become unbalanced. Our hands also should express the thoughts entertained by the mind.

These harmony exercises disclose to us what many years of expounding would be unable to bring about. Through their practice we grow in wisdom and understanding. "If I command my body to keep still, this body must follow and obey my will." We gain greater control by being in a state of positive relaxation. We can be gay or serious by turn and have power to control both the ridiculous and the sublime in our natures.

To the melody, "Angels of Light," we practice and sing the vowels *a o e*, using the vowels in the words Cherubim and Seraphim. Now we understand the significant meaning of these vowels in these two words: Cherubim and Seraphim. As we sing and hum according to these Harmony Exercises we unfold a greater state of knowledge and wisdom within us, while the world at large continues to be enveloped in mental darkness and is ever searching for this fountain of knowledge, wisdom and understanding.

(Continued in the October Issue)

The Vedas

EACH Veda consists of two parts, viz., prayers (*Mantras*), and precepts (*Brahmanas*).* The whole collection of hymns, prayers, and invocations, which appertain to a Veda, is termed its *Sanhita*. All the rest belongs to the *Brahmanas*, comprising certain precepts which inculcate religious duties together with maxims explanatory of those precepts, and arguments which relate to theology; the latter are called *Upanishads*. The above classification, however, of the contents of the Vedas is not always strictly followed. Some *Upanishads* are portions of the *Brahmanas*, properly so called; others are found only in a detached form; and one is a part of a *Sanhita* itself.†

The Vedas, then, consist principally of hymns and prayers; those of the first are chiefly panegyrical, and are comprised in ten thousand verses, or rather stanzas, of various measures; they are put in the mouth of holy men (*Rishis*), who are therein mentioned, along with the divinities, to whom the prayers are addressed. The same Veda contains, also, invocations and gratulatory poems in honor of certain princes who had liberally rewarded the authors. The hymns and prayers of the second Veda, written partly in verse and partly in metrical prose, form but a small portion of its contents compared with the first. The hymns refer chiefly to certain sacrifices, during

which they were to be recited, especially at the solemn one of a horse: the prayers are to be employed at the inauguration of kings, and are attributed some to Rishis, others to various gods. The hymns and prayers of both this and the preceding Veda are intended for recitation, but only according to certain invariable prescript forms: on the other hand, the hymns of the third Veda, composed altogether in verse, are destined exclusively for chanting. The fourth Veda, in fine, contains upward of seven hundred and sixty hymns and prayers, which are for the most part of an imprecatory character. The divinities, however, to whom they are addressed, are by no means those who subsequently make such a brilliant appearance in the Hindu heroic mythology, but consist rather of personified natural objects, such as the firmament, fire, the sun, the moon, water, air, atmosphere, the earth, etc., designated under various appellations. The peculiar sacrifices to be offered them, the incense and holy drink, made of the juice of Soma or moonplant, afford abundant matter for the numerous prayers which are to be recited during each ceremony; and of which, according to a singular principle laid down by the Brahmans, it is not at all necessary to comprehend the senses! The only requisite, they say, is to know what holy person is speaking, the divinity whom he addresses, the particular event which is the occasion of the hymn, the syllabic measure or rhythm, and the different modes of reci-

tation, whether word for word, or alternately backwards and forwards, to which latter method some occult virtue is usually attributed.

The second part of each Veda consists of *Brahmanas* and *Upanishads*. All those portions which do not belong to the *Sanhita* are collectively termed *Brahmanas*, of which the *Upanishads* constitute the major part: the latter appellation does not signify mysteries, as it has often been translated, but the knowledge of God,|| and that indeed in a twofold sense, as describing not only the knowledge itself, but also those writings in which it is explained and taught. The *Upanishads* are consequently the true foundation of Hindu theology, as they contain special inquiries into the being of God Himself, the world, and the nature of the soul, etc. Each Veda, we must allow, contains also *Upanishads*, but in the first two they form only a small proportion; whereas, the *Sama-Veda* comprises the most detailed and abstract researches of the above description; and even in the fourth, or *Atharva-Veda*, they occupy more than half of the whole book. These *Upanishads* are composed in various forms, ordinarily in dialogues between the divinities, *Rishis*, and the elements, etc.; frequently, however, they assume a didactic character, and as they very often diverge into a precative form, it is evident that we cannot always draw an exact line of distinction between them and the *Mantras*.

As the Vedas, like the Zend-Avesta, are for the most part conversant about ceremonial laws, they imply therefore the existence of a certain form of religious worship; which being obliged to the observance of peculiar rites and invocations, would, of course, be confided to a sacerdotal caste. Now the worship in question concerns a religious system, which, according to the unanimous opinion of all those who have studied the subject, has for its foundation the belief in one God. This divinity, however, was manifested in the grand phenomena of nature, which were themselves again separately invoked as deities under various denominations; we might, therefore, in this sense, consider the religion of the Vedas as a kind of natural religion. But at the same time, and this constitutes its national peculiarity, it is interwoven with a tissue of the most refined speculations, which particularly abound in the Upanishads. In those abstruse and mysterious disquisitions, on the infinite, on the origin and nature of things, and the emanation and absorption of beings into the Godhead, the Hindus, naturally addicted to profound contemplation, would discover abundant food for the intellect, and frequent opportunities of indulging their taste for abstract reverie to the wildest extent. That portion of the Vedas which is contained in the Upanishads is not, we must confess, very easy to understand; but still a moderate degree of application and study would no doubt succeed in

illustrating the principal traits in the intellectual character of this remarkable people, and their proneness to abstract speculation.—*Edward Ulback.*

*The treatises on Vedic ritual (Brahmanas), had existed for about three centuries previous to Buddha's epoch, according to Max Müller's Chronology (Hilbert Lectures, 1891, p. 58)—the initial dates there given are Rig Veda, tenth century, B. C., Brahmanas, eighth century, B. C., Sutra sixth, and Buddhism fifth century, B. C.

†Colebrooke, Asiatic Researches.

‡*Dyaus*, "the Shining One," or *Deya*, designating the Good Powers generally. Z. A. Ragozin in his "Vedic India" says: "The name of *Dyaus* is, more frequently than that of any other deity, coupled with the epithet *Asura* and that alone vouches for the immeasurable antiquity of this, probably the most primeval of Aryan cults, since the word *Asura*, which was originally a designation common to all beneficent Beings, shifted its meaning to the exact opposite, and came to signify evil Beings,—demons or fiends, whose opposition and frequently open warfare against the Powers of light and all good is a standing feature of later Hindu mythology." And: "The Eranian sister race, in the meantime, retained *Asura* (Eranian 'Ahura') in its original meaning, which Zarathushtra and his followers intensified and sanctified by making it an integral part of the name of the Most Holy himself, the supreme and only Lord, Ahura-Mazda, while the word 'deva,' doubtless to show their abhorrence of their former brethren's polytheistic tendencies, was degraded into the designation of the fiends—the 'Dævas' of the Avesta, the 'Divs' of later Persian spirit lore—the servants of the Evil One, Angra-Mainyush (Ahriman). The coincidences and divergences are too pointed and systematic to be casual, and give almost decisive weight to the hypothesis that religious antagonism was not foreign to the—probably late—separation of the Indo-Eranian family, which seems to have remained united longest of all the branches of the original Aryan stock."

(Continued in October Issue)

Diet

THE world is awakening to a better realization and now that time demands greater brain action and the direction of the same into more diversified channels, it necessitates on our part that we become equal to the task. To meet the requirements of time we find that the mind, although ever so active, must have an instrument equal to it, otherwise all our plans will result in failure. There has never been a doubt but that our ideas are the outcome of vibrations resulting from the kind of food we have partaken of as well as our relation to the elements we breathe from out of the air. It is important for us to learn first of all that the food we eat is to furnish us merely with the elements necessary for the continuation of the material cell, which is obtainable from the grain only, as it is a concentration of the dual forces in nature, soil substance and light vibration.

The less we cook our foods, the smaller the quantity is required. The less waste there is to the food, the less organic action in this particular direction would be required, and the continued action could be directed towards concentration of energies forming the intelligence. Because there is plenty upon the earth does not necessitate our becoming wasteful, nor are we expected to use the things before us because of their presence. We often hear people say that they

are boarding and for that reason can neither follow a diet nor fast as they have to pay for their board. Surely the landlady will not object to your fasting, or refusing to eat everything put on the table. Because there are vinegar, pepper, mustard, catsup, molasses and pickles on the table does not mean that you have to eat the whole conglomeration. You get your money's worth by not touching those things, thus keeping out of trouble. We are not compelled to board where we cannot have wholesome food, or where we cannot prepare food. Even where we cannot prepare food ourselves it will be best to learn to live on foods which need little or no preparation and if we but will, we can find a way to lead a better and more enjoyable life. We are to make it a point not only to eat but little at a time, but eat not more than twice a day. Fleshy people should not eat breakfast, should drink as little as possible, while lean people will find it best to eat a very late breakfast and an early dinner. All solids should be masticated thoroughly, until tasteless. All liquids should be drawn between the teeth and turned in the mouth several times before being swallowed. Then keeping our mind upon the work before us, entertaining ideas of the highest possible nature pertaining to food value, mastication and assimilation, we shall find that at first one-half of the regular rations that we are accustomed to use will satisfy us, gradually decreasing the quantity until the least morsel will furnish all

of the material for soil substance required by our organic system for the perpetuation of cell formation.

A Few Questions

ARE eggs and cheese classified as fertilizers in the same way as pulses and mushrooms? *Yes.*

If eggs combine with fruits, does this include small fruit and berries? *Yes, they can be combined with everything but bananas and pineapples.*

Are the following combinations good: Mushroom with tomato? *Yes.* Potato with beets? *Yes.* Potato with turnips? *Yes.* Tomato with beets? *Yes.*

In the American Magazine it is stated that new potatoes contain more than a trace of belladonna and caraway is to be used therewith to offset this. Is there an excess of belladonna in old potatoes, too? *No.*

The Season Hints tell us not to use fermented cheese with fruits or fruit berries. Is this so? *Yes.* What about a piece of cheese with pie which is recommended? *It is permitted as fruit is baked.*

We are to use spinach, lettuce, chicory, watercress, onion tops and radish sparingly during the Autumn. What is the special reason for this? *Is it that we receive sufficient iron for our system from the fruit at this time? Yes.*

In the Magazine it reads that aroma of aromatic seeds is absorbed into the system by the palate and not through the stomach. Does this apply to all herbs and spices? Yes.

Dietetic books tell us not to use rice and rice flour dishes with small fruit berries as the combination of the acids and starch is inclined to induce indigestion. Does this apply to all kinds of fruit? Yes.

In the Magazine it gives the following hints: Fruits baked into compotes may be eaten with a vegetable dinner, the acids and sugar being changed through the process of baking. Do all fruits when baked combine harmoniously with a vegetable dinner? Yes.

The American Magazine advocates the use of Bitter Herbs like wormwood, cascara, etc., for breakfast and the aromatic variety like fennel, etc., for dinner. Are these drinks in substitution of other beverages such as coffee, tea, etc.? Yes. And if so, are they to be taken before or after meals? After.

Presume the fruits taken at breakfast time and the baked dishes at dinner time are not to be medicated when the above mentioned drinks appear on the menu. Is it suggested that these herb drinks are only to be taken in the Spring (Lent) and in the Fall of the year? At all times, as occasions demand.

A System

The nobility of a system lies not in the broadness of its concessions made to its followers, but in its ability to impart to the individual ways and means calculated to broaden and assist in accordance to the Spirit of the Times.

A system which establishes a creed without modification limits the progress of those coming under its regime rather than promoting individual development. But Mazdaznan of all systems takes it upon itself to lay down rules and regulations applicable to each and every one—to call out—to assist to a higher growth and development.

When a country establishes a constitution and allows of no modification, such a country will not stand. History repeats itself where we find inability to keep in step with the Spirit of the Times; where a system fails in establishing peace, love, harmony, friendship; where it fails in assisting the people in calling forth the better part; where it fails to come up to the Spirit of the Times, to the individual and all others, then no matter how scientific or otherwise how good—it fails in its purpose.—(*Lecture by O. Z. A. Hanish, New York City, April 3, 1910.*)

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