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MAZDAZNAN

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The Highest Ideal of God •

Avesta in Song—page 31: "I am what men call God."

"I am not lonesome nor apart, That you must think, Lo there;

I am the All emerged in all, Behold me everywhere.

I am the light that never fails, The power that never dies;

I am the still, small voice within that bids the soul arise.

*I am the fruit of highest thought; I am the iron rod
That strengthens and supports the whole, I am what
men call God."*

I AM what men call God. This is a most powerful affirmation. I AM—definitely so. There is no uncertainty in the "I AM," and yet we do not say, "I am what men *KNOW* as God"; we say, "I am what men *CALL* God." There is a wide difference between naming a thing, calling it by a name, and definitely knowing that thing. This statement, therefore, tells us that man only names God and still does not definitely know God. We say, "I am that which I call God"; that degree of recognition has come to a portion of humanity.

We have been assigned the subject, "The Highest Ideal of God." Not the highest ideal of the one or the other, but the highest ideal of God. And in order to know the ideal of another, we must know that person; and to have some concept of the highest ideal of God, we must have definite knowledge of God.

In the Old Testament we read that Moses, after

many years of study, and forty years "in the wilderness," finally realized that the very thing he sought, longed for, hoped to experience, was to be found within his own consciousness; "I am that, I am." But it took many long years to come to that realization.

In our Mazdaznan Declaration of Freedom we read; "Mazdaznan declares that man's entity is the Focalization of God's intelligence manifesting attributes of spirit, soul, and mind, and recognizes in the body of man the Crystallization of substance" . . . ; and "Mazdaznan declares in accordance with the testimony of Saviors, Saints, and Sages, that "Verily, even in this flesh thou shalt see God," who will come "to His Temple not made by hands," but "in His expressed image"; and, that the body of man is the highest ideal of God—with the end in view of becoming an honor for eternity."

Man is the ideal, the highest ideal of God. This thought comes as a shock perhaps, when we look at mankind today, and see and feel the chaotic conditions throughout the entire world. We may even question, "Is this humanity the highest ideal of God?" And yet man is destined to become that ideal, because throughout all of creation and evolution there is no higher, no nobler form than the body of man. It is the culmination of it all.

The story of creation depicted in Genesis tells that

first came the waters with all their power and ceaseless surging, attempting to tell us that life is endless activity; but the waters did not have sufficient intelligence to represent God. Then came the planets later, and eventually this earth, but planets could not speak of God. They are only a creation of God, but have not the intelligence to express God. The firmament with all its stars and its constellations, the sun by day and the moon by night, even they fall short of the complete expression of God; they only represent a part, a portion of creation, and God could not manifest through them, because they are limited to their spheres and their rhythm, and while they carry on perfectly their rhythm within their sphere, they are still limited to time and space. Even vegetation appearing in all its forms, the giant forests that lift their heads high in the clouds and seem to defy time, ever reminding us of Eternity; the luscious fruits, vegetables, and grains given for man's sustenance, the endless variety of flowers to delight man with their colorings and perfumes, all these are limited to time and space, and cannot represent God completely. The animal kingdom was given freedom of motion and locomotion, in the water, on land, and in the air, and even voices were given to them—they have their language—but they cannot represent God. They have some brain power, power to think to some degree, but not ab-

stractly, only concretely, only that which can be seen, heard, touched, felt with the five minor senses. The animal kingdom cannot embody and portray God.

All of the powers and forces utilized during the creative and evolutionary periods have to be combined in one complete form, the body of man, which is the minimization of all of creation, and the processes of evolution, in order that the Spark of Infinite Divine Intelligence itself may become imbedded within the heart and manifest in all mankind, to the degree of his recognition of it, and his submission to it. There is a spark of Divinity in every human heart, no matter on what plane of consciousness the person may be manifesting; the spark is there, destined as we have read it, "to some day become an honor to God throughout eternity."

The process of development has been long and wearisome, it may seem, because our concept of God has grown through many stages. Ainyahita in her Pearls has said, "Mankind has made unto itself many inventions and has become entangled within them all," and now has to come back to first principles, step by step, as did the Prodigal Son who went far from home and sank as low as was possible for any man to sink. And yet, there was enough of that Divine spark alive within his heart to remind him that, "In my Father's house there is plenty and to spare." There is no sin,

sickness, poverty, degradation, shortcomings,—not in my Father's house. But he remained in the thought that the Father's house was a long way off. And so it is with the world today,—God is a long way off; and one by one individually we must come to the realization that came to the prodigal son; "I must *arise* and *go* to my Father." Oh, yes, when he *arose* and took the first step, then the Father saw him coming from afar and came out to meet him. But that first step must be taken by us, and why? Because we have everything that is necessary within our being to do just that. We are the culmination of everything terrestrial and celestial, and we only have to learn the way to call upon all of the powers and forces within our being, these powers and forces that are slumbering, and bring them into utilization.

In the Mazdaznan Magazine of 1910 there is a beautiful "Daily Affirmation," which reads:

"Why should I ask of God to do the things He has not
done
When rivers flow and oceans wide their course of
duty run?
Am I not here to use the gifts of God born within
me
And prove that I am God revealed to make life full
and free?"

Why should I plead with God to point to me the
proper way

When e'en the smallest atom nevermore can go
astray?

If God is All and All is God I never need to fear,
Since in the progress of demands my God shall e'er
be near.

It rests with me to gain the goal that holds for me
the prize.

Good Thought, Good Word, Good Deed alone will
aid me to arise."

We have had Saviors from time to time, all down through history, who have come to point the way whenever humanity has become too greatly entangled, has strayed too far from the straight and narrow path that leads with safety through eternity. In the time of Christ humanity was filled with the thought of a God to fear, a God of vengeance, not a God of love and mercy, but a God to whom continuous sacrifices must be made in order to keep within His good graces. This thought had been imparted for generations and had become a part of their inner consciousness, and it was very difficult for the people of that day to understand the Gospel of the Savior, a Gospel of love, a Gospel of God within. "Ye are the Temples of the living God"; and "God will not dwell in Temples made by hands";

and "Be ye as perfect as your Father in Heaven is perfect"; and "Ye are God and God's." These were the sayings of the Christ, and the concept of thought was new to them, and consequently it was not so strange, perhaps, that He had to make the ultimate sacrifice in order to lead them to God, inasmuch as they knew only a God who demanded sacrifice. But now sacrifice is no longer necessary, as humanity has had every opportunity to awaken to a higher understanding of God, and we have come to an age where the individual must make the effort to follow the teachings of these Saviors, for they all have taught the same principles, the same truths.

We were fortunate in recently coming across a small sheet of paper on which Dr. Hanish in his own handwriting outlined "The Four Steps unto the Absolute." It was briefly written and described the four steps of the spiritual development of mankind.

The first step that was taken by humanity on its pathway to God was called the theological step, and described a state of *belief* only, *blind belief*, not upheld by reason, logic, or any of the intellectual propensities; just a belief that somewhere beyond the clouds there was a God whom they must believe in, in order to be saved, because they had been taught this for generations by those in authority, and it was accepted by the people at large, even though they sank deeper and

deeper into the mire of degradation, poverty, and enslavement. But there is an urge within man, whether he is conscious of it or not, that impels him to seek something higher, and it was this urge that brought about the second step in his development spiritually.

The second step was called the philosophic step, or the step of knowledge, where thought was raised to a little higher realm, and reason began to set in; reason, logic, and deduction. It was purely cold intellectual reasoning, but it was a step higher, a step nearer to finding God. Many of our philosophies of today are based upon cold, calculative reasoning, whereby they *affirm* many truths which are good in themselves, but as long as they are confined to the mental realm only, their effects go so far and no farther, for the mental realm is only one part of man's makeup. Man is also a physical, and a spiritual being.

The third step was called the step of science. Where the philosophy of cold reason, logic and deduction can go no farther, humanity seeks for greater proof of God, for something more tangible, and they use their knowledge of science and the inventive genius to find some definite proof of God. And science has gone far in its research, in lifting mankind to a higher realm of understanding. But this is still only recognition of the fact that there is a God, definitely so, but there is no consciousness of *my God*, a God within.

This consciousness comes only in the fourth step, which is the state of realization. In this state we no longer reason coldly with the intellect and its deductions. The state of realization comes only when the intellect remains at ease, even as the Christ said, "Be still and *know* that I am God." This is the last step, this is the shortest way to God if we but find this way. In this state of realization we endeavor to demonstrate all the attributes of God, all the principles and universal truths, and thus develop character. We endeavor to utilize to the greatest of our ability all of our talents, gifts, attributes, and endowments that have come to us without measure, and thus find our way in the daily walks of life with ease and comfort. We endeavor to control the mental state, and not allow anything to enter our thought and mind that we do not desire to materialize. In this state the soul propensities will assert themselves, and the way will open up for the Divine Intelligence within the heart to take hold of our life, to be in complete control. Then body, mind, soul and spirit will be in harmony, and we will realize, even as the Savior, that, "Abba and I are at one." We will have reached the Father's house.

May we look deeply into our lives now at the close of the year, look honestly within ourselves, and see where we are in these four great steps of development;

where have we tarried? Surely we cannot be away back in the first step of blind belief. But have we tarried in the second or third step? Let us come into this fourth state of realization. And may it be the blessing of each and everyone of us to use greater effort in remaining in this realm of understanding and maturity. Amen!

—*Flossie Kroeger: (Notes from Lecture
—Winter Gahanbar—December 1951).*

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.

MAZDAZNAN PRESS
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Holiness Is the Best of All Good

ONE cannot concentrate on a concept of Holiness without in some degree being uplifted.

This is what Dr. Hanish said concerning that sort of concentration; and I quote in substance: "in a condition of Holiness one has become free of the limitations and tendencies of the past. Holiness is complete when all parts of the physical being reflect a consciousness of purity, hence Holiness. Even as we focus the eyes upon a given spot, so also we fix the consciousness upon the concentration point of Holiness. When we feel ourselves in the Presence of Holiness, when we are surrounded by it, we need only to enlarge our concentration point in time and space, which strengthens the will to such a degree that one may then walk only in paths of Holiness. When we have chosen Holiness as our goal, holding to the thought of Holiness, we reflect it and transfer it one upon the other. Nothing else can then come upon us, because we recognize nothing else. (unquote).

What is it that attracts people to a Godly Man? Men, women and children, saints and sinners, atheists and believers, all felt an indefinable attraction to Dr. Hanish. As he walked down the street in Leipzig, Dr. Hanish was pointed out to me, and he so strongly reflected that indefinable something that I could notice

it even from the back. And I knew practically nothing of his extraordinary personality, still less of his mission, but I beheld the carriage, the bearing of a king.

Men have tried to acquire this truly aristocratic manner, or to assume it, but all in vain. It is a radiation having its source in God-consciousness.

Speaking of Holiness, of course, I don't know where to place a dividing line between Holiness and unholiness; perhaps there is an overlapping, or perchance I am right on or near such a dividing line. Yet, I know for certain that unless one leans towards Holiness, making a constant and at times desperate effort in that direction, one is always in danger of drifting in the opposite direction.

The course of action laid down in Mazdaznan is an unconditional guarantee that there shall be a continuous building-up and renewing physically, mentally and spiritually. This Transcendental Philosophy of Life and Eternity, through the loving kindness of Dr. Hanish, offers to the world primarily a preparatory course leading to self-development.

The Mazdaznan Philosophy includes the constructive research and experience of thousands of years. Incidentally, even as the light of day rises in the East, so also comes the Great Spiritual Light of Mazdaznan out of the East. The vast amount of knowledge, organized and recorded, has been tested and tried over

and over, and there is now no need to experiment. Through persistent and faithful practice combined with the power of thought we prepare body and mind to the extent that we may advance from goal to goal. The preparatory course will supply what we lack or are short of in self-knowledge and self-consciousness.

But, according to Dr. Hanish, the learning and practicing periods constitute a door to self-knowledge, not to Mazdaznan itself. To study and absorb the teaching in its entirety is virtually impossible for the average person. The task would require decades of strictest self-denial by a person of tremendous capacity, unlimited faith and persistence together with a character of unusual fortitude.

It is unnecessary, however, to study all the details of the inexhaustible Mazdaznan System. If one takes a general interest in the message, holds the thought concerning the purpose, makes the Breath-Culture his own, follows the course for rebirth, conscientiously and religiously practicing, he will inevitably reach a condition of self-development.

Then we shall find our way even through the jungle. Be our environment ever so chaotic and inharmonious, so that we cannot see our way out; all this we ignore, pursuing our path as revealed from within, having no particular personal expectations, just knowing that we shall reach our goal. All else shall develop according

to time and circumstances. How long will it take? That depends upon our temperament and the purity of our thoughts. (unquote) Here the Soul-Consciousness has completely surrendered to God's Will. It has the appearance of the Mark of a Master.

The world is learning and learning endlessly, book-learning, memorizing, without ever reaching a conclusion nor any degree of certainty which, after all, can come only through actual personal knowledge and personal experience and personal effort.

The goal on earth is Holiness, for there is no other way to GOD, and through the resulting activity come to the realization that for GOD there is no end of possibilities, and that all Creation is permeated by the Everactive Thought which seeks to assert itself in and through all the processes of the Constructive Principle and seeks to continue asserting itself in you and in me, urging us on from goal to goal.

—*Otto Voetzer: (Christmas Gahanbar 1951).*

It is proper to hold and to have ideals, high aspirations, but their fulfillment is held within the province of time. Time governs the phenomenal in matter and is the controlling factor throughout manifestation.

The Practical Application of Mazdazkan

IN response to several requests from members of the congregation, Philip Ramus appeared on the platform in the gorgeous antique Chinese Mandarin robe, which he had worn at a previous Gahanbar, to explain the Chinese symbolism embroidered thereon in gold bullion thread and brilliantly coloured silks, on a scarlet satin background.

The effect was somewhat startling, but the congregation found it interesting and informative, as the symbolic Bhuddistic motifs were described and explained again, leading up to the subject of the evening, "The Practical Application of Mazdazkan."

The first point stressed was that Mazdazkan deals with "INDIVIDUALITY," and not the masses. It deals with Individualism, the philosophy and science that deals with the expression, on all planes, of INDIVIDUALITY—The unfoldment and development of the Individual.

Just as no edifice can be built to endure, if defective bricks are used in its construction, so no lasting social fabric can be woven from individuals who are undeveloped and uninformed. It is therefore imperative to develop the individual first and the social fabric

or community will then be a simple project and will function smoothly.

The individual who expects to lean on Society or the Community for maintenance, is in effect, a parasite, unless he has been taxed for that specific purpose, as is the case in this country, when he is, of course, entitled to its support.

To start correctly, to build a perfect individual, the initial cell—the ovum—must be perfect. If it is imperfect, as is frequently the case where disease has intervened, then in the process of mitotic division, (the multiplication of cells) other cells will tend to be distorted, and thus produce a crippled or deficient individual, either mentally or physically or both, incapable of manifesting Perfection on this Terrestrial Plane.

The same applies to the Social fabric, witness the Communists, Fascists, and Socialists, all based on an ideal, but 'putting the cart before the horse',—extolling the Social fabric at the expense of the Individual, and expecting the 'completed' social fabric (a condition not feasible) to perfect the Individual, or, to hark back to the analogy of a building,—it is like expecting the completed building to perfect the defective bricks with which it is built.

Whilst a certain degree of Communism may have served Russia for a short period whilst breaking away

from the despotic and abnormal conditions under which the masses lived, we know from reports that a seething discontent exists amongst these masses, upon whom these 'isms' are being perpetuated and imposed.

They feel the hampering of their individual development and the stultifying of their initiative, proving to reasoning and spiritually enlightened people that these various forms of socialistic communities are based on a fallacious interpretation of fundamental principles, or a total lack of knowledge of them.

Whilst it may sound like bigotry to state that Mazdaznan is the only infallible alternative, it is nevertheless demonstrably true, since it hands us the key to Individual Freedom, requiring only the faithful application of these simple means persistently to prove its merits. We must always bear in mind that growth and unfoldment are not spontaneous, but take much time and great patience and some measure of faith.

The Key, as we know, consists first of establishing the seven second rhythmic breath, as distinct from the three second breath imparted to an infant at the time of birth by its mother; secondly through religious practice of the CONCENTRATION EXERCISES, for the purpose of further development of the five obvious and the seven latent senses with which mankind is endowed, and thirdly through the observance of scientific diet of natural foods, free from the curse

of spilt blood, and by glandular exercises and songs in constructive rhythm.

By the application of these simple means, each person can free him or herself from authoritative institutions, and develop and unfold to as near perfection as possible at this time on this planet.

Our first and foremost concern must be to build a perfect instrument through which the Divine Intelligence can manifest.

We who own radio sets, say for instance, a ten tube set, know that we cannot expect good clear reception of programmes if only a few of the tubes are functioning. The reception will prove only as good as the condition of the radio set permits.

Thus it is with this instrument of ours—this body of ours, this holy temple of the Living God; the innermost sanctuary of which is the fifth chamber of the heart, that airless cell which atrophies the instant that the state called 'death' supervenes, and hence defies detection by the anatomists of the world of the present day, yet has been photographed microscopically and reveals a minute but precise image of the individual, enclosed,—a partial and temporary crystallization of the Divine Entity,—The Ego, which is in each of us.

The knowledge of this fact alone should once and for all settle the quest of a social system, and prove

that the development and unfoldment of the Individual comes first.

How is this done one asks? The reply is simple: By attending the School of Life on this planet.

No one can attend school for someone else, we must each attend for ourselves; in attending the School of Life we must graduate from class to class as we do in terrestrial schools, and if we fail to make the grade at the end of the semester (Life's Span), that is, if we have failed to learn the lessons of CHARACTER BUILDING and SPIRITUAL UNFOLDMENT and EXPANSION, which is the purpose of a span of life on this planet, then we must return, (re-incarnate) and go through the same experiences again and again until we have mastered the lessons to be learned in that particular 'grade'.

The sooner we establish the INDIVIDUAL BREATH, the rhythmic seven second breath, revert to a normal vegetarian diet, practice CONCENTRATION and GLANDULAR EXERCISES, the sooner we graduate to a higher degree of unfoldment and spiritual consciousness, in other words, the more refined and responsive this instrument of ours—this body—and mind becomes, the more completely can the spiritual perfection, which is ours, manifest itself.

Man is made in the likeness of the Creator, who is SPIRIT, (that is, a being whose consistency is not

perceptible to the human eyes, because of being too high a vibratory rate) therefore MAN also is SPIRIT, and perfect, and all are equal; it is only when starting 'school life' on this terrestrial plane, taking on a material form, that inequality manifests itself, and will continue to do so until such time as we are able to so control matter that it manifests the same degree of perfection on the spirit plane.

This corresponds to the differences one finds in school children, some learn quickly, others slowly; some adhere to the rules of the school and profit thereby by graduating to higher classes, others disregard the rules and have to keep coming back to the same grade.

The closer we observe the laws that govern this planet, Nature's and God's laws, the more definitely we prepare ourselves for higher realms of manifestation, that which the world calls HEAVEN; this plane also is heaven to those who graduate here from less developed realms.

All of this is revealed to us as we awaken and contact the INTELLIGENCE contained in each individual cell of our physical being, focusing same to the central assembly plant—the mind—hence the need for our concentration exercises. We must never lose sight of the fact that "MAN IS A MICROCOSM OF THE MACROCOSM," A miniature Universe of the Great

Universe, and that each cell of his being corresponds with some part of the Great Universe; thus the reason for the Greek admonition "Man Know Thyself," for he who knows himself, knows all.

There is only one way to help others, and that is by handing them, verbally and by physical demonstration, the KEY TO SELF-UNFOLDMENT, through the SEVEN SECOND RHYTHMIC BREATH,—SCIENTIFIC DIET, CONCENTRATION AND GLANDULAR EXERCISES, so that we may

"Turn the deserts into a Paradise, A Paradise most suitable unto God and His Associates to dwell therein." The deserts here, of course, refer to the soul and the mind in undeveloped states.

May we depart from this Gahanbar determined to put into practice more assiduously than ever before, this wonderful teaching, and so let our light shine that it may prove an enticing beacon to those who are still groping in darkness or haze, seeking the light, and at the same time give due credit to The Master, Dr. O. Z. Hanish, who so devotedly sacrificed so much to bring this message to us.

May The Infinite Intelligence, whom we call GOD, bless us to this end! Be it so, Amen!

—*Resume of Address by Philip A. Ramus,*

December Gahanbar 1951.

The Exercise of Faith

IF THERE was any one virtue that our Saviour emphasized as a prerogative to all vital and positive action, it was the virtue of faith. To have faith and to exercise that faith is to fulfill a divine command. Countless blessings have failed to reach their destination, because faith was not exercised with sufficient potency, that was necessary to claim its own. Faith is a magnet of such proportions that it attracts the "best of all good things" unto those who have the wisdom and the intelligence to exercise faith.

Faith, with true recognition, alone has power to transmute even common clay, into heroes, captains, gods. Faith is like unto the messenger of the gods—and they who are girded with the shield and buckler of faith shall soar through fire and cloud to the Olympian Heights of understanding.

Poor and bereft indeed is the soul that has failed to give wings to faith! Faith immortal is thy heritage, oh man! Angel of Faith, thou bearest the pure messengers of heaven upon thy gold-tipped pinions, and a thousand, yea, ten thousandfold blest are they who recognize in thee, the angel of deliverance! Faith is the confidence and assurance of substance unseen, but made real through its unflinching application by man when inspired by highest thought.

Sermonettes

GOD and man are identical as to divine origin, but the latter is expected to prove such relationship through an exemplary life here on earth.

“All is mind” is in the same sense as “All is God.” Nature is not God—still we see God in nature.

The body is not mind but mind is in the body, as each and every nerve carries the mental waves to and throughout the whole of the cellular system.

He who guards his tongue is wiser than he who parades his language.

With the growth of the ideal, the real advances.

With every loss always comes a greater gain; if not in the material then in a higher sense.

The more time that is spent after mammon, the less rest and repose for the soul.

The majority of humanity prefers to be obsessed rather than dispossessed.

The more man tries to do the things beyond his reach, all the more trials he has to endure.

In comparing the yokes and burdens of others with our own, we have good reason to exclaim, “Lord, I thank thee for the things I miss!”

With some the spirit is willing, with others it is all flesh.

A discourse often turns into a curse.

Those who recognize that "heaven is within" may know the truth.

Nature furnishes unlimited powers, while man in discovering them is able to use them.

Freedom from fear makes one happy and of good cheer.

All men are born alike, still environment and tribal tendencies are brought to bear upon the daily walks of life to the degree of sharp demarcations among men.

In death, too, all men are alike, still who knows of the ways in the hereafter?

Vegetation has all the elements of nature in common, still every kind manifests in accordance with its intelligence and relation.

To treat a subject one must necessarily be able to place himself into the very thing itself.

Mental and divine giants have no aspirations other than those that would inspire their fellowmen to well-doing.

Although man is an aggregation of successive metaplasia conducted and controlled by evolutionary laws, the entity, or ego, still remains separate from all of the magical phenomena and retains consciousness independent of the operations of nature.

Breath and Breathing

IN higher altitudes where the air is dry and balmy, filled with nitrates and oxygen, very little attention needs to be paid to the length of inhalations as the air practically rushes through the dynamics without muscular effort. For this reason more attention has to be given to exhalations, otherwise the nervous-active temperament grows irritable.

In low altitudes, especially where there is a great deal of hydrogen in the air, irrespective of the presence of ozone, inhalations are difficult and demand much muscular effort. Exhalation comes with ease, but only too frequently is the result of muscular pressure.

Much depends upon the individual's temperament. Some possess greater nerve activity, others enjoy better circulation. The one determines more force in inhalations, the other in exhalations.

Certain temperaments readily adjust themselves to rhythmic breathing irrespective of altitude, others need change of climate and resort to higher altitude before the dynamics respond at all to rhythm.

In higher altitudes and in nervous-active temperaments residing in lower altitudes more attention must be given to the exhalation. The lungs should be thoroughly emptied every three hours, or five times a day.

Such observances will make it possible for the blood to be purified, while the nervous system becomes sufficiently controlled to direct the ganglionic operations tending toward mental poise.

But where aims run higher than mere comfort to body and mind, where there is a desire to cultivate the mentality and to call forth latent powers and forces, we need to attend to inhalation irrespective of climatic conditions; we need to take our breathing exercises with our mind well fixed upon the current and rhythm of the breath.

Season Hints

MARCH calls for the bottling of March rains—not for any superstitious reason, as the uninformed may conclude, but because of the amount of nitrates brought down to earth from the ethereal realms at such a time, charging the rain water with the curative agent so essential to the organic body.

Taroena (taro root), tapioca, sago and arrowroot will prove of benefit when combined with fresh fruit juices for toning up the system. Plenty of milk may be taken.

For membranes that need soothing: flaxseed, slippery elm, Irish moss and boneset, are excellent in tea form. May be alternated daily.

Dandelion roots and sassafras, cascara and licorice roots, dandelion leaves and orris root are now seasonable.

A word to the wise will suffice, while the man filled with suggestions has to have it explained to him why he should fast in early springtime.

Irregularity: (or culture in alimentaries deficient): Agar-agar in tablespoonful quantities, starting the day and finishing with same. Hot water and milk will help to make the dish palatable.

Moderate fasts are in order, while living on herbs at the same time, and indulging in baths, massage and exercise, will do much in rejuvenating the body and set the higher nature (still confined to recesses of the brain) free to reveal the storehouse of infinite knowledge.

If you do not fast, make it a point, for forty days at least, to confine yourself to one meal a day—at sunset, preferably. Such a meal should consist of fresh greens and dough-gods—noodles, spaghetti, macaroni, ravioli, dumplings, rivulets, pancakes, matzos, blinzeks, and other varieties of dough preparations that will go with sauces, gravies and drawn oils or clarified butter. Cottage cheese may be used by most temperaments with all these dough-goods.

The milk cure may be taken at any time during the spring and the forepart of summer, or as soon as the cows begin to pasture, indulging in herbal greens.

MILK CURE

With the opening of springtime, and green grasses all around, the cattle grazing upon a thousand hills, comes better milk, richer in fats as well as sugar, etc. Those who, by nature, have not been blest with an exceptionally strong constitution, and those who have lost it awhile, are given an opportunity to adjust their shortcomings by returning to first principles of babyhood days, owing to the organic side having developed to its full capacity. For this reason we find it necessary to pay more attention to the alimentaries—

It is best to divide one's milk ration into five administrations—say every three hours—starting on one quart a day and adding one-half pint every other day until the twenty-first day takes seven pints. If this is the sufficient amount, continue on seven pints for two weeks, and gradually reduce the amount, as you have increased it. Some temperaments may have to use less amounts.

With the increase of milk, reduce the green foods taken for elimination, also gradually add nourishing foods made of cereals. The best green foods are endive, chicory, sorrel, watercress, dandelion leaves, lamb's quarters, fresh asparagus, chives, etc. Herbs and

herbal teas should be used also. As to cereals, have them preceded by agar-agar, in small rations with hot water, also tapioca, sago, arrowroot, followed by gruels in very small quantities at first. Fruit juices are permitted where greens are not sufficiently effective, also the raw white of eggs, beaten into milk, will prove most valuable where there is anemia, hardening of arteries, nervous breakdown, and similar troubles.

FASTING

With Lent we all desire to fall in line with nature's call and do for ourselves the things most needful that with the advance of the spring season we may be in trim to enjoy recreation, as well as the products of resurrection unto a life of purity. But in fasting, it does not suffice just to abstain from food alone for a day or two, or more. While fasting, we are to take advantage of the change induced in the organic system, and above all things, we are to attend to all of the depleted, or partly depleting functions.

Various kinds of purging and purifying herbs are to be used, while, if needs be, disinfectants and flushing be used; oiling of the body is necessary; the care of the teeth, nails and hair are essential to good health. Lastly, but not least, there should be exercises conducive to heart culture, that the mind may not be taken advantage of by the carnal propensities and plunge the body into materialistic channels. Whatever

we do must be done with good reason and still better application, so as to realize the importance of Lent.

CEREALS AND GRAINS

As to cereals and grains, we should remember that either class is of great value when used in the concentrated form. Cereals should be eaten now without cooking or toasting. This means that they should be freshly ground and thoroughly masticated. When cereals are cooked they are more difficult to digest; when toasted, they develop dextrine which makes them binding. They are to be eaten with fresh fruits, mainly.

As to grains, they should be soaked to a germinating, even sprouting point, which requires from twelve to thirty-six hours, according to temperature. The water may be changed frequently. When germinating, more water may be added, and the whole boiled for forty-five minutes slowly, when the glutinous liquid may be poured into a dish and used as a gruel in connection with vegetables, while the solid kernels may be baked like one would prepare beans, and served with additional seasonings, or used as a base for symposiums, baked vegetable dishes. A little practice on these lines will develop many wholesome, palatable and tasty dishes that help to break the monotony of the humdrum of a one-sided menu.

Where cereals are not to our liking, they may be rolled into grated fruits, adding a little cream, which

adds to the taste, but at no time should sugar be used with fruits and grains, or cereals.

When grains, cereals and vegetables are used together, natural sugar is permissible—in small amounts.

VALUE OF NUTS

Nuts are valuable because of the richness in proteins; still very few nuts should be used. But few people, or rather few temperaments can eat them with safety. The Brazil nuts are the richest and highest in flavor, but they first need to be properly shelled and skinned, then ground fine and made into a paste, using lemon or lime juice. They can be eaten as a paste with cereals, or thinned with mayonnaise (prepared at home), or with cream, as a dressing.

The same holds good of any nut, even the almond, which should be blanched, dried, and ground fine and added to dressings, or a paste made from it. Such paste may be sugared, and made into a candy suitable for children, to be eaten right after a meal. Some nuts, like the peanut, may be ground and thereafter baked. This makes a fine symposium in combination with left-over vegetables and cereals.

Whole-wheat and cracked wheat furnish a base to many dishes. Soaked wheat, steamed, will prove a dish no one wishes to dispense with, once we have discovered the delicious flavor, especially when combined with nuts.

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