

MAZDAZNAN



- HEALTH -
- SCIENCE -
PHILOSOPHY

25 CENTS

AUGUST

1953

M A Z D A Z N A N

**Is the Thought
of Masters
and**

**The Master-Thought
that masters All Things
of Destiny
for our Good,
here, now and forever.**

MAZDAZNAN

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Mazdaznan Harmony

LESSON VIII

IN this course it depends altogether on the individual whether or not any ground or advancement is gained. It depends upon the little that is done well and with understanding. If we do the exercises but pay no attention to the distinction of the different sounds of our scale, we do not grasp the distinction between one vowel sound and the other. If we cannot tell at once which sound it is that we hear, if we cannot distinguish between them among the different vowels or their sounds in our scale, we are not getting the benefit that is meant to be gained by us.

But this is not enough; we must not only be able to distinguish between and among the sounds, we must also be able to follow them and note the effect mentally and physically; that is, we must be able to hear the sound mentally from time to time after the vibration of the mouth has ceased, and at the same time feel the vibration on the spinal cord. In this way we actually go to work and get control over the cells in our physical makeup. We cannot, of course, do all of this at first, but we must keep the aim and object of our work in mind, that we may ultimately gain our end rather than lose sight of the purpose

of the work and go on doing the sounding and the practising mechanically. This is a direct and conscious effort to arouse all the capacity of the mind, and then through the vibratory action of the brain the psychical cord will be finally reached and begin to vibrate in unison with the finer brain vibrations, and after a time, when the psychical cord has been awakened and brought into action of the brain, the psychical cord, being reached, will begin to vibrate in unison with the body at will, and the person can function so that it can be called to duty on that plane and draw on these psychical forces at will. When this state has been reached, then the spirit propensities will begin to have room to act and permeate the entire being, and thus the mind, soul and spirit will be able to act, and you become conscious of the latent powers within.

But this is not all; there is no end to the development that can be gained when the mind, the soul and the spirit have been given a chance to work in unison, and the entire body has become alive to that extent, then the thought forces begin to come under control, and the entity can then commence to exercise its forces, and thus we can begin to know we are and what we are, from whence we came and whither we are going. But we do not stop even here, for there is always something beyond and even beyond that. When

we are alive, alive in our mind, soul, spirit, thought and entity, we have only then cleared the way for the divine forces to begin working direct through our organism and the finer forces belonging thereto. So the work, the development, goes on and on and on, and ever on, from the grosser to the finer and still to the finer, until the very essence of all things is reached, and we know the universal realms as well as the simplest thing on this globe or the material plane.

We begin with the vibratory action of sound on the physical body, thus first harmonizing the inner, the mind, and outer, the flesh cells, until we get these under control and then work from that standpoint on and on.

We always go back to the piano for our illustrations. We have there, for instance, the instrument and the music or notes with their bars and signs, all of which the artist must know, if he would perform on the instrument and play any composition whatever. The music, the notes, these rules and regulations expressed in the outer, are the agreement among and between the artist and the composer. They must understand each other, else their moods and feelings could not be expressed so as to make themselves according to the notes, or common agreement or expression in pressing the keys of the piano and producing the wonderful music that all the great composers have

written as well as the performer's own. They all express themselves according to their outer agreement, or expression, the notes, the time, the rhythm, etc., but at the same time each retains his own originality of mood or feeling, and the true artist is able to throw himself into the feelings of the spirit of the composer that he undertakes to play. Thus he lives in the one who interprets and plays his music recorded in the terms of the outer expression agreed upon.

So it is through the instrument that all the music there is or ever can be produced, may be expressed, and the expression on that instrument depends on the artist and his development. The more he knows, and the more he is able to express through that instrument, the greater he is and the wider is his scope. When he has once reached that position where he can play anything that he may be given and has complete control of his instrument, then he is a master. If he is able to produce every and any sound or feeling that may be suggested, with all the millions of variations thereof, then he is commencing to be able to voice the great universal through the outer or personal, using the musical instrument as a means to the end, and that end is expression. The inner, the great, would ever express itself outwardly and thus become manifest.

The greatest of all instruments that has ever been

produced is the human body. It is so marvelously intricate, and yet so perfect and so simple, that the individual, the artist, can and must arise and master it, control it, master our musical instrument. The human body is then our instrument, and we are the artists. All nature, all things and all objects about us are the notes, the music to be played according to a certain fixed rule or agreement, the same as the notes and all that belongs to the study of music on the musical instrument.

When we begin our musical lessons we do not at once jump into the most intricate music, we begin with the single notes and learn their tones and their value first, and then we commence to combine them, going on and on, step by step, until we are able to play difficult pieces and understand perfectly well how the parts fit into each other and know all about the time and signs. So it is with our bodies; the first thing that has to be done is the tuning, the same as with the musical instrument, and then we commence with our simplest sounds on the scale and keep on and on and forever on, combining these simple tones, making out of them the most intricate compositions of time through practice.

Nature is a wonderful field of musical compositions of variations, written in a thousand, yea, a million and a trillion and quintillion of variations, all depend-

ing on the simple original or basic sound. The possibilities of reducing all the millions of variations to the simplest sounds and thus bringing out the ability to analyze and place them quickly and comprehend them at once with a glance of the eye, or one turn of the ear, so to speak, lies within us.

The human body is such a wonderful instrument that there is no sound anywhere that cannot be produced on this instrument; hence there is nothing that cannot be played on this instrument, the human body. All we have to do is to learn to play on this instrument of ours, and all the things outside of us, all things in nature, all objects and all creatures will rise to give us their secrets as soon as we give them their chord and get into their spirit and into their confidence and into their atmosphere, as it were. We have thought, therefore, that it was necessary to get at the truth and at the knowledge of things from the outside. We have, for instance, plucked the blade of grass, the flower, the plant and even chopped down the tree, analyzing and dissecting, but we have become lost in the details and have found out nothing that is of any real use and value, when it comes to knowing anything about life and its secret workings.

In this work we stop all this futile effort, for it takes us nowhere that is really worth-while but only gives us things to memorize and to store away in the

lumber house of the mind, to mould and rust in time and deaden the weight of our faculties, instead of quickening them. Having become wise enough to realize that knowledge is not to be gained by the general methods that the outer world pursues, we go to work in a better and more sensible way by working inwardly, until the very kernel, the very essence of things is reached, and then we drink from their source, and in that way we know they are not as they really seem on the outside.

As we go on and on, producing more and more varied sounds and making them vibrate through our system consciously and noting the effect of each different vibration and each shade of difference in the new combinations, we are ever able to produce and to practice, and we shall have our instrument so attuned, and the material thereof so seasoned, that we shall be able to produce and to practice and to play any of the pieces that may be presented to us by any of nature's handiwork, or anything that may come to us in the form of a human being, animal, or any other sort, plant, mineral or anything that can have a correspondence to the sounds that we are able to produce on our instrument, the body, and place and find the corresponding sound or shade of variation of sound.

To begin with, we of course learn the different

meanings of the basic sounds or vowels that we use in the scales of this study of harmony. The "a—ah", for instance, expresses surprise and all the variations of the basic sounds or vowels that we use in our scales. The "u—oo" is not so scientific and can be interpreted as good or bad. It comes with the feeling that is produced when we hear something that is not understood by us but is somewhat of a surprise. For instance, we may have been watching what two were driving at, the one striking the other, and we walk away with that peculiar whistle that no words can express our conclusion or feeling. We notice that when we are left to ourselves and not influenced by any suggestion, we generally pucker up our mouth as if we would whistle, when we get to something we do not understand. All the sounds that we use have been given a meaning, they have come into existence as forms of expressions, because of the certain feelings they are not able to express or convey.

So it is with our entire scale of sounds. They are a basis, and anything that is different is only a variation thereof and can be traced back to the basic sound and thus located and interpreted. When we hear a familiar sound we know at once what it means and from what person or object it issues, and no language in words is necessary to make further explanations.

Continued

Summer Gahanbar

JUNE 27 - JULY 3

SALUTATION!

GREETING!

Grace and Peace from the realms of consciousness be unto all; consolation and comfort, ever abounding throughout nature, hover over; and the light of understanding be always before us.

Saturday, June 27th, 8 p.m.

Vocal Recital—Miss Maria Wend, soprano

Sunday, June 28th, 11 a.m.

Opening of Gahanbar. Henry Sorge, Elector, and
Mother Superior Gloria, Plenipotentiary.

Sunday, June 28th, 12:45 p.m.

Luncheon In charge of our ladies.

Sunday, June 28th, 7:00 p.m.

Pictures. Kurt Graichen
Music and Refreshments.

Monday, June 29th, 8 p.m.

(a) Care of the Feet according to the Science of
Mazdaznan. Dr. J. Jackson

(b) The Science of Mental Development.
Henry L. Sorge

Tuesday, June 30th, 8 p.m.

- (a) The True Life of the Blessed Saviour according to
Authentic Records. Karl Duda
- (b) Powers Diaphragmatic. Ottilia Huni, D.O.S.

Wednesday, July 1st, 8 p.m.

- (a) Mazdaznan in Relation to Ancient Manuscripts.
Philip Ramus
- (b) Self-Diagnosis. Dr. Eric Stober

Thursday, July 2nd, 8 p.m.

- (a) Principles of Life as Found in Mazdaznan.
Elsie Hughett, Claude Michaux
Dick Reuselaars
- (b) Open Forum. Chairman, Paul Kroger

Friday, July 3rd, 8 p.m.

- Physiological Psychology.
Chairman, Mother Superior Gloria introducing
Dr. James Orco

Our Artists:

Piano Julian Karolyi
Voice Maria Wend
Violin Karl Fleishman
Hedwig Rauth
Viola Fuehr



R E C I T A L

MARIA WEND, *Soprano*LIONEL DE LEON, *Piano*

I.

| | |
|--|---------|
| Süsse Stille, sanfte Quelle | Handel |
| Flammende Rosen | Handel |
| Deh vieni (Marriage of Figaro) | Mozart |
| Non so piu (Marriage of Figaro) | Mozart |
| O mio babbino caro (Gianni Schicchi) . . | Puccini |
| Ave Maria (Othello) | Verdi |

Intermission.

II.

| | |
|--|----------|
| Liebesbotschaft | Schubert |
| Heidenröslein | Schubert |
| Blumenbrief | Schubert |
| Nussbaum | Schumann |
| Widmung | Schumann |
| Lied der Spinnerin | Brahms |
| Die Sonne scheint nicht mehr | Brahms |
| Ständchen | Strauss |
| Morgen | Strauss |
| Zueignung | Strauss |

Base and Inclinations

DIAGNOSIS

ONCE we have determined that our subject in question belongs to the *Physical* base, we at once know that the principal factor governing the constitution is the *liver* which is the barometer in this case, any and every trouble is traceable to it. The *first* inclination reveals the symptomic or sympathetic side. If this temperament has the *Spiritual* for the first inclination, then the generative cavity or rather the organs thereof, are in sympathy. All corresponding organs *reflect* the symptoms, while the *affects* go with the second inclination. The *Second* inclination is the *Intellectual* in this case. The dynamics are the last to be drawn into trouble with the second inclination, intellectual, but when so doing the heart becomes affected also. We then have a complicated case. Ordinarily we have only the *liver* to consider and all the organs that the liver controls. Thus the stomach, the kidneys and the alimentaries will suffer to the extent that the generative side is drawn into *sympathy* and *reflect* upon the corresponding organs or part of the organic side. The *cause* is the liver with its relative organs, or digestives in general, reaching as far as the assimilative operations according to the extent the second inclination is *affected*. In this case the second

inclination is the intellectual, controlling the dynamics, the heart and the circulatory system.

In all complications three phases have to be considered, namely, the base, the first inclination, and the second inclination. The base gives the *cause*; the first inclination, the *symptoms*; the second inclination, the *affects*. What are called *reflexes* go with the three: base, first inclination, second inclination. The intellectual in this case, controlling the dynamic side, may *reflect* upon the heart, the pleura and the relative membranes, and the nervous system.

The *physical*, in which the *liver* stands out as the principal factor in this case, may *reflect* upon the stomach, the kidneys, the pancreas, the bile and the circulatory system.

The *spiritual*, in this instance the *first* inclination, has for its governing side the generatives and *reflects* upon the spleen, bladder and the glandular system—lastly the brain.

Knowing the province to which every one of the three phases is confined, we merely need to determine as to whether the person is intellectually, spiritually or physically *based*, and which is the first and which is the second inclination. The finer point to be considered, especially where there are complications, is whether the *type* before one should be classified as

large, medium or small. Furthermore, whether the inclinations are exceptional, thus large or small.

This at first seems difficult, owing to the oval or round faces we have accustomed our eyes to, instead of looking at foreheads, sides, top-part of the head and back of head; once we are able to train the eyes to measure heads it is not difficult at all to determine the spiritual, the intellectual and the physical types. No matter how large is the first inclination and which is almost equal to the base, a trained eye soon sees the difference and wherever there is doubt all we need to do is to tape and measure to get our balance.

Health is one of the principal assets to the individual, the family and the commonwealth. Those who have it are considered fortunate. Those who have had it and lost it desire to regain health. But it will not come my way—it will not come your way—if it is to come at all, it has to come in a natural way. Some of us attempt to gain health by beating the devil around the bush. We may through stimulations stay the inevitable for a time, still we only cheat ourselves in the end. Eventually we may realize the folly of our attempts but it may be too late in the day to accept the saving grace of nature, and we may have to go through untold agonies before we shall find ourselves reinstated to health.

Ancient Avestan Prayer

Oh, Lord Mazda!
In my concentrated thought
It is Thee
Whom I esteem as
First
And worthy of our laud through consciouness.
Father of Intelligence
Thou art the only Reality in all created things.
Master of the Universe
Art Thou!
Ahura Mazda—
Thou who art the most bountiful,
Oh Thou Divine Attachment,
Thou world progressing Law of Holiness—
Thou, Oh Infinite Intelligence and
Thou, Oh Sovereign Power—
Accept these humble expressions of our love;
Heed the yearning of our hearts and
Pour out Thy favour upon us!
The King of kings
Art Thou!
Unto Thee do we dedicate our lives,
Considering ourselves as of Thee—
Oh Lord God Mazda—
Who art Supreme Holiness.
Oh, Lord God Mazda,
Through our righteous Thought,
Through our Actions performed with
Divine Intelligence,
Through our honest Words,
May we come into Realization of Thee.

Oh, Lord God Mazda,
We, who are under endless responsibility
Toward Thee,
Do submit all thought of self and
Yield to Thy control.
Through Thought that is just alone,
Through Words that are entirely clean,
Through deeds that are ever constructive,
May we encompass an understanding of Thee!
Thy most glorious Celestial Form,
Oh, Mazda,
Do we adore!
This resplendent Radiance on high,
Bringer of all health,
Which is Thy
Sun.
Oh Lord—
With fullness of my love,
I pour my offerings of
Thought, Word and Deed
Unto Thee,
Who is known throughout as—
Mazda Ahura.
Primeval Thought art Thou,
Whence there hast blazed forth that blinding Splendour
Which is Thy Intelligence Divine,
From which Thou hast created
All the universes—
According to
Thy Law of Holiness—
Revealing
That Mind which is Supreme.
Oh Mazda,

Thou Who changeless art!
Thou Who ever concealed abides!
May Thy Glory be enhanced through us!
Oh, Lord God Mazda,
E'en now,
Pray give unto me a concept of
Thy Self
And let me have
Associationship with Thee!
Thee—
O Mazda,
Do we summon and
Thee
Do we attract through our worship.
Thou—
The Creator full of Glory and of Splendour!
Who hast in Perfection fashioned the world
And hast anticipated the
Law of Holiness—
Thou—
Who revealest endless joy;
Who hast created us and nourished and
Who hast protected us—
Thou
Giver of all, though still unseen,
Mazda—
Pray come to our Realization
As we call upon Thee!
Spitama Zarathustra—
His Holy Spirit and His Holiness—
Do we reverence here.
Him
In Whose birth and Whose growth

Waters and trees expanded in exuberance of joy,
While all the countless manifestations of the Creator,
The Lord God Mazda,

Sang forth in harmonious acclaim:—

“Hail to Thee, Holy Spitama Zarathustra!

Hail to Mazda,

That Thou art born!”

Ahura Mazda—

Thou most Glorious and most Resplendent,
Thee do we worship!

Thou—

Who art the Giver of all that is good,

Thou Creative Thought

Which ceaselessly upbuilds,

Thou endless Perfection—

Thou measureless Time—

Thou,

Who art the effulgent Center of

Triumphant Joy—

It is THEE

To Whom we give our Thought—

Oh Thou Everlasting Emanation of

Endless Life!

—*Ancient Avestan Prayer: English version by*

—*Mother Superior Gloria*

Dishonest is he who is honest only with himself for
self-aggrandizement.

How true! “The letter of the law *killeth*.”

Be thankful for the things you miss.

Slave or Master?

IN Pearl Number Eighteen of *Ainyahita* (transcribed from the ancient original by the Rev. Dr. Otoman Zar-Adusht Hanish,) the Spirit of the Earth speaks to the Virgin Mother of Love and Wisdom, saying:

“Decreed by the Will of the Lord, whose Law is Holiness, Providence, Fate and Destiny have impregnated thee and me with a mutual tie that binds us to an extent of an agreement whereby we stand toward one another in two diametrically opposite relations: Thou must either be my *master* as convened in the beginning, or thou must be my *slave*; and I myself can be only one of the two, either thy slave or thy master.

“Our Lord God Mazda has destined thee and all thy kin to be my master; hence I willingly submit to the hand that guides and the mind that within Law and Order abides. In this way we remain in our divinely ordered relation to one another.

“But remember, and mark it well, thou and thy kin, from generation to generation, *by perseverance in the exercise of perfection*, which thine inborn creative power is to realize, in and out of thyself, is the only and inevitable condition upon which thou canst be *my master*.

"To the extent that thou aspirest and reachest this divinity, in the abstract and in the concrete, I am by divine impulse constrained to love thee in humble submission, disclose to thee my secrets, pour into thy lap my boundless treasures, yield unto thee abundantly, subject myself to thy tests and thy methods of application toward growths of higher species, and, as it were, to serve thee at all times as a kindred spirit with all the powers I command. While, on the contrary, in the same degree as by an improper use or abuse of my gifts, thou deviatest and declinest from the grand path of thy destiny and aim, thereby turning foe unto thyself, an enemy unto God and traitor to thy kin, I also shall become thy most terrible, bitter and irreconcilable enemy. . . ."

It is wonderful to observe, contemplate and remember how certain fundamental truths have existed since time immemorial and are as true and applicable to our rules for living today as they were thousands of years ago. In this Pearl Eighteen of *Ainyahita* the earth is presented as an aggregation of creative, physical energy; the sum and substance of all elementary, mineral, vegetable and animal life; the crystallization of infinite operations, holding the very powers and forces which only in these latter days are being explored and discovered by Man.

We are now living in what is called the Atomic

Age; a cycle in which it seems as though all the faculties of the human intellect have joined the race of the ages for more knowledge regarding the world in which we live; more material evidence for what has been foreshadowed in the abstract and theoretical; more results and achievements on a physical plane to satisfy the demands of Reason. In answer to the requirements of the Spirit of the Times science and the ingenuity of Man continue to delve deeper and deeper into the hidden recesses of Nature, exploring fields hitherto unknown, and unfolding secret after secret. As a result, we are now able to travel from place to place with amazing speed, and to communicate with one another across thousands of miles. The system of refrigeration enables us to preserve and conserve our food, and air-conditioning makes it possible for us to live comfortably in desert heat. And along with great inventions such as the telephone, radio, and now, television, there are scores of new and wonderful time and labor-saving devices which have practically eliminated all the drudgery and hardships with which our grandparents had to contend.

By such standards of material accomplishments ours should be a world of ease, of satisfaction and universal luxury. Yet, to our perplexity, we know that this is not the case. On the contrary, our troubles—

social, economic, political, national and international—seem to have increased and grown in step with our achievements. The discovery of atomic power, the development of the atom bomb and manufacture of atomic weapons, have apparently chased the last vestige of peace, security, and hope itself from the horizon of our existence. Instead of feeling more secure as a result of human ingenuity people exist in a state of nervous tension, staring at the sky in expectation of invading hordes.

What, then, must be done—how can a solution of problems be found? For it is clear to any intelligent thinker today that knowledge and power *in and by themselves* are not sufficient; that we must also seek the far more important and precious ability of utilizing and applying the boundless treasures of the earth in such a way that they turn into blessings for ourselves and all coming generations. The Ancients knew and understood our troubles thousands of years ago. The Spirit of the Earth itself, as it once spoke to the Blessed Ainyahita, is even today, in our modern age, disclosing to us the solution as well as the cause and reason for our trials and tribulations. The earth will only serve us if we are willing to obey the Laws of Nature, and we can only become masters by learning to *persevere in the exercise of perfection*. Otherwise—we shall indeed have reason to live in fear and

trembling of the inevitable retribution of these same powers and forces and energies which we have discovered but have not proved ourselves worthy and capable of understanding and controlling to serve the useful and beneficial purposes for which they were from the beginning divinely intended.

May it come to us, in truth, ever to abide in the friendship of Mazda. May it become the lot and portion of the people who live upon our planet at the present time to heed the whispers of the still small voice reminding one and all that we are here upon this earth in order to reclaim, restore, convert and transfigure the wilderness of heart and mind as well as the ground, the soil itself; never to weary in the exercise of talents and attributes which promote our spiritual and ethical as well as material and intellectual welfare and development; and thus fulfill our pledge, our covenant, "To turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein." Be it so!

—*Sonia Steinmetz*

The road to pure truth is a narrow one, and whoever says he has reached it on horseback speaks not the truth. Truth loves simplicity and not pomp.

The Saviour commanded: "A new commandment I give unto you: that ye have love for one another!"

Lawn Talks

It is rather warm and sultry to sit by the fire to chat.

It is a poor document that needs interpretation to make it understood.

Great is the man who can speak and write so no man can understand.

The Lord created heaven and earth, while man runs both to suit his own fancy.

Some are kept rather hot at the firing line and their time is too short for gossip.

As in union there is strength, and harmony assures mutuality, we should either talk to the Creator in Volapuck or teach him Esperanto.

As the concept and interpretation of terminology has changed in the academic world, we shall have to drop old terms and start all over again.

The man who is ever ready to offer his services is the one never to be found when needed. He will say "count on me", but really means "I'll keep you guessing."

The high cost of living is the greatest blessing to man, for now we realize that the agriculturist, too, is worthy of his hire and deserves the just share of a mechanic.

Season Hints

Suggestions for a Forty-five Cents a Week Menu

Presented in the year 1917—

Present Day High Cost of Living would

More than Double this low cost.

THE Saying goes: "Necessity is the Mother of Invention", which in this instance is applicable to diet. The following paragraphs are merely "suggestions":

Some twenty-odd years ago the idea of living on twenty-five cents a week was quite a current one, and living on five cents was not an uncommon occurrence. Mazdaznan students have tried it out and thousands have been benefited by the methodical regime. "The proof of the pudding is in the eating", and nothing speaks more dogmatically than stubborn facts. Mazdaznan put problems of a world-wide nature to a scientific test. But the high cost of living has played havoc with our economists. The twenty-five-cents-a-week menu no longer holds good in most localities, and the present test is that of *living* on forty-five cents a week. That is, we can live on less, but not more than forty-five cents a week—allowing six cents a day for the two meals a day and the three cents a week for spices, condiments and savories. On the

Pacific Coast the "forty-five-cents-a week simple life for me" works charms, as vegetables are quite reasonable, potatoes and onions fair.

Most of the people hold largely to gruels, soups and stews. Gruels are preferable, as grains or cereals allow the use of water. A combination of barley and bran, rice and shorts, wheat and shorts, barley and rice, rice and wheat, all make excellent dishes. The use of the onion, leek, chives, sage, celery seeds, bay leaves, all help to improve the taste.

Stews of onions, carrots, potatoes and a tomato, are appetizing. Alternating various savories changes taste as well as the assimilating features.

Soups are more difficult to digest, owing to the use of water with vegetables. The better way is first to make the body. Soak barley or rice for several hours, even as long as thirty-six hours. Boil in plenty of water. Add stewed vegetables to taste and season. Reboil and serve. Passed through sieve will make a good consomme.

Salads will be found one of the principal dishes in the diet, especially while lettuce is reasonable in price. Tomatoes are quite low in price and add greatly to the salad. String beans and peas help to improve the salad and suggest many different combinations, while cucumbers in reasonable quantities fill a long-

felt want. Carrots, turnips, beets, suggesting a sprinkle of anise, or caraway, or dill or fennel, serve the purpose admirably, while nasturtiums make the salad not only appear in a better garment but improve the taste, to say nothing of the medicinal value which should not be underestimated. When tired of lettuce, use leaf-lettuce, romaine or kale. Cold slaw suggests a change also.

All the tops, like radishes, beets, turnips, onions, may be used as a steamed dish. Spinach added to it all will give a new dish most palatable and valuable to constitutions with weak intestinal functions.

On this regime dairy foods cannot be used owing to their advanced prices, although an egg every now and then, or an ounce of clarified butter may do some constitutions good. In that case the egg may be used in the form of noodles, ravioli, or other dough *goods*—but not dough*goods*. Milk, cream, butter, cheese, eggs, are put on the waiting list.

Patent flour comes high and can be used for the making of gravies or for dumplings, noodles, etc.

Wheat could be bought from five to nine cents a pound, according to quality. One pound of freshly ground wheat will make three loaves of what we call “daily bread,” as uttered in the “Lord’s Prayer.” The bread is twelve inches in diameter and one-quar-

ter-inch in thickness. One-fourth of a loaf suffices for a meal in addition to a salad and gruel. To have success in making this bread the oven must be very hot. The grain flour must be mixed quickly with a little salt and *cold* water, rolled out into flat cakes and baked immediately. A few minutes only are needed to bake and dextrinize the bread thoroughly and to suit the taste.

Doughnuts are also made of whole wheat, ground very fine; mixed with a little raw or brown sugar improves the taste. The dough is patted out into small cakes of three to four inches in diameter. Ice water raises them and aerates them to a great size. Eaten cold they serve a good purpose.

Baker's bread has to be discarded in this simple life diet. Yeast, soda, baking powders, even solarization interferes with this diet. Consequently, we must discard all of the driving means. Wherever baker's bread is necessary it should be sliced thin and thoroughly toasted in the oven a golden brown.

Small fruits, although a tonic, and when combined with dough-goods, eliminating in nature, are not of absolute necessity, while high in price. Of small fruits currants and gooseberries are best.

Fruits in general, especially apricots, apples and peaches, are valuable in their season, but should never

be largely indulged in. Small quantities are preferable. The same holds good of grapes.

Squash, string beans, peas, peppers, corn, potatoes, tomatoes, onions, turnips, eggplants, cucumbers and lettuce will be found most suitable and more reasonable of all the vegetables at this season, particularly in frying, baking, stewing or steaming.

For the first meal of the day a small dish of fruit, gruel and "daily bread", with a demi-tasse black coffee, or herbal teas, or postums will suffice. Coffee is not a necessity. Some temperaments may need it, although it will be well to mix the Santos, Rio or Java with roasted barley, wheat, rye, corn or carrots to wean oneself to an extent at least from the excessive use of coffee or drinks with meals. Tea also should be used without cream, sugar or lemon.

The second meal of the day is best started with a salad, continued with a stew, a baked potato or a slice of battered eggplant, cucumber or tomato, dough-gods or remainder of a "daily bread" left over from breakfast.

Arrange meals of menu in a way that there will be no leftovers from day to day, unless it be a cereal or a gruel. Barley or rice may be boiled, chilled and kept for many days. The liquid of barley rice or

wheat should be used up the same day, as fermentation sets in quite rapidly.

Lay in a selection of spices, savories or condiments to last for months, a small amount of money will cover the need. The spice case ought to contain salt, celery seeds, anise, fennel, dill, caraway, bay leaves, cloves, allspice, cayenne, curry, nutmeg, mace, sage, cloves, marjoram, savories, cinnamon, mint, mustard, and garlic.

A single individual, boarding himself, is at a disadvantage in some instances, as far as variety is concerned. Compelled to buy in small quantities, he has to confine himself to food of a less perishable nature. Yet a little ingenuity, calculation, system and method of preparation will soon disclose ways most conducive to needs and requirements.

Price of produce has to be gauged according to demand and supply. The agriculturist demands as much comfort as the man of the city and this necessitates a greater supply of things in general, consequently a high cost of living.

—(1917)

All playthings must be of an elevating and instructive nature, and not merely to entertain the infant mind.

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