

MAZDAZNA



- HEALTH -
- SCIENCE -
PHILOSOPHY

25 CENTS

MAY

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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CONTENTS

Ainyahita's Springtime Ode	2
The Twenty-third Day of May.....	4
Fulfillment of Life's Glorious Purpose Through Mazdaznan.....	6
Announcements	13
Historical Nut-shells	14
Mazdaznan Philosophy (February 10, 1952).....	16
Family News From Abroad.....	21
Breath and Rhythmic Breathing.....	24
Sermonettes	28
Season Hints	30

Ainyahita's Springtime Ode

O H Lord God Mazda, Infinite throughout endlessness of space,

Ever present within time and throughout eternity,

Clothed within the magic illusions of the objective :

I see Thee everywhere, and in everything the outlines of Thy countenance;

I see Thee in the humble grass blade multiplied ad infinitum;

I see Thee in the flower, shrub and tree-top fanned by the soft breezes of Vayu (air) as if cooling a fevered brow;

I see Thee in the sand-kernel of crystallized splendor;

I see Thee in the pebbles displaying manifold colors;

I see Thee in rocks and boulders as they loosen from the mountain-sides declaring in a language all their own a time of release;

I see Thee magnified in the outlines of hills and mountain-tops declaring majesty within solidity;

I see Thee in the scintillations of the dewdrop at early morn;

I see Thee in the babbling brook as with clear laughter
ripples bathe the bed-rock ;

And I see Thee at early dawn and in the gloaming of
the twilight, drawing lines and mixing tints,
attempting to display Thy divine countenance;

But in the countenance of man I see Thee in all Thy
majesty and glory awaiting recognition which
alone leads to realization.

Be Thou ever near me and give me strength, the
strength latent within the compass of my being,
to ever remain within Thy friendship,
Oh Lord God Mazda.

Be it so!

(In Mazdaznan, the twentieth of May is held in commemoration of the birth of Ainyahita, the Mother unto the white race many centuries ago.)

To keep busy in pursuits of profit keeps one out
of mischief and helps to mould character.

Life is as we take it, heaven as we make it; yet some
of us prefer the reverse.

Bring all the ideals of the past into crystallizations
and you shall live in the memory of coming generations.

The Twenty-third Day of May

THE twenty-third day of May is the day held sacred in memory of the One in whom the thinker finds typified the highest ideal of character. According to records, it was the time of the birth of our blessed Saviour, Jesus the Christ, who was also known in history as Yessu Nazir, Jesus the Nazarite.

There is no need to enter into any controversy as to dates since the academic and ecclesiastic world most generously contributed time in research, one and all agreeing that Jesus was not born in the month of December and that Christmas was of ancient origin, celebrated at the winter solstice. Some historians agree that Jesus the Christ was born some time between the twenty-third of March and the twenty-third of May; (the latter being on the Cusp of Taurus and Gemini and the characteristics of both signs being evident in his character).

The Covenanters of early days, later on called Christians, celebrated the Nativity of the Saviour at various dates from March to May, but the greater number of commentaries fixed the twenty-third of May as a final choice.

To Mazdaznan it does not matter, only that it gives satisfaction to know that claims of infallibility found to be in error as regards so important an historical

matter may safely be applied to many more claims. Nay, it matters not, not even if it were proven that a Saviour as depicted by gospel writers really never lived and never manifested on earth. Even then we would have the satisfaction that the *ideal itself* suggests possibilities unto perfection at some distant day when the principles of life are understood and the laws of the universe are applied to this terrestrial sphere.

Should it all prove eventually a mere myth, there is still the satisfaction that there were minds even in remote days who conceived the idea of an ideal man and had the understanding that such a product is possible only where there are knowledge, understanding and wisdom appertaining to the laws in nature—in short, the application of higher truths and principles.

The twenty-third day of May should be a day of deep contemplation upon this saving subject, of the birth of the Saviour, that with the power of thought entertained the day of salvation may be hastened and the illusions of the adversary be dispelled, while all delusions shall be dispersed.

The salvation of humankind, then, is not the sole charge of organizations with religious labels or political tags, but it rests with and upon the birth of Saviours, who come to earth—"to point the way unto truth and life eternal."

Fulfillment of Life's Glorious Purpose Through Mazdaznan

WHAT is man? Why is he here? For what end, aim, purpose or design? What are his expectations, if any, and what the ultimate result of his existence? — As we question thus, as we turn the problem over in the mind, draw conclusions, recapitulate our personal experiences, the thought comes to us that we are not just a passing phenomenon, but that a correspondence to conscious existence must continue beyond the transition taking place at the close of our earthly life.

Among the more worldly-minded this statement would probably be met with a request for proof. But the answer to such a demand is quite simple: no attempt would be made, because proof is impossible, of course. It has been so wisely ordained by the Great Creative, Absolute Intelligence that every individual must seek and find his own proof. And it is the most stubborn fact of life and death that such proof shall be withheld until it is too late for all those who refuse to come by it through the only method possible.

Returning to our subject under discussion, what is there in us, what part of us is it that continues on? We know that this form will be resolved and dispersed into its elements, because everything in

matter is dependent upon and limited in time and space.

That which constitutes the real entity, a being capable of reasoning and abstract thinking, one who can direct and make use of the Creative Thought, he could not possibly be just a form having its existence in time and space. That part of man, which continues beyond the transition called death, is the Individualized Intelligence, and to the extent man becomes aware of this Intelligence, learns to depend upon its infallibility, becomes one with it, to that extent also shall be revealed his possibilities.

“By nature I am a child of the earth,” a creature, an aggregate, representing the sum of intelligence accumulated through evolutionary processes which have long since reached their culmination.

The scientific and purely materialistic evolutionist claims that these evolutionary processes were only a series of accidents, or modifications caused by climatic changes, food-supply and other conditions. But it is not difficult to believe and perhaps even prove that this step-by-step development took place in conformity with a definite plan and purpose, terminating in man as the Temple of God.

At this juncture all responsibility was placed squarely upon man himself: It being the seventh day and God is resting from his labors, after having

supplied man with all the necessary materials and prepared all the conditions needed for his further development and growth. Man is free to continue as a mere repetition, or he may develop and unfold, proving endless possibilities through his own voluntary and individual effort. The more effort he makes to exploit his own gifts and talents, the more also he shall become conscious of his being and of his close connection with an Intelligence which transcends his own.

The less effort he makes (and here we take notice how inexpressibly great the wisdom in this arrangement) and the less effort he makes, the less search and research he conducts, the more limitations he surrounds himself with and the more short-sighted he becomes, resulting in utter subjection and slavery. Thus, verifying the old truth: "To him who hath shall be given, and from him who hath not shall be taken even that which he hath."

All the limitations, fences and walls, which man has placed around his mind, he must remove and assert himself as a free agent with endless potentialities. This thought uppermost in his consciousness, he straightens his spinal column and draws a full breath in keeping with the insistent demand of his Soul.

Is it not true that every time we come up out of

the bottomless pit we straighten, draw a deep breath, and let go of all the difficulties with a sigh. All of which were involuntary actions, because during a brief moment the Soul-consciousness was allowed to take charge. Proving beyond doubt that posture and breath are indeed significant factors for our salvation here, now and forever. Posture and Breath accompanied by the right thought, Thought first, last and all the time.

No matter how much we may have practiced in the past, or how we have practiced, or the years we have been doing it, and all the ideas we may have entertained, — as long as the fruits are not of a spiritual nature (The Saviour said: "By their fruits ye shall know them,") as long as the fruits are not of a spiritual nature, then the only practical thing to do is to begin again at the beginning. Again and again to go through the Breath-Culture rather than stumbling on with nothing but ideas and opinions which may seem more advanced than those of the world-at-large and which may be a great help for holding seemingly wise and learned converse, but still, there may be no progress, no development.

Our ideas and opinions often are of no use to us, neither are our beliefs of the past nor those of the present. What we are chiefly concerned with is Principle, Intrinsicity, Causation and Nature's Laws,

or Polarization of both Principle and Law in and through man.

Mazdaznan stands for the thought that masters, or the Master Thought. And that is Principle, that is Intrinsicity and that also is Causation. But we could exhaust the dictionary and still be no closer to That which always was, is and always will be. And then, too, one is alive not in words, one is alive in Spirit, Soul and Body, and the awareness of it, the consciousness of it brings joy and peace.

“In the beginning was the thought and the thought was with God.” And now the power of thought, creative, constructive thought, is delegated to man.

We know that man was created perfect. Why, then, does he not manifest perfection? As long as he does not want to, as long as he has no desire to so manifest, there is no power in all the world which could force him. Since he has not reached a state where he can acknowledge, recognize Infinite Intelligence, it can accomplish nothing in him, with him. Such an individual simply remains a worldly atom, immovable in its position and condition.

I used to be puzzled as to why Dr. Hanish dwelt at length and at frequent intervals on the worldly atom and especially upon the fact that things only began to happen after Intelligence brought pressure to bear upon it. Now I can see a perfect analogy

between man and the worldly atom. As we transfer THIS atomic idea into our daily lives, we become conscious of the fact that it is always the thought which makes the connection and which attracts the substance needed.

When one attempts to force development, there is no development. And so, we just let it come by itself. To be scientific is helpful, but Faith is indispensable. "Many are prospecting for gold, but only a few strike it rich." These just know they will strike gold; they start out with that thought. The others have a vague notion, no more. The difference is Faith.

In the Mazdaznan regime everything is to be done leisurely, relaxed mentally and physically. In the first exercise we are instructed to fix the eyes upon a given point to prevent the senses from wandering off. The concentrated thought follows the intake, the attendant feeling and sensation, the momentary pause, and exhalation followed by another brief interval. All of which must result in our becoming more and more conscious, and this is the subtle effect of Breath-Control. All else being incidental; thrown in for good measure, so to speak. One may take up again and again any or all of the exercises, and always something becomes clearer. This fact is at once the excuse and the incentive for my starting at the beginning; and I am a beginner still.

The more relaxed physically, and the more yielding and non-resistant mentally, the clearer may the Spirit, the Godly Intelligence assert itself. For this reason one should practice surrendering to Divine Intelligence in addition to bodily relaxation. The mind is like a child, always restless; it must be focused on the One. More and more relaxing outwardly, and more and more surrendering inwardly, though of course not to the condition of the world, but to the higher Intelligence.

That we may grow and increase in wisdom and mercy, we need always to act wisely, to be thoughtful, turning it over in the mind, always observing, not plunging headlong and noisy like a cataract; no, merciful. And mercifulness (mercy) is compassion, tolerance, mildness, gentleness, love, in fact all the good qualities one can think of are included in mercifulness. Even there, where one should have been angry, there too to act merciful. Growing and increasing in wisdom. Not only growing, but also intensifying, extending, absorbing spiritually, after the manner of a tree in a physical sense: To be wise and merciful towards men, reflecting God's wisdom and mercy.

How wonderfully everything was expressed by Dr. Hanish! How wonderful the words of those who have made the personal contact and had the personal

experience! And their assurance, next to our own inner conviction, is the only reason why any intelligent individual should deliberately and knowingly set out upon a path which is rough, rugged and up-hill all the way. The positive assurance of those who have been over it in their search for liberty and light lends us the initial faith and courage for the journey.

To become wise and merciful is to become God-like. Not God, but God-like; the glorious purpose of Life, serving a yet greater purpose.

Sunday Morning Service. March 9, 1952.

—*Otto Vogetzer.*

ANNOUNCEMENTS

Free Series of Breath Culture
Last Sunday of every month
2:00 P. M.

Everyone is welcome
Bring your friends

Divine Services Sundays, 11 A.M.

Historical Nut-shells

Man's noblest achievements are self-control and self-government.

To be in accord with the spirit of the times we must leave insularity and express universality.

Ancient history is largely based upon hagiology embellished in Panegyric, and we may as well treat it with the same grace as we do fables, whose purpose is either to entertain, awe-inspire, or to convey a moral.

Whether the object of our glorification be a hero, saint or god matters little, since the motive in either case remains the same.

It is conceded that no historian or writer, even of the modern school, is entirely free from prejudice of race, station, policy or religion,—one and all glorify something or somebody that is in part, if not in whole, of their own making.

History is the summary of personages and events characteristic of ignorance and superstition which rival each other in the race for self-aggrandizement.

Public opinion is nothing more than the negative magnetic needle of the dial plate which marks by turns the variations in this atmosphere of human affairs.

As long as humanity at large leads animalistic lives the reptile nature will continue to remain in evidence, retarding evolution and with it annul all further possibilities of a higher life on earth.

Instability is sudden and prodigious where there are many undeveloped minds and no master mind to take the lead.

Repeated infringement upon a constitution either hastens the downfall of a party or the disruption of a whole nation, exposing the latter to invasions from foreign quarters.

A word spoken in spirit removes mountains of language.

The world moves and with it all that dwell therein, but while the world moves in accordance with an Infinite Design, mankind attempts to hold back the wheel of destiny and falls out of line.

Not as one thinketh in his mind, assures success, but as one thinketh in his heart, so it is—for so he is.

To possess the power of mind, yet to lack the training necessary to use it advantageously may be likened to an elephant who has strength, yet shows fear at the sight of a mouse.

Mazdaznan Philosophy

MAZDAZNAN is often considered by many, even those among us who have followed the teaching for many years, in the light of personality. Mazdaznan has no personality. It is a philosophy originally propounded and expounded by the great teacher of the white race, Zarathustra, or as the Greeks called him, Zoroaster. It is a philosophy, it is an explanation in words of the basic principles that govern man on this planet. It is an explanation of the means whereby man can become conscious of his origin and his relation to the Universe as a whole and to himself; merely an explanation and a direction how to become self-sufficient. There is no personality involved, no individual except oneself. We, each one as a unit, are the only individuals. Mazdaznan is the teaching by which we develop the individual being and unfold it, bringing it to its full fruition so that we may realize our at-one-ment with the Infinite. Therefore, we owe nothing to Mazdaznan as a personality. Mazdaznan owes us nothing. We cannot work for Mazdaznan. Mazdaznan does not need anything, it has no needs. It is a philosophy, a teaching. To those who expounded the teaching we owe a deep debt of gratitude, to men like Dr. Hanish who brought to bear great sacrifices in order to fulfill his covenant

to come out in the world and perpetuate the message, the teaching. To men like that we owe everlasting gratitude, for they made it possible for many of us to come to an understanding of Mazdaznan. They have brought the light to thousands of seeking souls. There is where our gratitude lies during the career of those teachers. We can make their path easy. We owe them recognition. Mazdaznan is a philosophy that has existed from time immemorial, as to principles and must continue unto eternity. It can never die out, because it is basic—just as we cannot change the Universe, the laws that govern the planets, and those laws we are forced to follow and abide by, if we want to reach perfection on this plane. Many who think that they are doing something for Mazdaznan are laboring under a false belief. We cannot do anything for God. God completed and created everything—therefore what can we do for him? We limit God even in referring to him as HIM, for God is all. No, anything we do is for our own individuality. We can extend a helping hand here and there to someone off the path. Yes, we can bring such people on the path that leads unto unfoldment and realization—just by pointing the way. Individually, we must travel our own path, we must follow the Mazdaznan teaching of rhythmic Breathing, abstinence from flesh foods, and various exercises. We have some point in the

teaching that guides us, that indicates which is the next step to take, by following the simple means of the rhythmic breathing, etc., to counteract the mistakes we have made, mistakes in the past, made by wandering away from the path of realization that offers the Key to the individual, free from domination, dictatorship, or even obligations, except that they who profit by it pass it on to others who show an interest. So, by observing the simple teaching, by practicing the simple exercises that are given to us, we can return to the narrow path that leads to full Realization of our object in Life. We have heard it from time immemorial, we have been told so ever since we came to Mazdaznan, but that is what we need. We forget so easily in the rush of the daily life. We lose sight of the spiritual object. We become engrossed in material struggles. We come here to be stimulated and reminded of our teaching—that is what Mazdaznan consists of. It is not an organization, not a group of personalities, but a guiding teaching. There is no personality attached to it. True, for the sake of convenience there are a few who organize these meetings of getting together, heating the room, lighting it, etc. That has nothing to do with the teaching. It can be given by anyone who is prompted to give it out, who is living it and presenting it. Those that come here may reach those that are now in a state

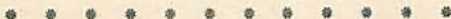
where the teacher once was. That is how it is right along the line. We give it out according to our understanding so that others will have a way pointed out to them. And we know what comes to us individually through the practice of this philosophy, that is ours—the rest is hearsay. It has little value. I must come in through my own door, unless I am like a thief, and information, any truth, any philosophy must come from within, I must be convinced of hearing it from my own being. It must come from within—otherwise it is like a parrot—it will not mean anything to me. If it has come to me directly, it is mine and not merely hearsay. Many times in the course of his lectures, Master (Dr. O. Z. Hanish) touched upon subjects belonging to other spheres, subjects which were very hard to grasp for the layman, to show us the scope of his knowledge and understanding, to give us a glimpse of a greater horizon, for unless we are aware of them we live in a small circle, making no progress, but where the path is pointed out to us, then we can make preparation. We can prepare ourselves to expand and grow and delve into fields that are still hidden. When climbing a mountain we think it is not so far . . . And so it is with philosophy, with life, as we unfold and develop and find new fields. We have never completely attained the objective, for the attainment of each step only leads to another and greater one. And in Mazdaznan

we have been given the means to pursue the path until its ultimate end, by practising the means that are furnished us. Mere practising of the exercises will lead to an understanding of our relationship. Each one is an individuality. There is no other group in the world that has such a degree of freedom—no other teaching has the key to unlock the door so widely, permitting us a view that requires no illustration, for it is all unfolded within us. To each one of us it is different, that image of perfection, according to our degree of unfoldment. Comparisons are not feasible, for in Mazdaznan we recognize individualism. May we pursue our path, our application at this season, now that we are approaching the season of Lent, the season where we take measures to cleanse our body of accumulations of past errors and make it more responsive. We know the Lenten measures, morning exercises, change of diet, etc. In our magazines we find many references to them.

May we continue to be blessed by a careful study and practice of the Mazdaznan philosophy, recognizing that it is a *philosophy*. Be it so!

—*Philip Ramus*

(Service at Mazdaznan Temple, February 10, 1952)



Family News From Abroad

Kashmir:

I have been regularly receiving The "Mazdaznan" Monthly Magazine and every idea of it inspires me to thank you for all the good these have done to the world. We remember the Teachings every moment and read the back issues of Mazdaznan for Philosophy, Science and Health.

—*Dr. S. K. Atri, Honorary Secretary,
Srinagar, Kashmir, India
Indian Medical Association,*

Paris:

From the Kalantar of the French:

On February 29th evening, at 8:30, in our Mozart Hall, we have had a wonderful meeting of Holy Communion in remembrance of the One who continues to guide our steps; it was a wonderful meeting! No talk—only songs and musical contributions by our musician friends, all of whom were divinely inspired, showing their faith unshaken and their faithfulness to Master's Message: Mlle. Crepieux, Mme. Starikoff, Mlle. Rissa, Mrs. Edal Behram (of Bombay), Mr. Avertrani (1st violin), Mr. Gorteau (1st clarinet-player). The music was Beethoven, Mozart, Chopin, Bach, Schubert.

We sang many of our sacred songs and melodies. The atmosphere was growing finer and finer as time was passing and, in the end, during three minutes perfect Silence, we all were feeling the Presence of the Blessed Master—for some time this Harmony was felt. May that feeling of Divine Love be lasting!

In Love and Devotion to the Great Work,

In the Name of Mazda,

—Willie Rickard,

3, Square du Tarn, Paris, 17, France

Bombay:

From yesterday (March 10th) began the days for invoking the Holy Fravashis of Ahura Mazda, His Yazads and Ameshaspends of our dear departed ones, of those who have already passed on, those who are still living, and those who will come on Earth again in the future, till the day of reckoning, when all will be made new and fresh. What a holy and wonderful thought to invoke all such Fravashis of people all over the world. The High-Priest gives a sermon each evening and I mean to attend; he talks on different subjects—yesterday he talked on that special prayer called "Satoomno Kerdo," where all the names are recited aloud. Every morning, in the quiet of my room,

I recite the same prayer with an offering of fruits, flowers, water, milk, and I burn incense; at the same time I recite the names of those most beloved to me, whom I love with all my heart and soul. . . . This season of these Ceremonies we call in the Zoroastrian Family, "Naurose" (New Day), which ends with our New Year's Day, on the first-of-spring-day, the 21st of March. May your Naurose and your Easter be happy and full of Blessings!

With my deep and devoted love toward the
Greatest Work and the Blessed Master,

—*Serene*

Heidelberg:

We have been having again, a very nice class for the Breathing lessons and "Self-Diagnosis." . . . I believe and hope that the next Gahanbar in the coming summer will be still more visited than even last year.

—*Karl Jung and Daughter Elizabeth*

Amsterdam:

At the end of March, we go to Family Koep, Dusseldorf, Friedrichstrasse 24, to speak there on the exercises for children in schools, along with song; and at

the same time, we shall show the film of the children in the Dutch school, doing these exercises, where it was said that those children proved to stand far ahead of their schoolmates, in other classes, where they did not have these harmonic rhythmic exercises. How wonderful, and how simple is Nature! We have recently organized a course in Panopractic, with the Medical support of three German Doctors, who also use the Mazdaznan method of curing cancer. We are expecting you for our Easter Service, In His Name,

—*Dr. and Mrs. C. Sypkens*

(Contributed by Mother Superior Gloria,
Mazdaznan Plenipotentiary)

Breath and Rhythmic Breathing

THE value of breathing is too well recognized to call for lengthy discussions upon this subject, and yet it seems that even the best informed individuals forget that deep breathing is the real first-aid in every case, be the need of a physical or a mental nature. To breathe means to either *in-spire* and *re-spire*. In low altitudes we have to respire (expire) more frequently and arrest action after an exhalation, while in high altitudes we need to pay attention to inhalation, as the rarity of the air is liable to make us forget to inhale

sufficiently. After an inhalation we have to pay attention to retentment, if the breathing exercise is to be of specific benefit.

Furthermore, it is quite safe to adjust one's mode of breathing from time to time, say every three hours of the day at least. Attention should be paid to the emptying of the lungs where we are engaged in labor, while if mentally accupied there is need for frequent inhalations.

* * * * *

Ordinarily we all breathe according to our temperamental construction. Others make it a point to study the science of breathing as customary among singers and speakers. When going through gymnastics again attention is called to breathing. Still, with all the attention paid, all the instructions obtained, we seem to forget that in all gymnastics and exercises of breathing there must be absolute or positive relaxation—not only relaxation of one or the other part, but to every part of the body, from head to foot. Relaxation must be induced determinedly and be followed by the mind. In such a positive relaxed state we take our inhalation, following the current of breath as it enters the dynamics and makes its exits. Furthermore, attention has to be paid to the retentment of the breath after inhalations, and equally conscious attention must be paid to the arrestment of the breaths after an exhalation, if

we are to be benefitted at the end of each exercise. A few minutes of rhythmic breathing will do more than all the efforts put into gymnastics. The dynamic breath charges the mental vehicles of the mind, and those again strengthen the dynamic organs.

When retiring to bed it is most opportune to practice rhythmic breathing, and to watch every motion of the dynamics. Recapitulating upon the occurrences of the day, it will strengthen the mind and increase the vision as well as the perceptives. Such practices pursued, without fail, will do more than any study in mnemonics. In the morning, a few minutes should be spent in stretching the limbs, at the same time to breathe systematically and also outline mentally the proposed pursuits of the day.



He who claims it matters not as to how one breathes knows not whereof he speaks. If you breathe meditatively, you become psychic and the brain functions will become a mass of uncertainties; while if you breathe with concentration upon breath alone for the purpose of the development of all the functions of the body, and have the positions required for such development, the result will be the mastering of the body in all things.

When too warm, take a long breath through the nostrils, then exhale with the lips parted, lowering the

diaphragm, and you will feel cool at once. The mere statement of another is not a proof. Such must be gained by experience. A proof is self-evident and an established fact to the analyzer.

Man is the highest physical manifestation of breath. All the animal kingdom belongs to the same category of animate life. The variations of form are due to the degree to which human breath is realized. These variations continue in every human being, and our abilities and possibilities in life depend upon the power of breath and its application. The lower the vibrations of the breath, the lower is the degree of possibilities. The more the breath is given the opportunity to rise, the purer is the manifestation of man. Some individuals are born with the happy faculty of deep rhythmic breathing; but most of us have to practice breathing to attain to the blessings nature has in store for us.

All nature abounds and resounds with glad, melodious song and music. If so-called "inanimate" life can be happy and rejoice, how much more should man express through song and praise his appreciation of the countless blessings showered upon him!

The condemnation of Jesus the Saviour to the cross was a testimony to the guilt thrust upon him by his persecutors. "Vengeance is mine," saith the Lord, "I will repay."

Sermonettes

THE possession of objects calls for money, less waste assures us of plenty.

Mankind is caught in a cyclone of circumstances, the end whereof is unpredictable.

Accumulations beyond the laws of averages invite complications and untold suffering.

In taking the inventory of our possessions we should always ask this question: "Whose will it be?"

Never ask favors of people who are not ready to part with their substance.

Money or possessions are by no means a measure of moral worth or character.

God is near to those who feel His presence.

A friendship due to an all-pervasive sense of duty is equal to a cold reception toward a guest.

In speaking of another's faults, we always expose our own, although we may not notice it at the time.

Fame is a matter governed by the conditions of time; success is circumstantial and conditional.

So long as we halt between two opinions we continue to deceive ourselves.

To be on the wrong side is far better than to be on no side at all.

Conditions may change, but man remains the same.

Consecration assures undivided attention to the path assigned to us.

Every walk of life is destined for better or for worse.

We see God's silence in the rock and hear His voice in the ripples of a brook.

Sin is a state of the world in which each individual has a part. To remove it is the work of each and every individual.

In an idea of time we live but for a span; in the thought of eternity we live forever.

The greatest service, divine and sublime, is that of serving the daily design.

He who would be the greatest shall, after all, fall below the mark.

Perform thy part in life with perfect resolution and all shall be well with thee, now and forever.

To some, "God is Principle"; to others, the only faith is in money, the medium of exchange to which they readily concede the honor.

To live religion, one needs not fear to die for it, for—"He that liveth the life shall know of the doctrine." Since it is an undeniable fact that God is our Father, shall we not know him, for—"This is life eternal to know God!"

Season Hints

May-day makes old folks young and young folks gay.

This is the time for walks into fields, the woods, canyons, where streamlets are overflowing, or to mountain tops where among lofty pines we may listen to their sish recalling a long forgotten wish.

Here and there late dandelions and humble violets are waiting attention. Both are blood tonics; just a little at a time will make one feel happy and turn the heart divine.

Asparagus is still seasonable. It is to be used often, though sparingly. It assists in flushing the kidneys and bladder.

Lettuce is still good, so are green onions and rhubarb—especially valuable for the nervous temperaments.

Sorrel may be used freely. It tones the blood and helps to eradicate scrofula tendencies.

Strawberries may be eaten with whipped cream and may be served with doughnuts, or triscuits, or rolled wheat on the side. In some cases strawberries may be mashed and pressed through a fine sieve or cheesecloth.

Small berries, as a rule, should precede a meal, or we should make a meal of the berries in connection with biscuits.

Less fried foods at this time of the year and the coming season is desirable.

Raw vegetables and uncooked cereals will do more for one's restoration than any other form of treatment.

As long as there is rhubarb on the market, do not miss the opportunity to indulge. Eat raw in small quantities; it will prove an excellent eliminator.

The more there is harmony between mind and body, the more there is vitality within the organic operations.

Three small new potatoes in cream gravy will be more beneficial than all old potatoes by the peck. The new potato contains sufficient belladonna to tone the membranes and charge the nerves.

To live according to season one follows the call of mother-nature, and the knowledge of self added thereto assures that happy medium akin to harmony in all things.

Stew beets and beet tops together in tightly covered dish. Add a little oil to prevent burning. Use no water. Beets prepared in this manner will prove a tonic and eliminator at the same time.

After all, chemical analysis of foods may be a gratification to the studious mind, but judicious selection is of greater importance, as in this case the temperament, wants and needs are brought into consideration.

Endive and chicory are still seasonable, so are grape fruits.

Raw onions with baked lemon juice and natural sugar may prove remedial in colds for some temperaments.

Herb teas are still timely, including sassafras, buckthorn, senna pods, flaxseed, slippery elm, thyme and blackhaw.

As long as we consider eating to be a necessary evil, we shall remain within moderation and reason. We neither eat to live nor do we live to eat. We use food merely to further nature's demands for the sustenance of the body.

Use of peas and string beans moderately will prove beneficial. Peas may be used with salads and in their raw state when tender, while string beans may be well scalded and covered with lemon juice and allowed to stand for an hour. Do not forget to serve a little mint with peas and thyme with string beans.

When at a loss to know what to do for that stomach, one may try the white of an egg, well beaten with a fork, add two tablespoons of spring or March rain water and the juice of half a lemon. Take it every two hours and a half for ten days, if needs be, and thereafter the food will be digested more readily.

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