

# MAZDAZNA



· HEALTH ·  
· SCIENCE ·  
PHILOSOPHY

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25 CENTS

DECEMBER

1952

# **M A Z D A Z N A N**

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**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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Monthly Publication of the Mazdaznan Association, a non-conformist institution promoting the self-attainment of MAN. Printed by the MAZDAZNAN PRESS, 1159 S. Norton Ave., Los Angeles 19, California, U. S. A. Copyrighted 1952 by MAZDAZNAN PRESS.

Annual Subscription price \$2.50.

The contents of this publication were written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions.

Entered as Second-Class Matter, January 15th, 1916, at Los Angeles Post Office under Act of March 3rd, 1879.

One-half of One Per Cent City Sales Tax in Los Angeles, California, on Publications other than Magazine Subscriptions.

Three Per Cent Sales Tax in California, according to Ruling No. 73 of The California Retail Sales Tax Act, on Publications other than Magazine Subscriptions.

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Volume 51    December, 1952    Number 12

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## CONTENTS

Banquet, Christmas Gahanbar, Candlemas.....	2
Christmastide .....	3
The New Jerusalem.....	5
Mazdaznan Health and Breath Culture.....	6
Sermonettes .....	14
Master-Thought .....	16
News from Abroad.....	20
Announcements .....	26
Season Hints .....	27
Index, 1952 .....	29
Mazdaznan Publications .....	32

CHRISTMAS  
MID-WINTER GAHANBAR  
1952-1953

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December 25th -- 11 a. m.  
to  
December 31st -- 9 p. m.  
Inclusive

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Sylvester Candlemas New Year's Eve  
For Individual Oracle Altar Cards please  
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MAZDAZNAN TEMPLE  
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## Christmastide

IT seems as if but yesterday that we celebrated Christmas, for the impressions of last year's celebration have followed us throughout the days of the year, ever and anon re-echoing the sweet refrain: "Christ our Saviour is born." And so it is! In every heart awakened unto the Divine Consciousness the Christ Spirit is a reality; a second coming—coming to each and every one as we individually conceive and perceive it. As He came once to the lowly shepherds in Galilee, just so He will come to whomsoever longs and prepares for His coming. The world at large may continue to worship Him without avail; it suffices to know that neither a Caiaphas nor a Herod can stay His coming. In the days of Jerusalem, the Wise Men brought their treasures to the Christ Child, but today the treasures of wisdom come to the awakened souls in a different way—by revelation; free from all authority or authoritative institutions. The outward signs of materialism and symbolism have disappeared like phantoms at the approach of the sun. The souls conscious of God see with the eyes of illumination and hearken to the voice of the Spirit.

As the solar rays lengthen imperceptibly, even so the heart of man awakens unto renewed operations by small degrees at first. Then he becomes conscious of

the inner Light, guiding him into lanes of safety, and he thereby follows the dictates of the still small Voice and speaks words of comfort to suffering hearts who no longer need to bow their heads under the yoke of distress.

Christmas day may not be the real nativity of the Saviour, Jesus the Christ, but it is the day of rebirth unto the Christ-principle. All mankind may be partakers and experience this exalted state vouchsafed to one and all alike. Birth and rebirth of which the Saviour spoke is not a matter of belief, but it is a state of absoluteness that cannot be denied for facts are a proof and demonstration against which all arguments become annulled.

That Jesus the Christ was not born at Christmas time is a conceded fact but that the Christ Spirit appears as a state and condition of experience borne out by nature is recognized. Christmas is celebrated by virtue of the Universal Spirit, that the Light of Divinity in our hearts may increase and carry us upon waves of ether toward the right angle of ascendancy into the presence of Thought Divine, wherein we become conscious of our rebirth into Infinitude—Eternity. Thus we become born again of the Spirit, and this assures of life everlasting and brings us into the presence of God—for, “Therein lies life everlasting—to know God.”



In accordance with time-honored custom we join at this time in the homage and commemoration of our Saviour's Birth, that peace may come to a troubled world and—"Christ reign in peace and might"!

"Glory to God in the Highest,  
Peace be on Earth and Goodwill to man!"

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## The New Jerusalem

"That he who blesseth himself in the earth shall bless himself in the God of Truth.

For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing and her people a joy.

\* \* \* \* \*

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

\* \* \* \* \*

They shall not hurt nor destroy in all my holy mountain, saith the Lord."

—*Isaiah, Chapter 65.*

## Mazdaznan Health & Breath Culture

FOR the benefit of new students in the Mazdaznan Health and Breath Culture Studies we are pleased to quote the following questions, and replies thereto received in a recent letter from an earnest student. Part of her letter reads: "Recently I acquired a copy of your book, "Health and Breath Culture: First Six Lessons," and I have been very much interested in it. I have been practicing the exercises and find them helpful and very powerful. I am writing for two reasons: (1) because I would like to obtain the advanced lessons, if there are such: (2) I have numerous questions on the exercises which I have been taking, as follows:

*Exercise 1.*—Should one inhale 7 seconds and exhale 7 seconds; should the breath be held 3 to 4 seconds in this 1st exercise? The book says all exercises should be limited to 3 minutes; I find it is not possible to take all six exercises as frequently as you suggest and yet keep the time down to 3 minutes per exercise period. I have also found that when I try to exercise or concentrate for more than 4 or 5 minutes, my attention lags and the mind wanders. Is it necessary to take all six exercises each day? In this case, might it not be best to include all six exercises on alternate days?

*Answer as Regards Exercise 1*

*Exercise 2*—(1) Should the 6 or 7 short prelude breaths be taken before each exercise if several exercises are taken in a row? (2) As I clench my fists, I find the muscles of my arm contract. Is this permissible? (3) Is inhalation and exhalation for this exercise to be done to the count of 7? I find I have risen on the balls of my feet and clinched my fists long before that count. Likewise, when I relax, I can do it in 3 to 4 counts.

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*Answer as Regards Exercise 2*

(1) It is best (but not necessary when several exercises are being taken together) to use the short prelude breaths before each exercise, as the lungs are completely emptied and relaxed by doing so. (2) The muscles of the arms will contract noticeably in the beginning, but after taking the exercise for some time the muscles will relax more and more until very little contraction will take place. (3) Inhale for seven seconds while rising on the balls of the feet, and clinching the fists; hold one second; exhale for seven seconds while returning to original position and relaxing the fists; hold the breath out one second, and repeat for three minutes. The idea is to co-ordinate the body movements to the count of seven seconds, that is, — learn to raise and lower the body slowly to the rhythm of the breath.

After taking several preliminary breaths by quickly breathing in and out, ending with a long outbreathing, then take the exercise as follows: Breathe in for seven seconds, hold the breath 1 second, breathe out for 7 seconds, hold the breath out for 1 second; repeat for 3 minutes if possible, keeping the mind on the inhalation and exhalation, following the current of breath. If the mind wanders to other subjects, discontinue the exercise and take up again later.

All exercises are to be taken not longer than *three minutes each*—your selection of exercises in groups for morning, noon, evening, and night are very good. You will find that after becoming familiar with the exercises you will be able to select those that you need most for daily use, and the others you will use as necessity demands. However, the 1st exercise is never to be dropped, no matter how long you have been doing the exercises, as this is the foundation exercise, and you will find as time goes on, that the exercise “grows with your growth and development,” and you will never outgrow its practice. You will resort to it in times of emergency, and you will find that the thing to do will come to you through the use of this 1st exercise. When it is difficult to concentrate for more than three minutes at a time, it is best to just relax and breathe normally for a few minutes between exercises.

*Exercise 3*—(1) I find I am trying to do several things at once in this exercise, and thus it is difficult for me to keep the mind one-pointed. I am trying to: (a) Be conscious of the breath, Ga-Llama (the centralizing-Life-principle in the air), as I inhale and exhale it. (b) Establish rhythm in the exercise, inhaling 7 counts, holding 3-4, and exhaling 7. (c) Concentrate on the sentence, "Breath is Life"; to be sure to put the special emphasis on each of the three words at inhalation, holding, and exhalation. (d) Concentrate on the small disc before me. (e) Watch my body movement so that my ribs come just barely to the thighs as I bend forward.

Is there any way of simplifying this exercise? To keep the mind one-pointed, I find it is best to hold it to one thing at a time.

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*Answer as Regards Exercise 3*

*Exercise 3*—(1) This exercise requires much concentration, and by confining the thought to the words, "Breath is Life" as given in the exercise, you will naturally think of Ga-Llama in connection with the breath. One should never *concentrate* on the small disc before one, — it is rather for the purpose of keeping the eyes open during the exercise and keeping them from shifting to other objects in the room. The

eyes must be completely relaxed during all exercises, and not staring at the disc or penny on the floor.

As you become more familiar with the exercise you will find that it is not necessary to give much thought to the bending "just barely to the ribs"; the idea is that you do not bend down and lean heavily upon the thighs, but rather just until you have touched them. The weight of the body must be held by the spine rather than leaning upon the thighs in this exercise.

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*Exercise 4*—(1) As right and left arms are swung around in a circle, does it matter whether one swings to the left or the right? I have been swinging clockwise with both right and left hands. (2) I find as I bend forward in this exercise that I can touch my feet with my clinched fist, but not the floor in front of my feet—as the illustration in the book demonstrates. Is either method permissible? (3) Is the backward circular movement in finishing this exercise (as one bends back and up again) a circle which is at right angles to the circle described by the arms made at the beginning of the exercise? That is, is the circle made from back to front rather than from side to side?

*Answer as Regards Exercise 4*

(1) The arms are always to be swung towards the center front; that is; the left arm will swing clock-

wise, and the right arm will swing counter-clockwise, always towards the center front and palm of hand always towards the body. (2) It is quite proper to touch the feet in bending forward in this exercise, but as time goes on you will be able to reach the floor easily without straining the back muscles. Take it easily at first and always hold the hips firm while bending forward. (3) The backward motion in finishing the exercise will be about at right angles to the swinging motion during the exercise; however, the important thing is that in bringing the arm up after striking the floor that you swing it back in a perfectly relaxed way and allow it to drop by its own weight. It may swing back and forth a little when it is dropped back into the original position, which shows that it is perfectly relaxed. The circle is made by a swinging backward and dropping the arm from there relaxed. The only seeming tension is in the clinched fist when the arm is brought straight upward above the head with the breath having been breathed in fully as the arm was swung.

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*Exercise 5*—(1) In standing, in this and the other exercises, should ankles and knees be together or slightly apart? In the illustrations in the book, the knees and ankles appear to touch in some of the pictures, yet in other pictures illustrating the same exer-

cise, they appear apart. (2) When one takes the third position in this exercise, does one do any more breathing in that position?

*Answer as Regards Exercise 5*

(1) In all the exercises the knees and ankles are slightly apart in a relaxed state. (2) In the third position of this exercise you inhale as you bring the arms forward to the original position, then exhale as you drop the arms. In bringing the arms forward in this third position turn the fingers towards each other, that is—turn them inwards, but not touching, and then drop the arms relaxedly.

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*Exercise 6*—Must the toes be curled under in this exercise as shown in the illustration? I find it more comfortable and relaxing to have the toes flattened against the floor. (2) When I try to inhale as long as I can and hold as long as I comfortably can, my exhalation will be short and there will be no rhythm maintained. Is not this inadvisable? (3) When one takes in and stores up too much breath, I find it makes one nervous. Is there anything one can do about this after this condition manifests?

*Answer as Regards Exercise 6*

(1) The toes should not be in a tensed position, but rather flattened against the floor and at ease. (2) The



important thing in this exercise is the long and deep inhalation and the long retaining of the breath at ease, and the exhalation will be of shorter duration. (3) If you feel a nervousness after taking the exercises you may be tensing while taking them (though doing so unconsciously), taking them too long or too often, or taking too many at one time. Go slowly and do not overdo or become anxious or tensed about it.

Some additional information we would like to give about the Fourth Exercise. In the beginning it may be well to breathe in three seconds and out three seconds, but soon you will be able to easily breathe in six seconds and out six seconds, and after some time and practice you may breathe in for the full twelve seconds as the arms are swung, retaining the breath for the upward swing and striking the floor, then breathe out as previously done.

The "Health and Breath Culture" publication may be obtained from the Mazdaznan Press, either in the small edition of Six Lessons (\$1.50) or the large reprint edition of Twelve Lessons and Egyptian Postures (\$5.00).

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To constructively psychologize the mind, think consciously and until the subconscious side of the mind makes a record of the thought-wave and therewith opens up avenues unto realization and revelation.

## Sermonettes

**T**HE Season's Greetings: "A Merry Christmas to one and all!"

Although our knowledge is great, if there is not a market or an outlet for this knowledge it becomes a lost treasure.

The little we know and daily apply is like a seed sown in season that reaps a full harvest.

"There is no authority greater than God and no religion higher than truth," is the motto of the advanced thinker.

There is no burden greater than our capacity to bear it.

The world does not owe us anything, therefore there is no need to impose on the world anything that is ours.

The proof of truth is found in demonstration—not confession.

It is better to let the adversary go his own way than to fight him; for, "Vengeance is mine," saith the Lord, "I shall repay."

It is not what other men have been that concerns us today, but rather, are we able to meet the demands of the time and cope with existing conditions?

An honest confession may pacify our uncultured conscience, still the wrong is not righted, for "Whatsoever a man soweth, that shall he likewise reap."

The Saviour said, "Go, and sin no more!"

The illiterate, uncultured sinners alone seek revenge; the man of honor and true pride knows how to overcome every limitation and obstacle.

The nervous people are restless and incapable of controlling their disposition, owing to their lack of presence of mind.

The magnetic are equally as much electric, only they lack the power of the equalization of their forces.

There is success in everything; some succeed on the gaining side; others on the losing side.

After one has made a home and fortune, then he may consider luxury and its equivalents.

Although we may have the right to go to Abba, the Infinite Father, we, nevertheless, are expected to perform our duty better than servants in the Father's House.

In every loss there is a gain, if we have enough light of understanding to profit by the experience.

"He who says revenge has already committed murder in his heart," said the Saviour.

## Master-Thought

*(Continued from November Magazine)*

ON the true way to mastery, man perceives more and more the importance of the visible, the tangible, the material, until he develops a reverence for it, because it is the means and the only means by and through which he can work out his own salvation. The common-place objects of his daily life are no longer neglected. The food upon his table becomes in reality the "bread of life." The clothing with which he protects his physical form is selected with a finer sense of correspondence and relation. His body becomes to him the "tabernacle not built by hands," a temple to be continuously cleansed and guarded. This does not mean that he should become purely material in his concepts and activities, but it does mean that by focusing his consciousness to the here and now, man may truly live. The tendency to penetrate the future and to soar into realms beyond is absorbed into this ever-present consciousness of life. To focalize eternity and the eternal into the immediate time and space, man will recognize no whence nor whither, but only the eternal here and now. He is now the true disciple which forgets the past and seeks no future but lives only in the present for which he claims all things. The future is revealed through the ever-present now.

With this sense of unified time and space, the unity and simplicity of life is realized. Superficialities and artificialities drop away. In the manifold objects of sense, the now illumined mind sees only the means to his supreme goal, for, in the means, man does not lose sight of the end of his pilgrimage through life. He knows that of the things of time he can neither gain nor lose, for whatever comes also goes, and all that is truly his is his divine inheritance which forever remains. When in the midst of the multifold objects of human desire he finds it essential to his supreme purpose, he can exclaim with Diogenes, the great Athenian, who, looking about him in the market place of Athens, said: "Thank the Gods that there are so many things that Diogenes does not need."

On this way to self-mastery the individual, instead of becoming insensible and unresponsive to human pleasures, pains, struggles and heartaches, becomes more highly susceptible to all the conditions and experiences of life, because he rises above and focuses unto each situation the supreme intelligence which emanates from the Light of God—Mazda. He views all the experiences of this earth journey from the heights he has climbed. From this viewpoint above he considers all the problems of the world, scientific, philosophic, social and religious, and when approached by a personal appeal, he discerns the cry of a human

heart, and from the depths within his own spirit he speaks words of light and peace. If, during his pilgrimage to the goal, he himself becomes too deeply involved in human joy or sorrow, he knows how through the relaxation of body and concentration of mind he may hold his own, and thus he keeps to his path which is ever illumined by the light of God within him.

Man continues on his upward way of progression. The heights attained reveal the greater heights beyond, and though his path leads ever onward and upward his feet must be firmly planted upon the earth, his true abiding place for the present, where he sees, knows and realizes at every step the universal beauty and truth of Infinitude. Man thus continues to focus these eternal qualities to the subtle whispering of the breezes that cool his feverish brow; he perceives them in the eternal rocks and hills; they breathe to him from the heart of the flower at his feet; they are voiced in the song of the bird, and in the lowing of the herd; and crowning all this, beauty, truth and love eternal find for him their highest focusing point in the sacred human hearts which pulsate in harmony with his own. He perceives all this, he feels it all, and knows it, because he has entered the Path; he must not exploit, he dare not appropriate, he cannot possess. He must be the master and speak the word of com-

mand to fate and destiny, saying in the midst of all the beauty, truth and love, "Not mine but for me." When standing forth in his might, he no longer is put to confusion but with clean hands and a pure heart, he can thus affirm with the Master-Thought of the Universe, "the victory is won, the end is secure." "He that shall endure unto the end shall be saved, and he shall all things inherit." "Blessed are these for they shall inherit the earth." "The earth is theirs and the fulness thereof,"—all knowledge of its hidden laws, all protection from its vengeful phenomena, all release from its planetary struggle. In conscious union with the masters of all ages, the man awakened becomes at peace in the conscious realization of the Infinite, even as the Blessed Saviour declared, "I and the Father (Abba) are at one."

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The question with a Mazdaznan is no longer how much, but how little. Not how much must I have to live in comfort and ease, but how little are our requirements and needs to derive the fullest benefits from a life of happiness.

Every cell of the body, the creature, plant, mineral, element and atom is in itself dual in principle.

The more we think on a given line the more we learn life's purpose to define.

## News from Abroad

*Switzerland: Geneva*—We are happy to know that our dear Anne-Lise Martin is republishing "Health and Breath." This is a very active and interesting Centre.

Bern is made luminous by the efforts of Family Blume, and we all eagerly await the "Gahanbar Report" from Sylviano and the Mazdaznan Youth.

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*Holland: Amsterdam, etc.*—Our dear Kalantar Sypkens and Stephania are very busy not only carrying on the usual current classes and publications, but also in making plans with their splendid working Committee for the Gahanbar booked for the last week of July, 1953, in Amsterdam. From all countries we have news of the friends planning and preparing to attend this great occasion in Holland next summer. From Eternity unto Eternity does Mazdaznan progress.

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*France: Paris*—Our dear Kalantar M. Willie Rickard writes that they were privileged with a visit of Pierre and Alice Matthey on September 29th; Pierre addressed the friends at "Mozart Hall." Other meetings have been conducted during October by the Kalantar, by M. Gorteau, M. Jean Bayard and Mme. Starikoff.



Mme. Starikoff has indicated that she has decided to now devote her entire time to the promotion of the Greatest Message. On the 31st of October forty-five Associates met at the Family "Pottage." Celebration which proved to be a glorious and inspiring meeting, held on behalf of the Family in Paris, and France and of all French speaking peoples.

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*Strasbourg:* A new Centre has been opened by our friend Joseph Meyer; they are meeting every Thursday evening. Frau Ecker made a pleasant visit to this Centre on October 19th which gave great inspiration. We send our love and upholding thought to the new Centre.

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*England: London*—We have word that our dear Mother Ashoi Gault is again dwelling in the home that was provided for her at the time of the last visit of the Master to that city; her daughter Iphigenia is making her very happy by her loving attentions. This gives dear Mother Ashoi more time for study and for her letters which encourage so many. The Work throughout, is going splendidly, with the big Bazaar planned, as usual, for the date (about) of Mother Ashoi's birthday, December 11th. Ambassador and Ambassadors Harris are keeping matters humming daily at the Headquarters. All enjoy the fine Maga-

zine which they, with Edna, send forth all over the world, monthly.

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*Canada: Toronto*—We were happy to learn of the visit made by the Father of the Golden Gate Stronghold, Hooper Mallet, to that City, on his recent tour. This has encouraged the Saints and given a new impetus to the Workers. Edna was the hostess also to our dear Ruth Fesmire who visited from Philadelphia, and thus Toronto was doubly blest. The Associates greatly enjoyed the special function which was graciously provided by Edna at her new home in the woods—as well as that given at the happy gathering provided by Mr. and Mrs. Blunden. We are very happy that these representatives of the Great Work could visit Canada this summer, while others of us were obliged to attend to long trips in other directions. Just to “Hold the Fort,” as the Master used to say, and especially at these times, when wolves walk about to devour.

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*Denmark: Copenhagen*—is Victoriously carrying on through her noble Ambassador Marie Moellmann who has blest thousands of her country people by the spreading of the Greatest Message by voice and page and pen. Surely both are greatly blest, the receiver and the ever constant Ambassadress.

*Uruguay: Montevideo*—Mazdaznan is being given over the Radio on the Mazdaznan Hour. Our friend, Mr. Kresziy is devoting himself to this excellent Work.

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*Greece: Saloniki*—A new Centre has been opened here by our friends Dr. Arist Tsagalos and Mr. N. Chrispoph Psioulis. Dr. Tsagalos was a visitor at the Stuttgart Gahanbar last August. Mrs. Ecker and Mrs. Koch of Freiberg made a visit to the City of Saloniki to encourage the new Centre and its Leader Mr. Psioulis and the many friends who assist him.

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*Switzerland: Zurich*—From our dear Lydia Bansi we have received the following interesting account of the inspiring meeting held by our dear Father Boehm at the Zurich Mazdaznan Centre, upon the occasion of the celebration of the coming to this planet of the most Illustrious Teacher of Wisdom, the first Instructor to the Aryan Race, Zarathustra.

Zarathustra's Commemoration—Zurich, Switzerland,  
21st September, 1952.

On Sunday, Mr. Othmar Boehm delivered a morning service to commemorate the birthday of the blessed Zarathustra. The Congress-Hall was beautifully decorated with flowers, fruits and wheat. There were about a hundred persons present. With fire and enthusiasm the speaker was uplifting his audience, being still inspired by the blessings of the Stuttgart Gahanbar—August, 1952.

“During the coming season, we pay more attention to inspiration as scientifically attained inspiration opens the channels to divine revelation, enlightening the pathway of our life. Even during the darkest days of the magnetic season, we give no thought to negativity nor to that which is dead, but we recognize the manifestations of the ever-present Sun in our Hearts and everywhere.

"Our Mazdaznan attribute is: Independence gained through Obedience to the Inner Voice in every decision of our lives, practicing—"Stand Alone" and "Mind Our Own". Doing so, we are enabled to become a factor in our community as well. Nature gives us a wonderful example of the real "community": The Forest is a strong protecting rampart against blind forces, because it is not only a mass of wood but a unity of well developed, living trees. If for one reason or another, some of our loyal members are separated from our community for a time, they are still working toward perfection in their own way and by themselves, adding, in due time, and occasion, their part to the universal whole. Our Mazdaznan exercises and songs are a magic tie; more attention and thought should be given to their perfect execution. Our Songs are a never failing source of wisdom, power and beauty, and worthy to be exalted. All other Movements can envy us for the great treasure of our "Avesta in Song", which has been given the Mazdaznan Family by the blessed Master.

The 21st of September is important due to its relation to the path of the sun especially at this time, as are also, the Festivals of the Christian People. To our own country, this day has a double significance. Though the birthday of Zarathustra is no longer remembered by the Church, it is a matter of fact that our ancestors did celebrate it in honour of the great Prophet, every year on the third Sunday of September. It is our actual, national thanksgiving—penance—and praying day and is a remnant of the original commemoration-day.

What is, then, the meaning to us of Thanksgiving, Penance and of Praying, in thought, word and deed? WE remember, in gratitude, our Mother Earth, for the abundance of her gifts. We remember that it is man's noble duty to cultivate the soil properly and to keep it clean in order that it may yield pure food. Everywhere progress demands more refinement, more quality, less quantity. Such refinement, both of the soil, of the food, and of the body, opens the channels to more energy from the sun, through Ga-Llama. We remember in gratitude all the Saviours who

have sacrificed their lives for the sake of humanity. We remember in gratitude our beloved Master's blessed Work and accomplishments upon this earth. Penitence is not sadness, hopelessness and fear. Fasting is real penitence and opens the way to happiness and confidence. Who does still pray? Mazdaznan teaches the absolute continuous-Breath-Prayer for the highest unfoldment of body and soul. Our faith and prayers can save us from all adverse forces. (Here, the speaker illustrated with his own experience).

All modern culture is derived from the Teaching of Zarathustra. He pointed the way for the cultivation of the soil, of the earth. Down to our day, the products of his culture of the soil and plant, the wheat, is the basic food for the white man, and the artichoke is the refined nerve-food. Zarathustra's highest law: holiness, cleanliness, as regards the individual, the race, and, too, cleanliness for the soil.

The development of the Aryan harmonious man is due to the influence of the Message of Zarathustra; he preached true Christianity, which was the Master Jesus' study when He was absent from Jerusalem those many years. This Message was adapted to His new time, and was still the Message of Perfection. It was lived and imparted again by our Master. The Message has to be proclaimed among the whole of the people. There must be no one in our country saying: "What is Mazdaznan?" Unless from all platforms the slaughter of animals and of man be forbidden, we have not yet reached our aim.

The people of the East have always valued the original Teachings. We in the West have still to learn how to worship the great inheritance, for:

Zarathustra was the Prince of Peace—and  
Mazdaznan is the "Message of Peace."

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At various intervals songs were sung and exercises were done to relieve the tension and to promote better attention. Mrs. Daniker was leading the prayers and the soloist was Liesel Brenner; all gave a fine proof of their art.

In the end all joined in the song of remembrance commemorating the Master, Father David, Mother Gloria, Elector Henry and all the sisters and brothers. After this Mr. Boehm introduced to our audience our new guests from India, Dr. and Mrs. Edal-Behram, who are Zoroastrians by birth and by very ancient inheritance and who are likewise Mazdaznan. Dr. Behram thanked all for the hearty welcome and appreciation, saying that he owed everything to our dear Master's Teaching.

In the evening there was a banquet, followed by talks about Stuttgart Gahanbar; then came various entertainments. Everyone enjoyed this Sun-clothed Day.

And so the Work goes on and on and on, while the Designs of the Everlasting unfold day by day.

May Mazda be rejoiced! and may His Associates continue to be victorious!

—*Mother Superior Gloria*

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## ANNOUNCEMENTS

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Divine Services Sundays, 11 a.m.

Annual Birthday Banquet--December 19th, 8 p.m.

December 21st -- Temple will be closed.

Mid-Winter Gahanbar--Christmas Week.

A New Study Class will be announced later.

## Season Hints

**T**HIS is the Advent season of great expectations, consequently of manifold preparations for Christmas celebrations.

To go hungry is to prepare the stomach for better digestion.

The more hungry we are the slower we should sip hot water preparatory to a good meal.

Do not drink hydrant water unless the juice of half of a lemon is added to every glassful.

When thirsty it is best to masticate a crust of dried bread until liquefied slowly and then swallow the saliva.

Fruits and vegetables at separate times are suitable for all temperaments.

The less cereals and breadstuffs, the better it is for all temperaments, and the sooner diseased conditions are eradicated.

For some it is best to dilute grape juice half with hot boiling water.

Salads should be nominally small if they are to become eliminators. Too large a salad only too frequently retards the desired effect.

Continue to use cassabas and Persian melons as they are procurable.

Cole slaw with French dressing is appetizing with luncheon or dinner menus.

Persimmons are best over-ripe and frosted. The fine skin should be removed. Served with cream, they are digestible for most temperaments.

If catarrhal delete all dairy foods from the menu for a time.

Orange juice served with lemon agrees with most temperaments. In some cases it is improved by using additional hot water.

Baked potatoes are wholesome, as are also mashed potatoes, providing they are returned to oven after thorough mashing. Baking dextrinizes the starch in potatoes.

The greater the mental development, the greater is necessary the variety of foods. God moves in most mysterious ways His wonders to perform.

Indulgence in prepared, baked, fried and stewed dishes is proper, but we should use intelligence in the selection of food, and remember that small quantities are far more wholesome.

When exposed to severe changes in weather, make it a point to bathe the feet for ten minutes at a time, twice a day, and put one-half teaspoon of sulphur into each sock or stocking which should be changed for clean ones twice a day.



## Index, 1952

(Roman numerals denote month. Arabic numerals denote page)

## A

A Memorial Service .....	IV, 18
Ainyahita .....	VII, 3
Ainyahita's Springtime Ode .....	V, 2
Announcements .....	I, 10;
III, 11; IV, 26; V, 13; VI, 24; VII, 21; VIII, 25; IX,	23; X, 24; XI, 24; XII, 32
Anvil Sparks .....	IV, 27

## B

Banquet, Christmas Gahanbar, Candlemas.....	XII, 2
Base and Inclinations .....	I, 27; II, 18
IV, 24; VI, 25; VII, 22; VIII, 24; IX, 25; XI, 25	
Breath and Breathing .....	II, 26; III, 26;
V, 24; VIII, 21; IX, 24; X, 21	
Breath, Prayer, Song .....	I, 20
Build Eternally (Poem) .....	VII, 2

## C

Christmastide .....	XII, 5
Concentration—Illumination .....	I, 16

## D

Daily Precepts .....	X, 27
Divine Service .....	X, 2

## E

Easter—The Resurrection .....	IV, 7
Emanations From the Heart .....	XI, 16

## F

Family News .....	VI, 21; VII, 8
Family News From Abroad .....	V, 21
Fulfillment of Life's Glorious Purpose Through Mazdaznan .....	V, 6

## G

H	
Happiness .....	II, 3
Heart Religion vs. Sunday Religion .....	IV, 10
Historical Nut-shells .....	V, 14
Holiness Is the Best of All Good.....	III, 12
Index, 1952 .....	XII, 29
I	
Important Announcement .....	II, 16
Invocation .....	IV, 16
Invocation—Ode: .....	VIII, 26
J	
K	
L	
Lenten Season Hints .....	II, 29
M	
Man of Thought .....	I, 11
Master-Thought .....	XI, 21; XII, 16
Mazdaznan .....	I, 5; X, 16
Mazdaznan and the Bible .....	X, 10
Mazdaznan Avestan Prayers .....	II, 22
Mazdaznan Gahanbar Program .....	II, 2
Mazdaznan Health & Breath Culture.....	XII, 6
Mazdaznan Invocation .....	II, 21
Mazdaznan Philosophy (February 10, 1952) .....	V, 16
Mazdaznan Publications .....	XII, 32
Mazdaznan, the Way to God and Peace.....	VI, 3
Mazdaznan Winter-Gahanbar .....	II, 5
Mothers' Day .....	VI, 10
N	
Natural Law .....	VII, 11
New Year Chimes .....	I, 2
News From Abroad.....	IX, 16; XII, 20
News From Italy .....	IV, 22
O	
Our Own Shall Come to Us.....	IV, 14
P	
Peace and Progress .....	VII, 16
Prayer Realization .....	VII, 28
Prayers on the Breath .....	VI, 16

Program: The Month of November .....	I, 24
Progress on the Way to God and Peace .....	VIII, 4
Purity of the Blood .....	VIII, 16

## Q

## R

Rhythmic Breath and Breathing .....	VII, 24
-------------------------------------	---------

## S

Season Hints .....	I, 30; III, 27; IV, 30; V, 30; VI, 30; VII, 29; VIII, 30; IX, 29; X, 29; XI, 29; XII, 27
--------------------	--

Sermonettes .....	III, 24; V, 28 VII, 26; VIII, 2; IX, 27; X, 9; XII, 14
-------------------	---

Stand Alone .....	XI, 2
Summer-Gahanbar 1952 .....	VI, 2
Summer Gahanbar Program—1952 .....	VIII, 14

## T

Talented Breathing .....	IV, 29
The Day of the Palms .....	IV, 5
The Exercise of Faith .....	III, 23
The Highest Ideal of God.....	III, 2
The Infallible Message and Revelation .....	II, 8
The Infallible Science of Life .....	IX, 7
The Life Principle .....	IV, 20
The Need of Saviours .....	XI, 13
The New Jerusalem .....	XII, 5
The Only Way .....	VII, 14
The Practical Application of Mazdaznan.....	III, 16
The Twenty-third Day of May .....	V, 4
Thought Waves .....	XI, 27

## U

## V

## W

What Will Man Do? .....	XI, 14
Words of Scripture .....	IV, 2
World's Necklace of Thought .....	VI, 13; VIII, 27

## X

## Y

## Z

Zarathushtra .....	IX, 2
--------------------	-------

---

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