

# MAZDAZNAN



· HEALTH ·  
· SCIENCE ·  
PHILOSOPHY

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25 CENTS

AUGUST

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                      August, 1952                      Number 8

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## Sermonettes

**H**E who has implicit faith and leaves everything to God in prayer will never lose out. Because of that faith that "I and the Father are at one," our Saviour had the power to pass through the valley of the shadow of death unto resurrected life.

The greatest men in history were those who were able to give their lives for their friends in a righteous cause.

Men of today must give their lives to pursuits leading from gross ignorance into the light of understanding and do it without reserve, price or self-aggrandizement.

Love of God is still the ruling factor in all walks of life, and though it may sometimes fail us it nevertheless does not fail to gain its purpose and aim.

We may have love for one another without paying particular attention and again we may pay a great deal of attention without considerate love.

To recapitulate daily our walks of life helps to balance every account and helps to give a new start with the beginning of each day.

Before we can expect from others the best that is within them we must prove ourselves to be complete in mind and deed.



Sorrows and trials are the billowy waves that beat upon life's ocean shores to witness our bravery.

Even in applied psychology we first have to learn the elementary principle of demand and supply—both of which must be equal.

Perhaps some of us have bigger eyes to see the amount of things, but too small hands to get the things we desire. We want things that we do not need!

We may not add to the glory of good by word of mouth, but we may utter words of counsel to those who stand out in praise of our God.

If we have failed to do as we would wish to have done, we have nothing to regret as long as we have realized, "Thy Will be Done," and, "Leave it all to God in prayer."

Inasmuch as we can draw upon the radiation of the sun without reserve, even so we may draw upon the Infinite Supply, still, in either case we must know what and how to adjust ourselves so as to gain the part that we are in need of for our benefit.

The willing one may understand and follow the still small voice that leads to the goal. He who leans upon the words of others is merely a slave of suggested conditions and has no part in individualism, for he merely represents a part of the whole aggregation of collective thought.

## Progress on the Way to God and Peace

**A**S individual intelligences we are ever confronted with the necessity of furthering the development of our own being; a being through which the Infinite Intelligence seeks to express itself. While remembering that Mazdaznan is based upon good thought, Godly thought, and while cultivating the habit of good thought, we shall mutually consider ways and means of leading us into greater channels of profit.

Foremost, of course, is the Breath-Culture through which we learn concentration, and concentration is one of the significant factors for development; particularly spiritual development. "In the stillness thou shalt know Him"; when the mind is under control of the center, or when the heart and mind are at one. We are then able to keep up a continuous flow of thought towards God. No other way of such a direct approach has ever been discovered or revealed. Whether expressed or implied, everything in the Transcendental Philosophy of Life and Eternity points to the goal: At-one-ment of the finite with the Infinite God.

When Dr. Hanish first presented to the world this life-giving message, he evidently found it expedient to imply part of the transcendental side of the teaching

to avoid prejudice from the religionist and the non-religionist. In other words, he must have sought to steer a middle course between the two extremes.

This is quite clear in the introductory lesson and lesson one of Health and Breath, where it is implied rather than stated that the Breath-Culture is of a spiritual nature, or that its ultimate purpose is a spiritual one. As for example, quoting verbatim: "Ga-Llama, which opens the portals of the mind and sends forth the light of wisdom which gives Life Eternal! With every indrawn breath be conscious of yourself, of Ga-Llama which builds up the tissues of a collective existence. It is within you basically; around you externally. Thoughtlessly you breathe it out into the universe; thoughtfully you draw it into the individual self. This water of life is the breath, the Spirit, the Essence of Life, without which there is no knowledge of your being or existence. To enable you to partake of Ga-Llama, you must necessarily attract it into you as you would attract God if you desired to be in His Presence. Without this innermost desire to attract it you will never receive it, though it is ever near and you have the basic principle within the bosom of your being. You are unconscious of it because you are not recognizing its presence. You know and feel its presence only when you concentrate upon it and feel the desire of attaining it. You felt its magic touch faintly



in the past, but knew not, perhaps, whence it came, nor what it meant."

I would call this paragraph the heart and soul of the Breath-Culture and, in fact, of the entire teaching. It is quite complete and crystal-clear for those in search of light and truth. If this paragraph concerning Ga-Llama should ever be omitted, or obscured, then Mazdaznan would no longer be the Transcendental Philosophy of Life and Eternity.

Free-Masonry was founded on the Zoroastrian teaching. Its aim originally was to teach men to become Master-masons; Master-temple-builders according to God's Plan. There were three degrees corresponding to a physical, mental and spiritual realm respectively. Before a candidate could be accepted as an apprentice, he had to prepare himself for years, living a life of self-control and purification. But the entire school of instruction, as to how the plan was to be carried out, was removed and in its place came the Bible, which now is an ornament on their altar. Symbolism, rituals and ceremonies are mainly what is left of the once Grand Purpose of Free-Masonry. I do not deny that the Bible contains much that is good and true, and I recognize the good wherever I find it. The Bible does contain, in one form or another, much of the Mazdaznan Philosophy, but even if it contained all of Maz-



daznan we still would not need the Bible, because we have Mazdaznan.

Organized religion holds out advantages for a hereafter, presumably as compensation for a hard life. Mazdaznan offers an interminable list of benefits which begin here and now, reaching into eternity, and the very least of which are physical benefits making THIS life a joy and worth living. All that is required of a church member is belief, whereas a Mazdaznan voluntarily regulates his daily life with good thought, good word and good deed.

Whatever we are doing to further our development, even if it is little, we must do it with understanding and love. And whatever we take on, whatever we follow, everything must bear the stamp, the seal of divine love. Love plus concentration equals knowledge, and knowledge leads to recognition. Instead of authority there is to be a spirit of brotherly love. The Saviour said: "Love thy neighbor as thyself."

Faithfully and persistently applying the wisdom included in Mazdaznan in the same spirit and love in which it was revealed will bring rewards far beyond expectations. Even where one has failed for any reason to attain everything according to his desires, as regards health or success, or treasures which transcend physical matter, one must continue on just the same. We cannot afford to stand still or we cannot

begin to doubt. There is where great danger lurks, when we begin to doubt ourselves, when we begin to doubt something which we had already recognized at least in part. Not for a moment is doubt to be permitted in our consciousness. Come what may, we go on unwaveringly towards our goal. Where one holds to the belief that the goal is in the realization of nature's laws, that is, the laws of the animal, plant and mineral kingdoms, then the tendency is to keep on repeating all that which is based upon these laws, in the belief that it is development, whereas it is only repetition. All these experiences in the world at this time are repetitions, and instead of life it is merely an existence, because of an inherent tendency to apply and prove only nature's laws, bestowing little or no attention upon the laws of Spirit, Godly laws and Godly principles. When the laws of nature and Divine Principle are polarized, focused on the goal, then we become conscious of our being as spirit, soul and body. Dr. Hanish referred to these two sets of laws as mutable and immutable laws. The one being subject to change, transmutable to our advantage, the other unchangeable, everlasting.

By surrendering to the laws of nature, we become earthbound and limited. We must then experience everything belonging to that state and condition: sorrow, worry, heartache, fear, irresolution, doubt, and

instead of enjoying life, we have only sad experiences. There are those who have worked on themselves honestly and sincerely, but regardless of their effort they admit having made only small progress. Then comes the question: is it worth the trouble? And the answer is NO, if there is no result, no development, then it is not worthwhile. Still, why should one make such strenuous effort for so little? When we try to force a development, we violate the laws of nature and Divine Principle. That, precisely, must have been the reason why the Prodigal Son became lost in uncertainty. He tried to accomplish something through his own physical and mental faculties, his inheritance which soon was used up in vain and forced physical effort. Perhaps we, too, in the past have relied on our inheritance, our own individual resources, the little we possessed; without realizing that Infinite Intelligence sought to manifest in and through us.

Once we have recognized the fact that there is no end to possibilities, then all the ideas which had been forced upon us fade away; we get rid of everything on the outside, and as we turn the thought inward we find that Kingdom of Heaven, that inner peace. And then perhaps we come to know that we are never alone. "I am always near thee, thou needst never call me aloud, for I hear the faintest whisper of thy soul."

"God abides in me," sung by Louise Vogetzer.



It is of little use to worry about the future, if we fail to satisfy the present. If one fails to find tranquillity in the present, it is a question whether he will find it in the future. It is not nature, nor material things, nor conditions, nor circumstances, nor those around us which are holding us back. It is rather because we lack faith; faith in self and faith in God.

With Faith, Love and Humility the way becomes wider, clearer and smoother. Everything is attained through the practice of Love. Love endures everything, overcomes everything, overlooks everything. Singing every Sunday "God is Love," while concentrating on the spirit conveyed in those words, and thus keeping up a continuous flow of thought towards God, must have long since brought substantial proof that God IS Love.

Perhaps you have observed at one time or another the subtle effects of earthly love, (which is not at all to be despised). You may have noticed how it brought fresh bloom to an already faded cheek, buoyancy to the step, joy of life, increased activity; the whole world transformed. Illusions all——; perhaps we were counseled by the worldly-wise. Nevertheless, those supposed illusions of an earlier day, those dreams, fancies and visions of the ideal which flashed across the mind's horizon, were probably the only glimpse of the reality of life according to Infinite

Intelligence, that most people ever had during their earthly life. Somewhere, sometime those supposedly idle dreams of yester-year must come true. For those starting out at this time the ideal can be made real through knowledge and application of laws clearly explained in Mazdaznan. "From the unreal lead us on to the real."

Comparing the subtle reaction of earthly love with Love of and for God, we shall discover the resultant to be correspondingly greater. So much so that it even controls the bloodstream and spreads over the entire nervous system. Eventually, through further arrangements and activities, we reach a better understanding of our being, promoting our development towards the revelation of God's Will. And thus keeping at a distance everything tending to hinder or retard our progress.

Everyone of us, without exception, has an equal opportunity for contributing to world advancement, and may none miss his chance! Our biggest and most important contribution consists, first of all, in our own progress and development. In other words, we advance the totality in direct ratio and proportion to the net result of our own individual and voluntary effort.

And let us remember that Mazdaznan in part and in its entirety is a means to an end. Sometimes the means are mistaken for the end, the purpose, the

Divine Purpose, while the latter goes begging. How vividly and tragically this is illustrated in the "Episode," where the Divine Bambino turns beggar; silently, eloquently begging for a bit of recognition. He WAS recognized, you will recall, by the enemies of progress. In one of the chapters the author explains how he became separated from the Divine Bambino. There is something to make one thoughtful. Some readers were shocked, because they thought that Bambino was supposed to have destroyed himself; proving that they failed to read between the lines as directed. Bambino represents the Divine Aspect, Infinite Possibilities, THE IDEAL. He was furnished with a physical body for illustration. Hence, no BODY was recovered from the depths, though every effort was made to recover Bambino. The extent of the tragedy cannot be fully estimated. However, it is clear that the loss was very great; in fact it must have been a supreme sacrifice. But Bambino promised to return at the hour of greatest need. All of which occupied my mind when, a short time ago, I was permitted by Tante and Elizabeth to behold that enchanting likeness of Bambino which could have been fashioned by none other than Bambino himself. "The artist drowned, but the wooden Bambino floated shoreward." Of course, everyone is free to interpret the "Episode" to suit himself.



And now, in conclusion, please permit me to remind you that Mazdaznan is based on good thought, and that the quality of our habitual thought determines our progress and development, also forming character, and character brings forth according to its kind. The mind is the garden where we sow the good thought. There is where man must first become refined, transformed, reborn.

We should remember always to be thoughtful, turning everything over in the mind. During some of our exercises is the only time we are permitted to be thoughtless, that is, we should not be conscious of any idea or object, and though one hears with the ears, one is not certain as to what he hears. The eyes are open, focused on a point, but one does not distinguish any object by name. In the consciousness is but a burning desire for an inner, finer feeling. Making this the dominating motive in some of our exercises, we obtain greater benefit from concentration and we shall make more rapid progress on the way to God and Peace; that Peace which no words can express.

Be it so!

—*Otto Voetzer*

(Arranged for the Summer Gahanbar, 1952.)

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A word of encouragement is equal to a blessing, for it helps to pave the way to success.

## Summer Gahanbar Program—1952

### SUNDAY, JUNE 22ND

11 a.m.—Wedding of

Virginia Nunes and Raymond Barth

Ancient Avestan Ritual

Mother Superior Gloria, Officiant.

3 p.m.—Reception at the Home of Dr. and Mrs. Oreo

4106 Longridge Avenue,

Sherman Oaks, California.

### MONDAY, JUNE 23RD, 8 P.M.

Opening Address:

“Mazdaznan Applied in Daily Living.”

—Henry Sorge, Elector

“Influence of Rhythmic Exercises when Applied  
in the Schoolroom.”

—Mother Superior Gloria

Plenipotentiary of the Mazdaznan Movement

### TUESDAY, JUNE 24TH, 8 P.M.

“Mazdaznan and The Bible”

—Dr. Jesse Jackson

“Science of Mazdaznan.”

—Mrs. Wend

### WEDNESDAY, JUNE 25TH, 8 P.M.

“Ancient Civilization in Relation to Mazdaznan.”

—Philip Ramus

Open Forum.

THURSDAY, JUNE 26TH, 8 P.M.

“Mazdaznan Exercises.”

—Flossie Kroeger

“Stand Alone.”

—Arthur Porter, D.C.

FRIDAY, JUNE 27TH, 8 P.M.

“Breath and Breathing in Relation to Mind  
and Body.”

—Elsie Hughett

“Man, The Divine Atom.”

—Karl Duda

SATURDAY, JUNE 28TH, 8 P.M.

“Applied Harmony.”

—Otto Bezner

“Progress on the Way to God and Peace.”

—Otto Vogetzer

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*Sunday, June 29th, at 11 a.m.*  
*Solemnization of the Marriage of*  
*Dagmar Margaret Heep*  
*and*  
*David Edward Sorge*  
*Ancient Avestan Ritual*  
*Mother Superior Gloria, Officiant.*  
*Reception following.*



## Purity of the Blood

**B**LOOD to which Goethe referred as, "A very special Fluid," is indeed a very special fluid, for by the determination of the composition of the bloodstream, we place ourselves in the scale of humanity. According to the specific gravity of the blood and its chemical components, we are members of one or another race. By maintaining the purity of the bloodstream we maintain our identity. We should guard our bloodstream jealously, that is the purity of it. We live according to certain laws, certain prescribed diets in order that we may maintain the purity of the body, for, as the bloodstream becomes impure, contaminated, so do we lose that prompting of the Inner Voice. It is no longer clear, it becomes confused. And today we find the world in a condition of chaotic confusion partly due to miscegenation, the mingling of the bloodstream with that of other races. Man has gone through a lot of trouble in the course of eons of time to purify this bloodstream, to eliminate the surplus of iron that we find in the black man, to reduce the silicate that we find in the dusk, the copper Malayan, to bring the bloodstream of the yellow race down to proper balance so that the white race could evolve by eliminating too much magnesium. The processes of elimination have gradually brought the bloodstream of the white man

to a balanced condition, but after doing that some have resorted to the criminal, foolish practice of intermingling the bloodstreams that have not been purified, have not been balanced. Consequently, we have a chaotic condition that we find prevalent today which prevents people from thinking clearly, from getting a clear view of evolution and the attainment of the main objective in life, namely, to make manifest on this planet the divine perfection that we are conscious of in the spirit. We are hindering our own efforts and we are standing in the way of our own progress. The realization that miscegenation is a crime against God and nature is not apparent in the world at all; in fact, it is being encouraged by many so-called enlightened individuals. Nevertheless, giving recognition to miscegenation is a grievous error and has led many people to believe that following their whims they may marry into any race regardless of consequences. And here again let us take the opportunity for stressing the difference between Race and Nation. Race pertains to color distinction, a marked division in humanity, indicated by color. Nation is a subdivision of a race. We often hear people referring to different races in the divisions of the white race, or we hear of the Russian race, the German race, the Jewish race, the Greek race, etc. That is misleading because all those groups belong mainly to the white race, the Aryan race; they are

Nations, tribes or groups, according to their size. So we want to keep that in mind and keep the picture very clearly before us. We should hold this picture very clearly because, as we progress in this confusion in the world, some individuals must stand for the principle of man's purity of blood. We need to point out the error of miscegenation, we have to combat it, not by violent opposition but by education and demonstration.

Now, many of us measure things by incorrect standards. We are not referring to weights and measures, we are not referring to the housekeeper who goes shopping and gets short weight, etc., no, that is annoying too, but people weigh each other by comparison with others and that is a mistake. We cannot compare ourselves with others, for we should not measure our good fortune or our ill fortune by the life that others lead—any more than we can measure our progress in school by what others are doing in other grades. Our standard of measurement must be: how do I stand in relation to the knowledge I have to acquire? Not: how do I stand in relation to what John is acquiring, or what Nellie is acquiring, or Edith is acquiring, or Henry is acquiring? No . . . that is not the measure. The measure must be myself in relation to my objective in life on earth. It does not matter what position I may occupy in the social world. The measure is: am I ful-



filling that position to the best of my ability, to my highest concepts? Am I fulfilling it conscientiously, even if it is menial work, or if I am doing a Federal job. Am I fulfilling the highest principles, honesty, integrity, perfection? A worker is no less important than an official of a government or a financial leader, because those positions are incidental occupations of responsibility. Our objective and main occupation here in matter is the building of character, and whatever form the opportunity for building character may take, that I am grateful for; for I am placed just where I am because I am needed to build some particular aspect or facet of my character which has remained dormant or undeveloped. Therefore, I am grateful for the opportunity of bringing that faculty out, polishing it as a gem and having it hold its position in relation to all the other good traits of character. That is the object of life on this planet—not to further the ambitions of a material nature, not the acquisition of vast possessions, not the accumulation of wealth, not the acquisition of power—not at all. Many of us are placed in those positions of power, of wealth, of influence, to test our strength in relation to the advantages that such positions offer. If we are able to withstand the test, then we have grown, we have manifested character building. So in order to be able to do that our thought must be constructive and our blood-

stream must be pure. We must be able to maintain a clear picture of our objective and never deviate from that course, not in a spirit of self-righteousness, not because what others think of us, or what we may demonstrate to others. It is what I as an individuality may demonstrate to myself in relation to my ideals; how far along the path am I to attain the ideal of perfection which my present mental unfoldment and spiritual awakening reveals to me. And we may qualify in that manner because we obtain the perfection which we see ahead of us. A new phase, a new state of perfection is revealed, and we start all over again to climb to that perfection. And that is what gives us interest in life, that is what leads us forward, for we know that in so doing we are unfolding the manifold petals which constitute the divine rose, emblematic of spiritual consciousness. Let us ponder over that question of blood purity, our relationship to humanity, and our objective and highest ideals. It will give us much food for thought and enlightenment upon our many problems.

—*Philip A. Ramus*

(*Sunday morning service:*

—*Mazdaznan Temple, June 1, 1952.*)

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To say, "I have done my best," ought to suffice; God knows the rest.

## Breath and Breathing

**A**LTHOUGH breathing into the nostrils filtered ozone air imparts zest and vigor, the blessing of such exercise only gives stimulation and for the time being only lends comfort or ease. To the ordinarily healthy man inspiration becomes a wholesome factor, while the invalid is held in his equilibrium. To aid in eradicating disease the inhalation alone does not suffice. There is need to exhale as well, so as to exhale as much, if not all, of the carbonaceous and other gaseous, poisonous substances conducive to the accumulation or multiplication of disease germs, microbes, bacilli and other disease breeding organisms. To breathe out to the very utmost without using force is of vital importance to any individual, whether they are invalids or insufficiently developed organically or otherwise. The more the dynamic channels of the lungs are kept free from carbon, the freer is the operation of the cells, the greater is the combination of elements and consequent oxygenation of the blood. One should make it a point to relax the body and in this state of relaxation either repeat a prayer or recite aphorisms. If in a lying posture, it is well to let go of oneself when emptying the lungs. Before retiring and again before arising in the morning, one should spend a few min-



utes in concentration, followed by a thoroughly emptying of the lungs.

During the hours of wakefulness, it is well to catch oneself, as it were, and empty the lungs to their greatest possible extent, allowing the chest to rise if possible and to be raised higher as one engages in exhalation. Before sitting down to a meal it is best to take a few simple exercises stimulating muscle and nerve. The reason for the habit of saying grace had its origin in the philosophic and scientific minds of the past to have an opportunity given them to empty the lungs before eating, and at the same time to take time for concentrating upon the selection and value of the food before them, adding mastication with due attention; thus enjoying a better digestion and assuring assimilation so necessary to keep up the regime of perfect energization.

No matter how far advanced or learned, self-possessed and powerful mentally and physically man may be, he never graduates from conscious deep breathing, no more than he shall ever be entirely weaned from consuming foods. As in the latter he grows more thoughtful and considerate in the selection of foods that go to make up the path of his progress through life, even so he is to attend to his methods of breathing that by greater dynamic control he may charge the properties, propensities and endowments of his mental

sphere to an extent of releasing the latent powers and forces in his brain. In so doing, he grows conscious of the path that leads to perfection, revealing to his eyes, ears and mind, the treasures heretofore hidden from man, and unfolding the unlimited possibilities even in this mortal sphere, which is but the reflex of the immortal realms of infinitude.

In taking exercises, all movements of the body should be done with as much ease and in curves, strokes and lines as the motions of the pen in the hand of a penman, or the brush of a painter. To succeed in the control of body and mind the absolute relaxation of all the joints and ligaments is necessary, while the chest wall remains in a set position, but without tension. In moving about, turning, stooping, bending, reaching out, all the points of the body may be moved, while the chest wall with its accompanied spine remains fixed. The more erect that the spine is held, the more expanded will be the chest wall, thus there is greater endurance, strength, vitality, and health of the individual who is interested in higher development and progress.

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There are three elements of greatness: simplicity of design, soundness of principle and a courage which is born of "honor and faith and a fair intent."



## Base and Inclinations

### DIAGNOSIS

**T**HROUGH the study of Diagnosis we have not only familiarized ourselves with the organic relation of the body and, above all things, realized the complexity in the corresponding relations of the circulatory, the nervous and the glandular systems, but it has also been revealed that one phase leads to another, even to phases heretofore least considered necessary or vital factors in the human mechanism; parts thereof reaching out and uniting realms otherwise beyond the ordinary concept and understanding. We have learned to understand ourselves better, and with it, have learned to know the world at large, judging no longer by limitations, but have gained knowledge of things that disclose, as the Scriptures would say, "the secrets of the kingdom of heaven."

This study reveals that the human mechanism is not all that man deals with, but that there are hidden powers and forces within that need to be recognized and utilized. Only then it dawns upon us that health is an asset, as is success in all undertakings an asset in the great stupendous work of salvation, and we need to work all the more conscientiously with greater zeal and fervor to pursue the path revealed as the only one leading to the goal, since with any such prize not won



life proves to be an empty dream. We realize more fully by understanding the ways of nature that there is more to be gained in the daily walks of life which vouchsafe the blessings of great joy, while in addition to the treasures gained in daily pursuits are added treasures of knowledge and understanding, surpassing all terrestrial valuation. We begin to fathom the value of mental and psychological gifts, talents, attributes and endowments. We learn to use the heretofore unknown powers and direct them into channels most profitable unto us. Above all things we learn to appreciate the psychological gift of faith and use it more to an advantage in the daily walks of life. It begins to dawn upon us that "faith is confidence and assurance of substance unseen." Thus we are protected with an armor which cannot be penetrated by negative forces and we have power to pass through any ordeal that may confront us, victoriously.

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## ANNOUNCEMENTS

International Mazdaznan Summer Gahanbar is being held August 9th to 17th in Stuttgart, North Germany, British Zone.

Zarathushtra, Fourth Rhythmic Exercise and Sixth Address: Sunday September 28th.

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

## Invocation

**T**HOU Most Sacred One, whose Light  
Is marvellously kindled in every heart ;  
Whose Strength slumbers in the glume of every seed ;  
Whose Wisdom guards the innermost conscience  
Of every man ; whose Savior-Spirit of Love  
Is ever ready to comfort, pacify, and bring  
The leaves of healing to body, mind, and soul.  
Thy Majesty, O God, is so Sublime,  
That only adoration in wordless ecstasy  
Can hope to capture a true impression of Thy  
Greatness!

May the long-awaited hour be hastened  
When Man at last is ready to behold  
A radiation of Thy Divinity within himself,  
And rises in the splendor of his Entity  
To face the Sun of Righteousness,  
The Principle of Christ, whereby the Laws  
Of Nature are fulfilled, and all the efforts  
Of Heaven and Earth are crowned with victory  
And laid as offerings upon the altar of Infinitude !  
Be it so !

—*Sonia Steinmetz*

## World's Necklace of Thought

**M**AN occupies the topmost place in the scale of vertebrates, for, breaking the bonds of instinct, he insures thereby the complete expansion of his intellect.

Nothing is so difficult as the delineation of the soul of a people. Many deny that the ethnic soul is more than a convenient abstraction, a verbal handle.

To be misunderstood, despite its obvious inconvenience, is really a high distinction. Philosophers always knew this. Saints were passionately convinced of it. Hence it was the fierce pride of martyrs. For one thing, the position of the hated becomes automatically one of moral superiority over the hater—which is the subtlest and noblest revenge. If the hated one can but rise to the height of his opportunity, neither returning hatred nor attempting to avert the blows of the hater, he has decidedly solved his problem,—solved it by not solving it; solved it by non-resistance. And non-resistance, though few people are aware of it, is the strongest form of resistance.

Pride in itself is no sin, except when one will not live up to it, as it then becomes a vain boast, the repulsive opposite of humility. But there is a species of pride—not at all the opposite, but rather the right side of humility—which is tantamount to a pledge of obli-



gation. It aims at manhood's highest fulfillment. It is compounded of a clear knowledge of one's place, a consciousness of both powers and limitations, and a desire to participate whole-heartedly in the passionate business of living. This true pride is the child of reverence; the last summing up of the sanctities of individuality.

The dividing line between Individuality and Invidualism is as thin as, Talmud said, as the partition between heaven and hell.

Individuality hangs like a millstone about our necks. We cannot escape from it. Individuality need not be a misfortune. It need not be a weight, for we can make it into wings to our shoulders. It is the prerogative of the human spirit to turn all compulsions into freedom of expression. The secret of this transformation of weight into wing is within the creative force of individuality.

All this sounds absurdly simple, but it is really a revolution in human conduct. It has been thought before, but it has never been done—certainly not on a world-wide scale. Intellectually, it is as revolutionary as the acceptance of the doctrine of free-will, as opposed to the doctrine of fatalism.

The chief duty that a people owes both itself and the world is reverence for its own soul, the mystic centre

of its being. There is greatness in being able to turn worldward and say without fear or favor: Such as I am, with my strength and my weakness, I will take my place in the sun, particularly when by this is meant the Sun of Righteousness.

There is such a thing as culture through reading as distinct from culture through study. There is such a thing as a literary method capable of producing upon the human spirit results that cannot be produced by scientific methods of instruction or by individual research and reflection. And it is not until these truths are fully realized and are thoroughly applied to historical writings that history will really take, in the popular consciousness, the place to which it is properly entitled.

Veiled language is a favorite device of the old diplomacy, and veiled language usually means either that the purposes for which it is employed will not stand the light of open day or that the men who employ it have not really thought out their problems and must resort to the sort of bargaining methods that are common in the second-hand clothing trade.

The hope of the future lies in the healing of the breach between art and the common life, and in the meeting together of culture, of poetry, and of the everyday work of common labor.

## Season Hints

THE study of the dehydration of vegetables reveals the fact that vegetables exposed in a dry atmosphere are less injured than at the same temperature in an atmosphere of comparatively high relative humidity or moisture. From experiments we derive the fact that some vegetables should be steamed in their own moisture, without additional liquids while others should be baked, and again most of them should be used in their own solarized state, if all the good is to be retained and vitamins are to increase assimilation.

It is best to be careful with plums. Peel the skin and crack the pit, so as to eat the kernel. Try it and become wise.

Sapotas are seasonable and they are good for many human ills, particularly nervousness due to derangements of the stomach and the duodenum, also the pancreas.

Valencia oranges are in order, but be sure to use them in juice form. The juice beaten into rich milk and a raw egg will make a meal.

Too many grapes will cause boils, owing to the sugar contained in them. Use grapes in small quantities. Better still, press out the juice and dilute with distilled water. A grape lemonade, hot or ice cold, will prove a panacea in some cases of fever.



It is best to confine oneself to raw salads and baked dishes.

Potatoes, sweet and otherwise, carrots, onions, beets, turnips and cabbage should be baked in an oven.

String beans, peas, celery, tomatoes, sweet corn should preferably be steamed in their own juices in a tightly covered casserole and then set over an asbestos container or pad.

One and almost all foodstuffs may be used raw, when sliced, ground or grated.

An egg drink in the morning will be found satisfying, adding a glass of milk to the egg. Rich raw milk is best. A few drops of pure vanilla will aid in making the drink a nerve tonic.

Lemon milk, clabber, whey, and other sour milk preparations are wholesome and cooling.

Add the juice of a lemon to sour cream and mix it into lettuce and cucumber salads.

Milk and cream usually turn sour during the month of August even though on ice.

Boiled coffee is an abomination. Nothing that undergoes roasting should be boiled. Even cereal coffee should never be boiled. It may be ground fine and put into a cheese cloth funnel and boiling water gradually poured over it. This retains the aroma and delicate flavor.

August is the month of sultry days and many germs because of the humidity.

Owing to acidity in almost all fruits, it is best not to over-indulge in their use.

Hay fever is sometimes relieved by eradicating or discarding butter and cheese from the bill of fare.

Some temperaments may take cold dips in the early mornings which helps to make one immune to contagion and it is helpful in mild eye troubles.

Warm salt water or warm sassafras are helpful in eye washes.

During the month of August most temperaments may use salt-rising breads, which go well with fruits.

If catarhal, it is best not to eat dairy or yard foods. Drink herbal teas or use flaxseed lemonades.

The month of August promotes the growth of hair. Tonics may be used two or three times a day when vigorously rubbed into scalp and washed off but once a day.

Whenever we follow the voice of nature, whether it be in comfort or pain, we shall enjoy life better, while if disobedient to its call, we shall pass through unhappy experiences that make life like unto the partaking of a bitter pill. Yet, if taken willingly, even then we shall be emancipated and enjoy the last rays of a dying day in peace and satisfaction.

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