

MAZDAZAN



- HEALTH -
- SCIENCE -
PHILOSOPHY

25 CENTS

OCTOBER

1952

M A Z D A Z N A N

**Declares Universal Amnesty
from Sickness, Sin and Sorrow
and announces Freedom of
Choice through the Spirit of
the Times, born of good behav-
ior through our Saviour Liber-
ty in whom we trust, or "As a
man thinketh, so is he."**

MAZDAZNAN

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Divine Service

Conducted by

MOTHER SUPERIOR GLORIA

“Salaam Aleikum”—*Peace be with you!*

THUS do we announce our consciousness that Peace is here, awaiting the cognizance of man, for the Saviour said: “My Peace I leave with you.” By our being conscious of the meaning of the words which we state, do we establish positive vibrations upon the waves of ether which are harmonic with those of all the ages, ever adding thus, to the definite thought of Peace—a Peace beyond the mental concept, but which issues from the innermost center of Being. This is a Peace which can never be destroyed; a Peace which has ever been with him who understands the Cosmic, the Infinite—Law and Order: “My Peace—I leave with you!” Salaam Aleikum!

Piano Solo—*Nocturne—Chopin, by Julian Karolyi.*

Now—at last—we are all back! These harmonic vibrations have carried us all far, far away. Sound carries us upon the waves of ether, as far into space as our own state of relaxation and of resignation will permit—and, upon returning—upon the same waves of ether, do we bring back with us the Peace and the Understanding harmonious to the celestial realms where we

have been. We bring back corresponding vibrations to those which we are capable and able to entertain in thought and in our highest feeling of Peace. There is no limit as to how far we can be carried—out and out and out—into limitless space, upon the refractive and the reflexive waves of ether. But, we have to be carried there; we have to yield up all willfulness and must resign the mind.

I sometimes wonder if those of us (in the great majority in the world) who are not definitely trained to a high degree in the technique of music and in its composition, if by letting go, we can be carried farther than those who intellectually know all about it. The answer can never be given. Of course, a master of music as we have here has both sides, the technique and also the appreciation of the spirit within the composition. That is what is necessary for the listener. We are to enter into the spirit within the music. We are to yield to the feeling and travel with the spirit of the music to realms beyond—to be carried forth on the waves of ether. When we come back, upon the returning waves, we bring with us a strange but comforting feeling from the higher realms where we have been; we feel inspired, encouraged and at Peace. True music is of great value to the individual who is a conscious, living soul. In yielding to the harmony, we find that we return enriched, for it is a soul-developing experi-

ence. Sound is the basic Law of the Cosmic unto Life made manifest. Sound operates upon the etheric waves. These waves, being given a rhythmic harmonic impulse, along with a definite focalizing point within, result in the harmony becoming manifest. All manifestation, was at first—sound—for we read—that the “Word was made manifest.” That is the Cosmic Law; that is the Law which is ceaselessly operating for us; that Law controls our visible environment—that which becomes manifest about ourselves. It is necessary, therefore, that we be most careful of the vibrations which we set up, which we send forth into the etheric, for, with the pressure of our thought and of our power of will does sound take form—as a result of the etheric receiving the command from headquarters (our own thought). There is set up the control of the atomic movements accordingly, to make the thought entertained to become an actuality. It is all operated upon the Law of Sound—and upon the waves of ether.

There is another function which is operating in the appreciation of music and that is the Psychic, the feeling, that which is not understood, that which is in the unseen. Feeling travels from the heart and returns to us upon the waves of Light. Such waves are able to stir the brain-cells and to bring to our conscious thought knowledge, understanding and, eventually, wisdom. To the degree that we can harmonize our-

selves with the Light-waves, and correspondingly to the Sound-waves which travel on the etheric, to the degree that we can make ourselves at one with the Light-waves of the intelligence of the heart, and likewise to the sound of the Inner-voice, to that degree are we enabled to travel out and out into Cosmic space—upon corresponding waves of Light and of Sound—and to bring back treasures of thought from endless space. Such thought comes to us upon the waves of Light. What is to take manifested form, comes upon the waves of ether. These waves register in the brain-cells of correspondence; they penetrate from all sides; the brain-cells which have the possibility of emanating the corresponding illumination, receive the message. Those Light waves, colors of thought, which are accepted, correspond to the waves of Intelligence which continuously are emanating from our heart's centre, from the fifth chamber, the airless cell, where dwells the Entity of Being. If one has a consciousness and has the ability and the understanding to apply the use of the quiet rhythmic breath along with the outgoing, the emanation of the Light, one can follow the thought on and on and on. On the returning Light-waves, he can bring back the treasures which correspond to the Light-waves of the heart and can retain the comprehension of such Light-waves as one has the possibility of so doing. To the degree that the brain-cells are

capable of vibrating correspondingly, the understanding is now becoming a consciousness to our realm of thought. Those brain-cells operating in correspondence to a message, a truth, will give off and emanate a color appertaining thereto. That shade of color will be taken up by the pineal gland; the brain-cells give off their knowledge, corresponding to the demand being made upon them, in color—not in language—except the cells of speech and of language—that too is given color, in fact, and is interpreted into the resultant sounds. The pineal gland takes up the lights which are being given off by the various cells of the brain, in accordance to their possibility of response and of the power of the waves of Light being received, and these are thrown upon the cell of awareness, a monocell, in the centre of the frontal brain. The light is thrown by the pineal gland as if from a mirror, ever scintillating, as does a kaleidoscope, with every degree and phase of the color which it is receiving from brain-cells in action. The cell of conscious thought now weighs the matter and, according to one's degree of concentration plus the degree of light pressure being received, one becomes aware of the spirit within the Illumination, and of knowledge therein held. Such—Cosmic—knowledge is that which brings a state of understanding; it is possible, then, for wisdom to result to such a soul.

Truth, absolute and soul-satisfying, is ever being

showered upon us: showered from out of the Cosmic realms, and continuously issuing from our own Centre of Being, from the heart. These forces of Light meet in the stir to the brain-cells. The Mind (the pineal gland, as a mirror,) becomes "illuminated" according to the degree of purity, exactitude, with which the cells can shed their innate Light upon it. When a being becomes really "illuminated", the brain-cells become awakened to their possibility, the pineal gland reflects (as called upon) every degree of color and of Light, and the state of awareness becomes complete with such a highly evolved soul.

The practice of the rhythmic-and-posture-breathing, as taught in Mazdaznan, hastens the awakening of the active brain-cells, and also their receptivity to the Infinite Light from the heart as well as that from the Cosmic fields. Mazdaznan is a religious science.

The understanding of all that is in the manifest world, whether it be a cloud, a rock, a tree, an animal, or human, all is there because of the presence of the Infinite within its center: when our own Light vibrations are enabled to correspond with those of any or all of things created, then can we have an understanding of them, each and every one. When we have gained a full sense of appreciation—then, and only then—shall we be able to understand what is Life.

The Laws of Light and of Sound, are the creative

Laws. These are said to be the first attributes which became operative. They are still the creative Laws. These are at our disposal—depending for their operation—upon our state of appreciation.

Knowledge, understanding, wisdom—come to us upon the waves of Light. Things made manifest come upon the etheric waves, the waves of Sound. These are controlled by us through the Laws of Breath. We hold the key.

May we, therefore, claim, through the Laws of Light and of Sound, that Illumination which is our heritage.

—(*Mazdaznan Temple, 11 A.M., June 8, 1952*)

Man, as an identity of intelligence, was long before an earth came into form and, although the form may disintegrate as such, the intelligence of man shall remain.

We depend not upon nature for an explanation, we simply use nature as means to explain our position in truth and as to truth.

As language becomes the means of conveying our thought emanations, so nature answers the purpose of explanation through objectivity.

If the conception of our language should prove to be limited, then our conveyance of thought becomes faulty; in like manner, nature may be misconstrued because of our misconception of thought.

Sermonettes

MAZDAZNAN means Master-thought that is analytical but not critical, as everything pertaining to thought is just and perfect in its own sphere and dimension of comprehension.

In principle all men are equal but not in their application of principle, as it is in the nature of things that each one should characterize himself in accordance with his position, condition and environment.

To analyze means to investigate a matter from every possible standpoint, retaining common sense, reason, judgment and discernment with the end in view of gaining a thorough, reliable and absolute information that will lead to a better and just understanding.

To criticize means to express one's opinion without the due regard or respect of an opinion rendered by another and thus it is the means that leads to contention and strife.

The objects in nature are not for the purpose of teaching us truth but merely to verify and prove the truth through objective manifestation.

A truth inexplicable to us, a truth incomprehensive, cannot be made plain through the things in nature unless we know the spirit in nature.

Let us remember that all things are simply means to an end.

Mazdaznan and the Bible

THERE are many it would seem, and even some in our own group, who have the idea that there exists a great gap between the Bible and the Mazdaznan Science and Philosophy. But this gap we wish to say does not exist. It cannot exist, for, the Bible we accept as being the Book of Life. And Mazdaznan we believe to be a Life Movement; or better still, The Way of Life Movement, giving and teaching all the requisites unto a well-rounded and developed life, (spirit, mind and body). These requisites are proper food and food combinations, exercises and breath culture, together with the mastery of the thought currents, developing the thought that masters or, "the master thought," and also the strengthening of the WILL which is indeed the fundamental requisition to our development and unfoldment. We read in Exodus 3:11, "God said unto Moses, I AM THAT I AM"; another translation renders it, "I WILL BE WHAT I WILL TO BE." And so it is, no one can accomplish anything beyond that which he wills to accomplish. There are many points that we could mention here but one more only shall we present and that is the element of LOVE, love being the motivating element to will; the love of growth, development and unfoldment. As the great expounder of this work, the Rev. Dr. O. Z. A. Hanish,

so often remarked, "It is the glory of the doing."

The Bible, while it is the book of Life and Light, it is also the history of the evolution of religion. Through the teaching of Jesus the Christ the essential nuggets of truth embodied in all known scriptures are now embodied in the four Gospels of the New Testament. When a lad in Sunday school we were taught that the Bible was written by sixty-six authors over a period of sixteen centuries, but we are now convinced that the writing and compiling of the Bible as we now have it extended over a period of many thousands of years. There are parallels between the Laws of Moses and the code of Hammurabi which would indicate that Moses had copied at least a part of his law from the former. * — * The International Standard Bible Encyclopedia, page 1331. Evidence has been found that would strongly indicate that King Hammurabi had gathered fragments of law from another king who had reigned over Babylonia a thousand years prior to his own reign. (THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, page 1328.) Hammurabi ruled over Babylonia about two thousand years before the time of Christ.

We hold that the Bible is the gist of all sacred and inspired writings that have been given and handed down through the centuries of antiquity down to and including the New Testament. And too, we hold that

the Bible itself does not contain all the truths verbatim; for as Jesus the Christ himself said to his followers; "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself, but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." (John 16:12 to 15). The Saviour was here seeking to make known to his followers in some measure at least, the vastness of Life and Truth, which is ever expanding and unfolding, and therefore the possibilities are indeed unlimited to those who will, "trim their lamps, and make ready to go in to the marriage feast." (Matthew 25:1-10). This is the purpose of the Mazdaznan Science and Philosophy; to condition the body and the system in general, to meet the demands of the Spirit and the higher faculties, and thus open up the avenues through which the Spirit of Truth works.

Spirit never invades, never forces its way into acceptance in the life of the individual. The individual must himself make ready the way "for the coming of the Lord into consciousness." (See Isaiah 40:3-5, also

Luke 3:4-6.) It is here shown that: to live in the consciousness of the Christ presence means infinitely more than to merely believe in certain theories and concepts. There is much to be done by the individual, much personal work to be accomplished; with many of us, it simply means a complete change of our thought currents. This is well expressed in the Mazdaznan Confession: "I agree with the saving-power of the sonship of God through the incarnation of Christ in his command, 'Love thy neighbor as thyself.' I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part."

It is to be understood here that the Bible contains all that is necessary unto our return to God through Christ, and after one has re-established his at-onement (atonement) with God it is then that the Spirit of Truth steps in, to "lead us into all the truth."

The Babylonian captivity was to the children of Israel a period of schooling, though they, at the time, realized it not. They had at this time become self-centered and thereby lost their true center, i.e., the central point of their calling or mission in the world. They had clamored for a king, they were therein becoming copyists, copying the forms and customs of surrounding nations; thus in essence, exchanging their Theistic government for a Materialistic one, which led

them eventually to their downfall, and, as well, again into captivity. This became necessary to the building of a greater foundation of faith in and loyalty to the "I AM THAT I AM" or the "God of Moses." Moses had led them out of the house of bondage in Egypt to the land of promise, where they were to become a great and powerful nation. But here they failed in their faith and loyalty, and had to be taken again into another long siege of bondage to re-learn their lessons. Babylonia had at this time come to be a great cosmopolitan center. Persian thought and influence had at this time become wide-spread in Babylonia. Their religious culture made great inroads in the minds of the thinking people and their religious practice, due to its purity, made lasting impressions upon the minds of all whom they contacted. This was of course the religion of the Zend-Avestans; Zend-Avesta meaning the "Pure Thought."

According to historical references, there were, at this time in Babylonia, many teachers of the Mazdean (Mazdaznan) thought, which teaching was and yet remains, that of the Zend-Avestan.

There can be no doubt that it was these teachers and teachings to which the Israelites were introduced when they were taken into captivity in Babylonia. Until this time they could go back only to Abraham, and apparently knew only the God of Abraham, Isaac and Jacob.

We find certain indications through some brief hints or references that Abraham was himself connected with the work of Hammurabi, and it is most certain that he had definite training by someone in the fundamental teachings of the Zend-Avestans. It is indeed evident that he had received either special training, or a definite vision from higher sources, that would motivate his launching the program which he did to become the Father of a Great Nation.

This then would indicate that the Israelites were brought back into captivity, not so much as captives or slaves, but rather to be re-introduced to the real source of their great, yet limited, religious system. Too, their great Leader Moses had been introduced to these original teachings, and had incorporated more or less of them in his own work for his people, namely—the teachings of the Zend-Avestans.

And herein we find and conclude that there is no gap existing between the Bible and Mazdaznan, but rather find that each compendium of truth substantiates the other.

With Blessings of all Good Wishes:

—*Jesse J. Jackson, D.D.,*

Gahanbar Lecture, June 27, 1952.

“God sleeps in the mineral, dreams in the animal, and comes to consciousness in Man.”

Mazdaznan

WHEN we meditate upon the significance of this word *Mazdaznan* or the *Thought that Masters*, and in our limited comprehension endeavor to understand its true meaning, we are carried in thought to countless realms of spiritual heights which seem insurmountable. Like unto the weary mountain climber, we ever find beyond and in the distance still higher peaks to scale.

Mazdaznan furnishes, to those who have understanding, the key to the open Book of Nature, which enables them to recognize the importance of all manifested life, from the lowest forms of the mineral kingdom up to the crowning culmination in vegetable life, and from protoplasm to man.

Mazdaznan is all that is beautiful and elevating in sociology, for it teaches man to respect the rights and opinions of his fellow beings, to attend to his own development that he may be able to stand alone, to maintain his own position, and by an exemplary life to prove of benefit to humanity.

Mazdaznan is all that is most practical and profound in philosophy, for it directs the mind of the student to nature's simple laws for his guidance, which enables him to reason from cause to effect and thereby to avoid the penalty of transgression. This endows him with an

understanding that he may be able to delve into the so-called mysteries of life and separate the eternal from the temporary and the true from the false.

Mazdaznan is the logical sum of universal knowledge in science, for, to the initiate, it reveals the real esoteric truths in respect to the life of things, while modern science deals only with the transitory of exoteric phenomena in matter.

Mazdaznan is all that is satisfying and sacred in religion, for it brings those who can comprehend its truths into a realization of the relation of the Infinite Creator to the finite being of man. It leads man into the "valley of true light—that light which no wind can extinguish, that light which burns without a wick or fuel." It leads man into the "hall of wisdom beyond which stretch the shoreless waters of the Infinite, the indestructible fount of omniscience."

Mazdaznan lends cheer in sorrow, trouble or calamity; it soothes, comforts and relieves the afflicted, for the student first comes into a recognition of its truths through a comprehension of the physical laws in matter. It teaches man how to live here and now, how to be in tune with the Infinite, until the instrument, the body, through which he manifests, may become so perfect and conscious of that Divine Power within, that verily "in this flesh man shall see God."

Why should not these blessed truths be for all man-

kind alike? Surely all beings are of God's creation and as such are worthy of all the truths concerning it. The wisdom of all this universe is before each one alike and just to that extent that we have evolved in the scale of evolution can we comprehend and accept this Pearl of Great Price. In an extract from the "Book of the Golden Precepts" this truth is most beautifully stated as follows:

"Before the Soul can see, the harmony within must be attained and fleshy eyes be rendered blind to all illusion.

"Before the Soul can hear the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly.

"Before the Soul can comprehend and may remember, she must unto Silent Speaker be united, just as the form to which the clay is modeled is first united with the potter's mind."

We must here recognize the great complexity of mentalities which are the result of evolutionary processes, hereditary influences and the environments in which they have evolved. Consequently, it is a demand of the times that there be a scientific religion, that will appeal to and satisfy the longing for the higher and better that is in every human heart at some time or times

during earth existence. Hence all of the man-made creeds and dogmas, fads and fancies of the religious persuasions are creations for the masses in accordance with their perception of worship. These varied and graduated religious teachings are absolutely necessary, for they meet the different needs and help each soul on his own plane to unfold a higher level of consciousness.

Mazdaznan is not applicable to the masses, nor can it be confined to any particular class of people. This priceless possession is only for minds of understanding who are seeking for the more profound truths of life. All the Saviours who have come to the earth from time to time have carefully guarded this higher wisdom. The words of Jesus are very clear and definite upon this subject, when He spoke to His Disciples: "Give not that which is holy to the dogs, neither cast ye your pearls before swine." On many other occasions reference is made to this same subject. "And when he was alone they that were about Him with the twelve asked of Him the parable and He said unto them: 'Unto *you* it is given to know the mysteries of the Kingdom of God, but unto them that are without, all these things are done in parables.'" Note here that Jesus would give out to the masses only the very simple truths as they could understand, and while He gave to His disciples many of the more profound teachings, He withheld those that were too difficult for their comprehen-

sion, for He told His apostles: "I have yet many things to say to you, but ye cannot bear them now."

The entire Scriptures are written with a view of concealing the important truths from the masses, and the reason for this is apparent, for the soul, which is earnestly seeking for Divine Truth for the sake of unfoldment and growth, will be permitted to peer behind the veil of mystery. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." While if these truths were comprehended by those who have not been awakened to a consciousness of their divinity they would certainly be used for selfish purposes.

Let us guard, then, very jealously every fragment of this blessed wisdom which is our good fortune to possess, that it may not be misused nor lost through ignorance, malice nor self-aggrandizement.

"What man soweth that he shall reap." Still, many there are who do not know what they sow and care still less as to "what shall the harvest be."

To comprehend nature one must possess the understanding and wisdom that gives existence to nature itself.

Nature is not God nor all there is of God but nature merely conveys unto us the idea of the complexity of our God, proving unity and harmony now and forever.

Breath and Breathing

ORDINARILY, man breathes all of the elements required to keep up sufficient action to those parts of his organism that correspond to his mental capacity.

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

The increase of activity on the part of the lungs will not insure better health or longer life to an ordinary individual, as all physical operations merely answer physical demands and purposes.

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

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

A person who has no other but physical inclinations can never expect mental or spiritual results from his physical practices, while he who has mental inclina-

tions will not benefit his physical condition as long as his practices remain purely mental.

Though intellectually inclined, man cannot expect to be equal to all occasions in realms spiritual or physical unless he is capable of considering objects of thought in their reality, and in as varied an aspect from which the objects may be viewed.

The subject of breath and breathing can be of value to him only who aspires to a fuller understanding of the constituents to the problems of life.

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

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

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

The sun rays falling upon soil planted with seeds of vegetation will crystallize into the energy of the plant, aiding the growth or expansion of cellular formation but the same rays falling upon rocks will cause the latter to gradually crumble into dust.

Although the heat of the rays of sunlight cast upon

a sandy desert increase the intensity of heat in that sand, the energy destined for growth is lost there while that same heat directed unto fertile soil calls forth the growth of innumerable species of vegetation, pleasant to the eyes to behold, delicious to the taste, soothing to the sense of smell, intensifying our sense of hearing, while the touch becomes gratified, our feeling satisfied and our soul rises in thankfulness to the Source that gives all there is unto us.

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

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

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

It is all well and good to repent and to be baptized but, unless we are able to follow all the teaching com-

manded, we shall not profit by it but remain as sinful as we were before our repentance, conversion and baptism.

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

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

ANNOUNCEMENTS

Divine Services Sundays, 11 A. M.

Free Series of Breath Culture

7th Address: Sunday, October 26th

KHAYYAM, Fifth Rhythmic Exercise

2:00 p. m.

MAZDAZNAN TEMPLE

1159 S. Norton Ave., Los Angeles 19, Calif.

Base and Inclinations

IT IS WELL to observe basic principles as without them harmony would be impossible. In this study of diagnosis we are in no wise limited—we grow more precise in all our deductions, for to become expert it is necessary to take up points ordinarily not perceived. Every study, no matter how simple, demands practice which makes for perfection. In this study much depends upon keen deductions. The shape of the forehead leads one to precise conclusions. The same holds true as to the sides of the head. If narrow, standing up like a wall, we know that we do not deal with a physical type of individual. With the forehead narrow or receding, no matter how high or how broad, we know that we are not diagnosing an intellectual type. With the forehead extended, somewhat protruding, while the sides are full, we know that we do not have a spiritual type before us. It is of importance that the Base is determined first, as the Base leads to the source of extremes or over-indulgences, though unknown to the individual.

Nature is exact in all her operations. She cannot deal with exceptions, for she is based upon absolute and fixed laws. For this reason she can be depended upon throughout her operations. When placing seeds of the vegetable kingdom into the soil they will ma-

ture according to their own kind. Likewise with man, for "he is created in the likeness and image of God". Man may be said to be the product of evolutionary processes, embodying all the propensities, properties, gifts, talents, attributes, endowments, powers and forces of all the preceding states. Thus, as the sum and substance of the whole of the atomic world, man possesses all the possibilities contained within the Infinite Intelligence, but requires time and opportunity to manifest these unlimited endowments.

The Intellectual type is at an advantage over the spiritual only on certain scientific lines, as it is capable of expressing and clothing certain thought-waves in a language more academic in tenor. The Spiritually based is at an advantage over the intellectual by comprehending, or having a finer feeling, in matters ethical, moral and spiritual. The Physically based is at an advantage over the spiritual and the intellectual in being able to apply certain physical or muscular functions to better advantage.

Diagnosis is for the purpose of discovering possibilities and to train the body and mind that the best results may be obtained. It trains the eye; makes one keen and observant, precise and exact in deductions. Step by step we gain mental power and with it the ease so necessary to make the walks of life, every day and in every way, better.

Daily Precepts

AS all intelligence is the culmination of knowledge gained from experience and observation, it will be necessary that we continue the acquisition of learning from the application of reason and memory, embracing ideas rather than expressions in words, which are merely garments of thought, not to be judged by their appearance, as behind it all there may be embedded a fuller and deeper meaning than we are capable of comprehending on the spur of the moment, and requiring more deliberate reflection and consideration.

Be slow and sure in your conclusions and set an example that will correspond with your convictions. Let your aims and desires be weighed with greatest care and caution, thereby recognizing your ability and possibilities in the paths pursued for your good.

We should take undivided interest in the affairs of society, the state and the world in general, as in our family circle, and thereby be able to acquaint ourselves with our relationship to each other and our real purpose in life.

In order to attain to the highest state of domestic life, we must learn to subdue our emotional feelings and inclinations, and conduct ourselves in a way most

praiseworthy and becoming our station and position in life, thereby living an example worthy of imitation. To harmonize, we are to learn and qualify ourselves as teachers and exemplars, rather than as governors and law makers.

In our dealings with the world we should be conscious of the fact that whatever the transaction, it is of equal consequence to those we are engaged with, as well as to ourselves, and that honor and propriety are to be the governing virtues, which will aid in revealing the qualities of manhood and womanhood, thus, to abide by the Golden Rule.

In diet we do not compel the student to conform to our advice, but tell what is best, leaving him to grow into the practice of right eating as rapidly as he finds himself able to do so without violence to his mind. We have lived so long by haphazard, unscientific methods that it may be difficult to break away from habits, that might be dangerous to forcibly change on the instant. Develop in harmony with yourself, holding intently for the very best for yourself, and soon you will find yourself naturally taking up new and more beneficial habits.

God shall reveal a place of safety unto the coming of the Great Day, when all shall return to the first estate, unto those who have separated themselves from evil.

Season Hints

OCTOBER has come and with it the winds that induce the leaves to fall, while the fruits of the earth are gathered in at the close of the harvest season.

May we all gather in the fruits of our labors and enjoy them in the future.

If you want good and quick results from the use of your food, take a hot foot bath first, then eat.

Ginger tea and small quantities of ginger are now in order where fruits are used for daily food.

Well ripened pears with sweet cream will act on kidneys until with delight your face shall beam, but fruits with some will not agree, then take to melons and be free.

It is advisable not to change the weight of our undergarments. With the change of weather we can simply add or deduct the number of outer garments.

Now is the time to use Eucalyptus leaves or bark in the bath, otherwise use one teaspoon of the Oil of Eucalyptus to one half bathtub of water.

Nature merely reminds man of the powers and forces latent within him but cannot give him powers or teach him how to acquire them, as man is the sum and substance of all there is in nature and thus becomes superior to it.

In case you find the feet are cold, clammy, perspiring or tingling, pound or slap them with the hands until they feel hot. Then apply warm olive oil or almond oil and brush the yolk of an egg over them.

An occasional fast or a dietetic selection of food, seasonable attention to proper elimination, as well as lightness of underwear, a happy mood, with a song and a smile, accompanied by a glad hand for everybody will help to keep one in physical and mental health. He who lacks health should follow this rule for a year and be assured of better days to come.

The really advanced and truly educated men in the medical world all have agreed from time immemorial that the prevention of disease is a higher achievement by far than the cure of a malady. We should have sense enough not to get sick. So as to avoid sickness we must be honest enough to remain within the boundary lines of physical and mental laws prescribed by nature.

In case the stomach is upset and the breath is unpleasant, wash the mouth with five drops of eucalyptus oil and two drops of sassafras oil in half a tumblerful of hot water. Rinse well and swallow the last mouthful. Then breathe out with lips parted and whisper words with "h" like ahu, aha, haha and give your troubles the "haha".

Too much variety in foods scatters the mind; too little one to narrowness will bind; in either case unrighteousness, and if thoughtless breeds shallowness.

A slice of wholesome bread and a draught of fresh grape juice will prove to be "the ambrosia of the heavens and the nectar of gods," the benefit whereof can only be realized by him whose mind has turned to a recognition of the life of simplicity as one of the greatest factors promoting happiness and success.

Be sure that you have a goodly portion of herbs stacked away in the medicine chest. Not that you may need them, but just to keep the wolf of impositions from your door. It is well to talk health but we should not forget to have simple means at command in cases of emergency. "An ounce of prevention is worth a pound of cure."

What we call perishable fruits and vegetables in season are those that will not keep for any length of time unless refrigerated. For this reason they should be eaten now and plenty of them; in fact, so much should be eaten to keep them from going to waste that by the time Thanksgiving Day comes we can be thankful the hardships of a bountiful autumn are at an end. Now we can begin to look forward to the so-called substantial dishes that demand more attention, ingenuity and scientific knowledge in preparing them.

Walking barefoot will still prove beneficial to some temperaments, whether in the temperate zone or at the tropics.

Hot baths and thereafter a very light meal of highly aromatic fruits or vegetables, just enough to still the first symptoms of hunger, light breathing exercises, congenial associationship, and recitation of heartfelt prayers, will help to make life worth while in comfort and ease.

The world in general, the thinking as well as the unthinking minds, recognize the fact that we all eat too much and in consequence thereof suffer untold diseases but, like the prodigal son, we are content with making resolutions while suffering, but never get away from the root of all evils until reduced to absolute necessity.

To be able to comprehend one's possibilities, man must live in accordance with law and order as revealed through nature. Man needs to pay attention to himself mentally as well as physically. As much as he acquaints himself with the objects of nature about him, even so he needs to know all about himself. Once he learns to know his true self, he shall know all his kin, and he shall understand how to conduct himself to be a factor in society, for "the greatest study of man is—*man*." "Man know thyself" was the theme of ancient sages as well as with practical men of our day.

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