

MAZDAZNAN



· HEALTH ·
· SCIENCE ·
PHILOSOPHY

25 CENTS

APRIL

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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Words of Scripture

AND when they drew nigh unto Jerusalem, and were come to Bethphage, and the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them, and bring them unto me.

And the disciples went, and did as Jesus commanded them,

And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon,

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way,

And the multitude that went before, and that followed, cried saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.



And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when

shall these things be and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you,

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

Watch therefore: for ye know not what hour your Lord doth come.



In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came

and rolled back the stone from the door and sat upon it.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples, that he is risen from the dead; and behold, he goeth before you into Galilee; there, ye shall see him: lo, I have told you.

* * * * *

And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

—*St. Matthew*

“Remain steadfast in thy faith in Mazda and demonstrate in accordance with the still small voice within, which is thy guiding star through life and that voice shall continue to reveal unto thee the paths unto higher attainments.”

The Day of the Palms

THE Day of the Palms again calls to mind a historical event in the life of our Saviour that not only stirred the world then but continues to stir, inspire and uplift the thinking minds of this day and generation. Although more than nineteen hundred years have passed, the memory remains fresh in the hearts and minds of faithful worshipers. The detailed accounts of the great drama provide the background and the conditions of the times but the incentive, purpose and end of it all reveal analogies in the lives of great men which purport vastness of thought through truth. To know the truth assures freedom.

It was Palm Sunday when the Saviour entered Jerusalem. Opinions were greatly divided. Queen Helene, riding beside him upon a jeweled steed, hoped that all the honors given were hers, or perhaps her son's, whom glib tongues attempted to carry to the minds of the people as the choice to Herod's throne and the favorite of Judea. Convinced of her mistake, she and her entourage soon were lost in the crowds. The crowds simply celebrated; very few knew the reason as to the sudden rise of exultation. Like an avalanche the enthusiasm grew with every turn until all the populace, psychologized, reached a state of frenzy beyond the reach of authority. For once Jerusalem

enjoyed freedom of expression; for once her people testified to their choice. The authorities were unpleasantly surprised. They knew only too well of what the unchained elements of a plebeian class are capable. The calling out of the soldiers might incite the people to rebellion, leading to revolution. The authorities were baffled. To arrest the Saviour upon such a demonstrative occasion would have meant annihilation of the administration, both ecclesiastic and politic. The appeal to the Saviour brought no halt to the rampant demonstration. The Saviour's answer to the authorities was: "Should these be hushed, stones would speak." He spoke great wisdom. Yea, should any attempt be made to hush the enthusiasm of the masses, not one stone would have remained unturned throughout Jerusalem.

Merrily and cheerily the mighty throng moved into the night proclaiming liberty. Whether the people really knew what they wished is still an open question. Palm Sunday reveals the fact that the masses are not to be trusted. With the turn of the wind they are apt to turn upon what once was their choice.

"Hosiannah, Prince of Peace,
Come His people to release;
Awake, Jerusalem,
Let the Prince of Salem reign."

Easter—The Resurrection

EASTER is an occasion that is celebrated in a class all its own, adorning the records of civilization: Is the historical event to remain a story once told, or is it to be an event that should be revived, quickened and experienced by every honest soul? Even as did the Saviour, may we not, too, leave the sepulcher of past antiquity with all the superstitions and ignorance that have made this beautiful world unsafe for saints?

Yea, may it come to us that the day of Resurrection is also ours! We can leave behind the whitewashed sepulchers of decadent ideas and opinions: we can leave behind the sting of death, and be free to walk in the Garden of Arimathea, the garden of felicity and contentment—the garden of scent-laden breezes that inspire the soul unto higher aspirations. Now we leave behind all the undesirable traditions in order to be awake to the consciousness of a higher life. The breath of God will breathe upon us the spirit of truth that shall lead into all truth, even as in days of yore. Why should we tarry by the gravestone when it has been rolled away for us to see the emptiness of a sepulcher from which the Crucified One has risen? Though sealed once upon a time, the elements have broken the seals of authority and put to naught the inventions of cunningness. Should we now enter the grave, He will

not be found there, for He who was thought to have been removed from Time and Eternity walks in the garden of roses. The grave may hold a shroud, but that shroud is not the cloth of emancipation; it is the cloth of antiquated error, and for this reason the Saviour let it remain there as a bone of contention to the wise of the earth.



What a magic word is Easter! This word stirs the hearts of believers, as well as unbelievers. The unbeliever is stirred in a material sense, donning life's figure in new garments of springtime and youth. The believer finds reinforcement not only in nature and the powers of rejuvenation but the reassurance of convictions that reveal the glorious thought of Life Everlasting. "He liveth!" was not only heralded into the hearts of men in days gone by but vibrates to our hearts and minds today. "He liveth!" carries with it the assurance that we must have been before and thus, though going through transitions of a phenomenal nature, our consciousness remains throughout eternity. Whether or not the historical event attributed to our Saviour is borne out by recognized proofs matters little. Even though it cannot be substantiated, the fact remains that the moral of the story is far-reaching, inspiring and comforting, to know "we live and live again!" It is inspiring to know that the mind of

man has advanced to such tremendous transcendental heights as to realize that a span of life is not life's limit but is simply a link in an endless chain of associate existence. Therefore, whether the story is based on history, be it a story, an allegory, a fact, the plot is well laid and the thought conveyed is worthy of adoration, praise and propitiation. It helps to stir the whole being to renewed thought, word and action: it brings solace and comfort to the sinking heart. New hopes arise from the inner chambers of the heart and with redoubled steps we enter the arena of life, taking up life's burdens, duties and obligations with joy and happiness, knowing that every effort brings its reward through the gain and victory over former conditions. The crown of thorns is no longer to be felt—the garden of roses opens up before us and where before there was sepulchral darkness, we now realize the dawn of a final resurrection, redemption and peace.

“Christ is risen! He walks and talks with man!”

The law is like a wheel—it runs both ways, forward and in the reverse.

Some grow timid through adversities while many more grow strong.

Successful men are an inspiration to those who wish to follow suit.

Heart Religion vs. Sunday Religion

ACCORDING TO DR. O. Z. A. HANISH

ALL so-called religions in America, and in Europe too, are Sunday-Religions. They sing the songs, read the prayers, or listen to someone reading them. Then comes the preacher, priest or minister with a sermon, and they listen to that too. The outcome of it all is that everything remains as is. Even if this were repeated daily, it still would be only a make-believe religion, a man-made religion, a head-religion instead of a heart-religion.

Where there is religion, there is mutual recognition. Religion stands for the tie that binds the human to the Divine: a state and condition known as At-One-Ment. Religion is realization. Religion cannot be taught. It is not a matter of theory, ideas, opinions, ceremonies nor rituals. Ceremonies are for the sake of decorum and order. It matters not as to the kind of ritual, so long as no claim is made that it is absolutely necessary for salvation. It is for outward appearance, for atmosphere, for added blessing.

But when we are told that these candles, this incense, this cup, bread, christening, in short that all ceremonies are indispensable for salvation, then limitations are placed upon man and his inherent dignity is impaired. The church attempts to make people believe

that it is God who demands ceremonies, when, in reality, it is all man-made for certain purposes.

Even as rituals and ceremonies are unnecessary for our salvation, so also are writings and so-called Scriptures of any and all kinds, because all are man-made, written with the background and perspective of a certain period and according to the viewpoint of the author. Scriptures are a sort of reference for those who need them. Whether a book is known as encyclopedia, Holy Writ, Bible, Koran, Avesta-Zend, Tamula, Story or History Book, does not make one book more holy than the others.

Of Mohammed it is said that he sent investigators to the library of Alexandria. They reported that the library is the most wonderful of all libraries and the works stored therein are of the rarest kind. Whereupon Mohammed made the following decision: If the volumes contain the revelations of the Koran, then we have no use for them. And if they don't contain the revelations of the Koran, then we also have no use for them. In other words: If the volumes in the Alexandrian library agree with the Koran, then we don't need them, because we have the Koran. And if they don't agree with the Koran, then we don't need them because we have the Koran. Mohammed then ordered the great library of Alexandria reduced to ashes. Did we lose anything thereby? Absolutely not. Indeed we

would survive if all the libraries in the world were destroyed. It is the Spirit of the times which reveals; it is the opportunity grasped which furthers our development. Whence came the knowledge of Socrates, Plato, Aristotle, Herodotus and many more. They had interest and love for everything, thereby enlarging their natural gifts and talents. They made every effort towards that end, for without a supreme effort no vital end can be gained.

Using our gifts and talents will develop them and us, revealing endless possibilities. Hold fast, never let go; don't lose yourself in indifference. There is a purpose to life other than food and shelter. If God only wanted to find out how much each of us could eat and drink, then he would be a sort of a keeper of a zoo, feeding each of the specimen according to need, and taking pleasure in their behavior.

For the majority of mankind life centers around the concept of food, clothing, shelter, spending money, automobile and diverse pleasures. But is this all there is to life?

As we take notice of Creation, of Life in Nature in the midst of matter, of the Universe, of Infinitude, we begin to see and admire the order apparent everywhere. The more we observe, the more is forced upon us the idea that all is governed by Law and, eventually, the Idea of a Law-giver dawns upon us. Through

His Works, through the wonders of His Creation we begin our approach to the Eternal One. This thought is so beautifully expressed in language poetic by that legendary figure of remote antiquity, Ainyahita.

The more the mind becomes occupied with thoughts of God, the greater is the spiritual unfoldment. To remember Him constantly is a sure way toward realization. Always keep altering the quality of thought, then the transition is easy:—The transition to Heart-Religion.

—*Otto Voetzer, (Arranged for Sunday Morning Service, January 1952).*

Man is the culmination not only of the intelligences of the elementary, mineral, vegetable and animal kingdoms, but man is also the result of the complexity of all the generations past, and, consequently, man is to recollect, by virtue of the control of mind, soul and spirit, all the knowledge experienced throughout the phases of creation and evolution.

Everybody is engaged in the pursuit of happiness.

Aggregations are but the coating of an entity.

Life is the unconscious side of the entity.

In rock, plant, creature and man are intelligences of equal divine source and relation.

An orator is a linguistic juggler.

Our Own Shall Come to Us

THERE can be no doubt about it but that our own shall come to us; whether we have invited our own through thought, word or deed, it shall come. It matters not whether we believe or disbelieve, our own shall come to us. There is a law universal, reminding us of "what man soweth that he shall reap." Whatever the kind of seed sown, such shall be the harvest. Sometimes we love to lull ourselves into the belief that this law is to be applied only to the physical plane and at times again we reverse our ideas and believe things to be only spiritual. Still, in the event of time, we realize that a wheel to be such must work both ways. This is true of everything. Whatever it may be, it is like a wheel working forward if this is the way we want it to go, or it will go backward if such is our idea. It all depends upon us how we wish the wheel to turn. Even as regards the Wheel of Destiny or the Wheel of Chance we have the power to determine the turns. If we turn the wheel from us that is the way things will run; if turning it toward us it will respond accordingly.

The reason so many undesirable things come to us is because there are undesirable tendencies in the world and among people, and by giving them even the slightest recognition we at once turn the Wheel of

Destiny into motion, working out the results of our hidden fears and the things of error. If we desire to attract the good and the better, recognizing the same right and privilege in others, free from all envy and jealousy, then the good and better will come our way. If we desire because of selfishness, being envious and jealous of the good and better that come to others, we cannot reap good and better, but will simply harvest according to the motives back of our desires. The motive alone prompts the Wheel of Fortune into motion for our own good. The other kind sets the Wheel of Destiny against us. As there is plenty and to spare in this world, as there is more than we could use even if we lived eternally, it is not necessary for us to look for help from those who are in the course of the Wheel of Fortune. We need not envy anyone. We merely need to apply ourselves to Good Thought, Good Word, Good Deed and our own shall come to us in the garment of Fortune, showering upon us from out of the horn of plenty to our hearts' content with the blessings of Mazda, leading us on to the domains of still greater attainments. Our own shall come to us in due time and season. "As a man thinketh in his heart, so is he." "Whatsoever ye sow, so shall ye likewise reap."



Invocation

THOU most sacred One dwelling within the invisible glume of my being;

Whose scintillations, defying the most splendid rainbow radiations, reach the heart

To the portals of the epiphysis to spread into the uttermost regions of the Universe,

To return with blessings of wisdom and harmony reflected from the etheric mirrors of Vohumano,

In the all embracing stillness of Andervayi I breathe Thy Name with the devotion of a Zaota;

Yea, I invoke Thee. In beholding Thy Light transmitted through the density of Matter—

Penetrating with a thousand opalescent radiations the veil of the Illusionary—

I am brought into a profound contemplation of Life, Endless, Perfect, and Eternal,

A state so completely apart from the world of illusions surrounding me in the material;

And my thoughts, rising again from the center to the
circumference of my being, ascend to the mountain
tops

To behold the collective world shrouded in the clouds
of doubt and delusions of painful error;

And I hear Thy most tender voice reminding me that
all must grow, develop, and be fulfilled

According to established Law and Order; that each
and everything we fail to understand

In Matter, shall be revealed to us in Spirit. O Lumin-
ary of the Thought of God,

Who in Thy vast wisdom filled me, even me, with an
immortal spark designed

To achieve a certain indefinable part in the scheme of
Creation,

Standing between Illusion and Reality, a child of
heav'n and earth,

I breathe Thy Name, each cell within my being vibrant
with Thy Love, each thought

Wrapt in the snow-white mantle of Thy Peace.

—*Sonia Steinmetz*

A Memorial Service

MAZDAZNAN friends and associates gathered in the Chapel of the Bell—Thomas Mortuary at Corona, California, March 6, 1952, 11:00 a.m., to give due recognition to a friend they had known for many years. Mrs. Flossie Kroeger was requested to officiate and she paid a most worthy tribute to this earnest and faithful soul known in Mazdaznan as Daddy Oswin Maehler. There were many beautiful floral sprays in token of friendship and several songs were sung which were favorites of the departed one. The speaker emphasized the noble attributes of his character and added, "That he had remained steadfast and true to his convictions at all times." "I would," the speaker also said, "that there were more men in this world today who had the courage to stand for principle, for what they know to be right and true; this world would then be a happier place to live in for all of us."

Oswin Maehler was born in Germany, March 16, 1885, and passed away March 1, 1952. In two weeks he would have been sixty-seven years of age. He brought his family to America in 1923 and in 1924 they settled in Norco, where he spent most of his remaining years.

"Self-will once broken falls afar, extinct;
And like a shooting star,
Leaves neither record nor a trace;
While God's Will enters heart and mind,
The pure, reclaimed and refined,
Life everlasting to embrace."

*Ahem Vohu, Ahem Vohu, Ahem Vohu,
Holiness is the Best of All Good!*

Another Broken Link

Unexpected word was received of the passing on of Oscar Knopf in Corona, California March 2, 1952. He had visited friends in Norco two days previously and seemed in good health, then.

"Lead kindly Light,
Amid the encircling gloom;
Lead Thou me on!
So long Thy pow'r hath blest me;
Sure it still, will lead me on."

In God we trust; all else is doubtful.

Not what I want but what I can supply counts in this world and the world to come.

To build character is a nobler task than building cathedrals.

ter and added; "That he had remained steadfast and

The Life Principle

GA-LLAMA is a term used in Mazdaznan to designate the substance contained in the air we breathe during waking hours, and has for its purpose to perpetuate the existence of the individual cell of our composite frame by virtue of its centralizing intelligence to the respective individual cell. With concentration of mind upon the breath, we take into the lungs Ga-Llama—this centralizing Life-principle—*Ga* meaning centralizing; *Llama* meaning Life-principle. We hold that the air we breathe, not only purifies the blood and decides its circulation, but it aids in the generation of electric fluids. Furthermore, this very air contains a substance that can be attracted to the body under certain conditions and it becomes absorbed by our bodily functions only through the direction of conscious thought. When controlled it assists in the development of the brain cells, which unfold heretofore unknown wisdom and knowledge, making it possible to comprehend even that which was most obscure to the mind.

As any plant life draws from the soil only such ingredients that characterize its peculiar kind, and does not draw upon chemicals that are foreign to its formation, so does it breathe in and absorb only those particular elements in the air or water that will sustain

its existence. Man takes out of the soil not only the substance required for his perpetuation, but ignorantly forces food upon himself that is neither becoming nor agreeable to his kind of being. When it comes to his breathing, which is the principal factor in his existence, he uses still less intelligence. The material breath even deserves more attention as to its depth and length, and the breath of consciousness must be particularly considered if health would be assured and the mentality continue to progress.

In the air we breathe is found what is needed to sustain cell formation and the substance that is called Ga-Llama must be attracted and retained to awaken man's understanding unto higher consciousness and greater realization of life.

The world is truly advancing. It may not seem so to the superficial observer, for he sees nothing but the aggregations of evils, forgetting that it is the nature of thinks to concentrate. Therein lies the wisdom of nature that she practices economy and system even as to evils. Evils of prominence, when scattered, distributed, become a menace and endanger society. When localized and centralized they soon find their level.



News From Italy

IN an era of chaotic tendencies, hopes and fears, we are conscious that men's minds are being drawn into a vortex of pitiless destructive energy and violence. Even opposing factions: political, social, military, have become indistinguishable through being forced by oppressive centralism, political dishonesty and fear, into a common passion for the annihilation of 'enemies' by means of unprecedented violence.

On the other hand men and women everywhere of many nations and religions, even traditional or negative, or working in recent movements of religious and moral renewal, are coming together in deepening appreciation of the principles and methods of *non-violence*. There is a widespread sense of the importance of the moment, a realization of nascent solidarity, and a growing conviction that humanity is on the eve of a new birth.

Non-violence is not only the repudiation of present and future practices of force and domination, but also of those of a still living past. It implies tension against all political and economic oppression, however deep their roots in the past. In its constructive aspects its aims include the drastic reformation of society, and a transformation of the individual of today, with his limitations, prejudices and reserves into a worthy prototype of a new order. The principle of non-violence excludes all exploitation of the weak by the strong. The disciple of this faith is persuaded that, when man frees himself from habits of violence, he thereby becomes a vital centre of universal liberation. Also that when he ceases to kill, the victory over death will be

achieved, and the new heavens and new earth promised by the prophets will be realized.

Non-violence is not merely a means of opposition to unjust conditions in society and human relations, it is also the struggle for their profound renewal. And its essential quality is that the renewal is not only for individuals or groups leaving the rest in the void. It is a fundamental factor of that spiritual solidarity in which every human soul feels itself to be part of the timeless and spaceless divine Presence, and thus united with all who live, past or present, in personal as well as universal affection.

So in the spirit of "non-violence" we attack the oppressor, exploiter, even the invader, not only by non-collaboration, but with the positive invincible weapons of love and kinship.

And now, when none of us can feel confidence in the power of governments to prevent what may well be the irremediable tragedy of another war, here is a practical suggestion:—

On the anniversary of the death of Gandhi, apostle of non-violence, let us come together from many nations to think out the principles, methods and implications of our faith and to take some initiatives for putting them into practice.

12th October 1951.

—ALDO CAPITINI, *Perugia (Italy)*

The President of the organizing Committee

(Printed by request of Mother Superior Gloria, Mazdaznan Plenipotentiary).



Base and Inclinations

DIAGNOSIS

TO determine the base and inclinations, and then to classify the case as to the large, small or medium type, we have no difficulty in reading character or temperament of the individual. To determine cause, reflexes, affects, and symptoms is possible mainly when we read man in regular order as to his base, first inclination, and second inclination.

Should the base be Intellectual, then the cause as to a physical disturbance is to be found in the lungs, the dynamics—the heart is naturally drawn into sympathy by virtue of reflexes. If it follows that the first inclination is Physical, then the affects fall upon the liver, in which case the heart, as a reflex, is drawn into sympathy with the liver. And with the increase of disturbance in the liver, the heart will be affected, making the case more serious and more painful, leading one to believe that the case is one of serious heart trouble. But such is not the true cause of the trouble. The heart is aggravated only when the liver becomes impaired, due to insufficient oxygenation. With the advance of the aggravation of heart and liver, the digestives in general may become impaired, in which case the second inclination (in this case being Spiritual) comes into play, calling upon the reserve for a

sacrifice of vril, impairing the general constitution. Because of sympathy on the part of the spiritual side, the glandular system, to a degree at least, is expected to come to the rescue of the perishing tissues. It is then that complications set in, only too frequently misleading the ordinary diagnostician, especially the type dependent upon symptology. Here is where the Panistic or Mazdaznan diagnostician is at an advantage, because of the knowledge of the relation from the base to inclinations, and the degree of correspondence, thus, a true diagnosis can be made.

A true diagnosis is of inestimable value for various reasons. It dispels doubt and uncertainty and it relieves anxiety and trouble. We learn thus to know the real nature of things and to discover the cause to troubles, as well as what may be expected under certain conditions. As taught in Mazdaznan, every man, woman and child can not only learn to understand their own nature, and with it human nature in general, but the strength, as well as weakness in character, temperament and constitution. As knowledge is power, such knowledge leads to the exercise of still greater powers and enables one to prevent error, while the exercise of proper means will encourage higher development. Through proper diagnosis of one's self we not only avoid mistakes, but we also learn to devise ways and means for the building of this divine temple

of ours, to make it a worthy instrument for the pursuance of labors most profitable to an ambitious mind, and a far-reaching, searching, seeking soul.

The Intellectually based individual should determine whether he is Physical in first or in second inclination. This done, he may now diagnose himself as to whether his base is in high, low or medium. This accomplished, it is an easy matter to find cause, reflexes, symptoms and sympathetic actions. Thereafter, it is but one more step to the knowledge of the character and temperament of the human being.

It is not what we *think* that counts, not even creeds, but deeds that speak in our favor.

ANNOUNCEMENTS

A Series of Breath Culture is given
The Last Sunday of every month
2:00 P. M.

Everyone is welcome
Bring your friends

Divine Services Sundays, 11 A. M.

Sparks

Even the greatest mental giants among us do no more than their part.

When the mind fails in large undertakings, the hands should be systematically exercised toward accomplishments of a practical nature.

There is nothing finer than to have faith in mankind as a whole. But such faith is blind if it does not see that in every considerable group of men there are some who make promises chiefly to break them.

Every now and then some one, or many more, take it upon themselves to restore truth. Still, how much better if we all would sweep at our own doors, and restore ourselves to health of mind and body so as to be capable and able to maintain a better way of living.

Many paths lead to the mountain top of truth. Some are straighter and shorter than others, some more winding and longer; others again are more uncertain and full of hardships, difficult to climb, while different paths are more delightful to tread. Some trails are stony, thorny and wild. Still, they all start at the foot of the mountain of life, and it matters not how many, toward the top they all lead, and running into each other, they become a common road unto a common goal.

There was an America before there was a Columbus to find it. There was a gravitation of the earth before a Newton thought of it. There was electricity before an Edison harnessed it. Everything there is within time and space has been, and will be forever more, although everything in matter is subject to change.

Existing conditions are the reflections of our actions within time and space, and can be changed only insofar as we are able to master our own thinking, directing the same towards a realization of the dawn of a better day, which day appears as soon as we recognize the grandeur of our position within this existence, and as we realize the possibilities within individual salvation.

Inasmuch as evil centralizes, even so good follows suit. The former falls by virtue of destruction; the latter rises and increases in power as well as numbers. In this way we shall become conscious of the possibility of final emancipation. The evils have to grow worse where evil is attracted, and directed by powers unknown wield the last blow of destruction. Simultaneously, and parallel therewith, the good appears in larger measure to assert itself unto predominance.

A quickened conscience, a stirred and considerate heart, a liberated mind are to be found in some degree among all the peoples of the world, and one practical

result of them is the dawning realization that the most pressing need for every nation is not armaments, but education, enlightened and humane.

God can be real to the individual only in accordance with his own comprehension, and inasmuch as we are physically related to nature we know ourselves either good or evil.

Talented Breathing

TO develop a talent low in degree, or to call out the activity of a physical member sluggish in the performance of the duty assigned by nature, we must breathe the breath of life with the desire directed to that particular part or end. We need to breathe out more for physical growth; breathe in more for mental power; retain the breath after an inhalation if a talent is to grow upon us and cease the action of breath after an expiration if we desire to receive inspiration leading unto the revealing of things unknown and yet of value to us in our daily walks of life. Greater attention to the lungs or dynamics, even though but for a minute or two at a time, every two or three hours of the day, will repay one for each and every effort made to a much greater degree than hours of study.

Season Hints

Plenty of asparagus goes well with a simple salad, a baked potato and doughnuts, or dextrinized toast.

A pinch of saffron added to hot milk will help to relieve fever or prickly heat.

Beets, carrots, celery roots, taros, yams, potatoes, artichokes, create highest potentialities when baked and when eaten with fresh or steamed greens.

Watercress, dandelion leaves, and chicory make a refreshing salad.

Herbal teas are still in season including buckthorn, cascara, dandelion, boneset, flaxseed, sassafras, thyme, sage, etc.

Barks, roots and flowers may be chewed in small quantities without steeping. The results are beneficial when used for twenty-one days in the springtime.

Toast is healthful mainly when stale bread, sliced, is dried in an oven to a golden brown and remains crisp for many days. Scorched bread over a gas flame is a most serious thing and should be avoided in some cases.

Do not indulge in too much mayonnaise or thousand-island dressings lest you come to grief. Olive oil, emulsified or beaten with lemon juice holds good for all times. Add a little garlic at times and leave the rest to the liver.

Green or romaine lettuce is better now than the head lettuce.

Carrots or beets or sweet turnips should be used grated and on salads, adding plenty of olive oil and a little lemon juice.

Fresh asparagus on dextrinized toast every day for five weeks will help to tone the kidneys and prove eliminative.

Cottage cheese with cream or sweet peppers, pimentos, olives, or tomatoes, served on salad and with dry toast, or fresh hot doughnuts, will be found seasonable.

Spinach is most valuable this month but should be eaten raw. Served with old-time gingerbread it will prove beneficial.

Eggs do not go with asparagus, neither with rhubarb; neither with cheese. The ferment will interfere with the freedom of circulation, often giving nervous headaches.

Raw grated new potatoes on a salad and with plenty of oil and lemon juice will sometimes relieve general debility. Keep up the treatment for three weeks at least.

When the system is somewhat depleted, reduce all foods to milk, wheat gruel, white cornmeal, baked potatoes or dried taro root. Take a small amount of gum arabic solution before each meal, one cup of slippery elm tea between meals. Use salt and oil rubs daily.

Cucumbers are good for most temperaments; may be served on salads, or steamed, or baked.

New potatoes may be eaten with clabber milk if the alimentaries need to be considered.

Summer squash and in fact every good variety of squash should be used wherever potatoes are to be avoided.

It is best not to mix mushrooms with eggs or cheese at the same meal. Fry, stew or steam them with olive oil if butter disagrees.

In eye troubles a mild warm sassafras tea may be used in an eye-cup every three hours for three minutes.

With the advance of the season roll out your dough-god dough to the thinness of paper and dry it in the oven. It is one of the best eliminators.

Lengthen the breath and control the outbreathing, thoughtfully, exhaling staccato, or with abbreviated intervals, breathing out to the utmost, but without effort. Watch for beneficial effects.

No matter what the climatic conditions are we cannot go wrong as long as we take edible greens and herbs of the locality we live in. There are violets, dandelions, watercress, field salad, lambsquarters, mustard leaves, field fennels, nasturtiums, chicory, shoots of all kinds, and many more things we discover once we pay attention to nature's leaves of healing.

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