



Health and Breath Culture



ACCORDING TO

**MAZDAZNAN
PHILOSOPHY**

(SUN-WORSHIP)

ILLUSTRATED



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH



PREFACE.

Our kind Students to whom this modest and unpretentious Volume is most kindly dedicated are requested to take due notice of the fact that the Mazdaznan System makes it a strong point to impart its Instructions orally only and has submitted these Lessons to print only after much and continued pleadings by its many and most ardent admirers.

It has been the object to put these lessons before our students in a condensed yet concise form and our pupils are expected to bear in mind that these studies are of a nature presupposing Preliminary Instructions of a Physical and Mental kind. **Breath and Diet** are the **TWO PRINCIPAL THEMES** throughout the whole work, taking it for granted that all the ailments of mankind, whether physical, mental, spiritual or otherwise, are due to **INSUFFICIENT BREATHING** on the one hand and **OVER-EATING** on the other.

To do justice to oneself and do honor to the work the pupil should observe the following Rules:

First, To **STUDY** each Lesson and not read this work like you would an ordinary book.

Second, Reflect upon the Contents of one Lesson day after day for a week and practice the Exercise before taking up another Lesson.

Third, practice none of the Exercises for more than three minutes at a time. That the first exercise becomes a continuous one, while all others are merely as **A MEANS TO AN END**, and at the end of the course to be used as Intuition and Judgement would advise.

These Lessons may be safely followed by young or old. To the sufferer they insure speedy relief, to the truth seeker they will prove a bonanza of learning, knowledge and wisdom.

This work will prove to you as a guide unto your path and a light unto your feet, outshining your highest anticipations and add to your expectations the greatest of man's achievements—the Goal of the Divine.

Unto this end let all things prosper
under showers of continued blessings.

OTOMAN,
Prince of Adusht.

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**PRELIMINARY
FIRST READING**



**REV. DR. OTOMAN
ZAR-ADUSHT-HANISH**

INVOCATION.

O Bliss Divine, thou that roamest throughout Zarvan Akarana,
Essence of Life,
Bearer of Light,

Who enkindlest the fire of Love and nourishest Wisdom in the hearts
of all mankind,

Thou alone art the goal.

Thy name be ever intoned.

May thy Light forever manifest through the realms of existence.

As it is real within the bosom of thy incomprehensible center,

The Will of thy Being shall ever arise within our thought,

That our actions may ever conform to thy design.

We are pleased to partake of the bread of heaven daily,

And our desires shall be ever concentrated upon the grandeur of self-
reliance.

Against darkness let the light of thy divine consciousness reflect, that
we may feel its presence within our being,

For thy promise is, that upon paths of delight and pleasure we shall
wander throughout all life cycles.

Unto thee we acknowledge power, glory, radiance, beauty, sublimity,
and life divine, even unto Eternity.

Thus be it in the name of Om and Na,

And unto this end let all things prosper.

PRELIMINARY.

FIRST READING.

SALUTATION :

In the name of the Supreme, who dwelleth in the hearts of all mankind, and in all things animate and inanimate, Salutation and Greeting.

AS we are existing in a sense world, depending upon the condition of the senses for our knowledge of the objective, it is perfectly proper that we exercise the power of our senses to the degree most beneficial for our welfare. And it is here on this sense plane that we find that if one or more of our senses are defective in any degree in the execution of their various offices, we lack the comprehension of things dependent upon them. It is very important, for this reason, that we correct all such defects, and it lies within our power to do so.

We hold that man has twelve senses, seven of which—Seeing, Hearing, Smelling, Tasting, Touching, Feeling, and Intuition—are commonly known. The five intermediate senses—Transmission of Ideas, Telepathy, Spiritual Discernment, Clear-sight, and Realization—are less known, although we often come in contact with some one who enjoys the development, to a certain degree, of one or more of these higher senses, which we sometimes mistake for an extraordinary or supernatural gift, when in reality it is only the cropping out of a sense yet little understood. The perfection of a being, or its instrument, necessarily depends upon the degree of the evolution of the twelve senses. The development thereof depends directly upon,

The accumulation of Ga-Llama, the centralizing life principle.

The capacity or power of Breath.

The generation of electric force through the expanded action of the ganglia of the nervous system.

The regulation of the circulation of the blood through the perfect action of the lungs.

The rhythmical distribution of the blood throughout the body by the heart.

The equalized development of the brain cells.

The awakening of thought power through the shusumna, or the spinal cord.

The expansion of magnetic circles through the vibratory actions of the sympathetic nerve centers or kundalini.

The perfect assimilation of food after thorough digestion.

The purification of the body through its own action.

The generation of life fluids through the life-preserving functions.

The conservation of energies, and the consciousness of the ALL in existence.

While taking into consideration all the important points regarding this sublime and wonderful study of the Breath, we shall also take up means whereby we can be aided in the establishment of perfect conditions in our bodily functions so as to enjoy life to its fullest extent. Every system has its methods for enabling its adherents to gain the greatest possible results, and in the Mazdaznan Philosophy we are taught certain postures as a means to an end. These rules and regulations are not the productions of modern times, and so do not necessitate experiment. They have been tested and tried in all ages, by kindred peoples, under various conditions, in all zones, and have *proved* by their results all for which they are intended. These exercises are a means to an end, the same as the knife and fork we use when partaking of our food. Breathings, and the positions in which we take them, serve as a means of gaining bliss unutterable. He who already enjoys a certain degree of light gets more light, and he who lacks knowledge comes to an understanding of the truth.

We ask of our friends and students nothing, no sacrifice, no humiliation—only resolution. This resolution must possess concentration upon the work before you, and the more you concentrate with determination of mind; faithful in the observation of the instructions given, religiously adhering to the duties involved, the more benefit you will receive, and the greater will be the gain resulting from these concentration exercises—greater than you at first anticipated.

When weary and tired from the worry and troubles of a

burdened existence, you throw your body into a state of relaxation and breathe out, "My God, I am tired of this world and its burdens," and with the next indrawn breath you drink in a volume of sweet air, gently sighing, "I am All in All," you immediately feel relief in your fainting heart. Hope is renewed—you feel once more revived, restored to a nobler consciousness of your being. Again you have strength to take up the battle of life, and the longer you breathe in this state of relaxation, the more you feel that after all life is worth living. No doubt you have experienced this for yourself at various times.

There are times when we feel like giving up, and then again times when we feel encouraged, and this encouragement is due to the inspiration received while in a state of relaxation, although we have not been conscious of it. Nature, itself, puts us into that condition, otherwise we could not keep up with our experiences. If we are giving out, we must also take in, to replenish the fountains of life. The man who keeps cool and remains self-centered, whatever may befall him, is the man who naturally breathes fuller, deeper, more rhythmically, regularly. It comes natural to him, because he was conceived under more favorable Breath currents, although the mother was unconscious of it. The man who breathes rapidly loses his head, as it were, and is under a constant tension, fails in the pursuits of life, constantly finds fault with the conditions and environments of the times, not stopping for a moment to realize that man is the creator of his own success or failure.

If your breathing capacity is very small and your ailments many, you must remember that it will be necessary for you to pay more attention to fuller breathing, besides doing the exercises given in this course, as the exercises are a means to an end for the attainment of *higher developments*. When it pains you to take long, full breaths, you prove thereby the lack of lung development, and you will have to make it a point to breath more fully oftener during the day, and even such physical breathing cannot be done properly unless you allow your body to be perfectly free from all pressure. The garments must be loose, very loose, so that the chest and diaphragm can expand easily to their utmost, while the abdomen inflates of its own accord. Use no effort, no strain. Breathe out first, then breathe in fully and regularly as you feel able to do so. Breathe when walking or sitting, when

you eat or drink, when you work or play—breathe, breathe, breathe. The more you breathe, the better for your physical conditions, the sooner you will normalize the circulation of the blood, and the more thorough will be its oxygenation. You will purify the blood and give the system an opportunity of bringing into action, organs with farther-reaching powers, thus removing effete matter and sluggish conditions, and the continuation of a proper and deeper breathing will remove all distressing feelings. Be persistent; take a few minutes of ordinary breathing at least every hour of the day and thus gradually accustom your system to deeper inhalations. Muscular chest expansion alone does not prove large Breath capacity. The freedom and ease with which Breath is taken insures its depth.

Physical culture without the observation of proper breathing during the various motions and positions is of no material value, for although you develop certain muscles, which development is done at the expense of other portions of the body, it is necessary that you continue these physical exercises, or the body will drop back again into its former condition. The same is true of massage. Unless you keep it up, the results are not permanent. Continuous breathing will not only keep the blood in proper circulation, but will also act upon the muscles by means of the nervous system, upon which the strength of the muscles depends, and will keep them in their proper places, ready with the required power for intended actions and results. The athlete, in spite of all his muscular development, has complicated organic troubles, and is neither the brainiest nor the best example of endurance. It is not the strength of muscles alone that raises weights and performs feats of endurance, but the life force that has been imparted to them through the power of Breath. The trouble in this world lies not in the world itself, in its objective existence, but in us as we in our own fancies create and perpetuate its reflex-existence.

We love to flee to the mountains because of the freer action with which we unite our forces with those of mother nature, which draws us alluringly to her bosom. We love to wander by the river side, there in perfect solitude to draw into our starving nature the sweet breezes of life-giving air currents. We love to stand by the seashore and gaze over the calm or troubled waters of the deep, and enjoy the playing of the winds about us. And how deeply we breathe this refreshing

air, as if it were the best of sparkling wine! But it is not necessary for us to wander far and wide to find this wonderful restorer. The same power is in our immediate vicinity, if we but know how to attract it to us. It is to this end that the call of the Blessed One becomes more intelligent to our ears: "Come and take of this water of life freely, and he who heareth, come." Why linger, why stay? That which thou seekest is near thee. The golden age of which poets sing is NOW. The paradise of which prophets spoke is HERE. The mysteries of life that puzzled philosophers in all the ages past are SOLVED. The kingdom of peace and joy, where sickness, sin, sorrow, poverty, inharmony, separation, and war, are meaningless, that kingdom for which saviors have bled and died, has at last been REALIZED. You are not even to believe this, for belief alone will drag you down to the depths of perdition. The consciousness of life, and the realization and solution of the problem of life which gives life eternal, depends upon knowledge, and "This is life eternal, to KNOW God."

This subject of Breath is too serious, too important, to be treated superficially. We shall make it our object to define every step thereof in a manner comprehensive even to a child, for a study is of no consequence unless it can be made plain. Then why waste time in the learning of definitions and tasks when the understanding of the problem of life is dependent upon the development of one's *own* comprehensive powers or abilities?

A perfectly tuned musical instrument will send forth perfect tones. The operator may not understand the multiplicity of the tones or the number required to make the music harmonious, but if the keys themselves are properly tuned he can always learn to operate them—some sooner than others—but they all *will* learn. The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action, the result will be perfect, divine. There is but *one* harmony, as there is but *one* sound. All tones emerge from, and merge into, the basic sound. Harmony is music, yet music may not all be harmonious. The instrument may be perfect, and hold all that constitutes all variations of sound or tone, but if one or two of the keys are out of tune or do not possess the tone for which they have been designed, the melodies expressed upon that instrument by the operator will be inharmonious. What must be done, then?

Blame the operator, the melodies, compositions, improvises, the manufacturer or maker of the instrument, or the material of which the instrument is composed? Certainly not. Just tune up the keys, and all will be well.

There are things we can intrust to others. There are those who can do certain things with as much accuracy as if we did them ourselves. There is one thing we *cannot* intrust to the care of others, and that is the Temple of The Living God. A good Baby Grand piano may be purchased for fifteen hundred dollars, an Æolian for twenty-five hundred dollars, and when you are tired of either you can exchange them for something else or buy another. The money required for such luxuries may be obtained by work, and work may be had by creating it. This instrument of ours was not made by hands, and in case it is inharmonious in action, cannot be adjusted or repaired by man with his limited knowledge. God alone has the wisdom and power to do all things, and that God is individualized in YOU. There is no teacher great enough to ADMISE us, no instructor experienced enough to GUIDE us, no physician learned enough to AID us.

This instrument of ours, this body, is the most complicated and most delicate of mechanisms, and no one can be intrusted with it but the one to whom it belongs. Since it is your body, it is for you to become acquainted with its operations. Anatomy, the geography of the body, gives no knowledge of the body other than the terms by which to designate the parts. The study of science will not put your body aright. It must be tuned up by yourself, that harmony may be expressed through it. But how? What is to be done? Breathe. Breathe into your being that which constitutes life. Breathe Ga-Llama, the centralizing life principle which is the essence of your being, the principle in which you live, move and have your existence.

Ga-Llama, the inspiration of sages, adepts, philosophers, saviors!

Ga-Llama, the invigorator, inspirer, promulgator, restorer, redeemer!

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; thought-

fully you draw it into the individual. 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 unto you as you would attract God if you desire to be in His presence. Without this innermost desire to attract it, you never receive it, although it is ever near, and you have the basic principle of the same 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 have felt its magic touch faintly in the past, but know not perhaps whence it came, nor what it meant.

The comprehension of all things, whether they be of a religious nature, philosophic, scientific, or otherwise, depends upon the understanding or the degree of development of brain functions, which reveals a sense condition correspondingly. The first thing you owe to yourself is to tune up the instrument, the body, by such means as will insure immediate results beneficial to your being.

Before we take up exercises as taught by the Mazdaznan system for the attainment of higher attributes corresponding with the Supreme in Space, Time and Causation, or the Zarvan Akarana of the philosophy, we must learn to pay some attention to our material breath or breathing, regulating the same to the degree necessary to normalize the condition of the blood.

If suffering from colds, catarrh, lung affections, general debility and nervousness, take a cold water sponge bath or a wet towel rub every morning, all over the body. Then take a large bath towel and dry the skin thoroughly, allowing no moisture to remain on the skin. Rub quickly and vigorously and then finish rubbing the skin with your own hands, until the skin feels smooth, velvety and oily. Dress your feet with silk, fine linen or very fine muslin cloths and then put your stockings on over them. Before expanding the lungs, go out in the early morning or ventilate your room thoroughly, always remembering that even during the cold season you are to keep your bed-room window partly open, but your bed placed so that no draught strikes your body. Stand perfectly erect, with head thrown well back, the chest raised and thrown forward, while the shoulder blades are held back and down, with hands open as if ready to grasp objects too low

for them to reach. Keep the muscles of the face perfectly relaxed and your mouth closed.

Inhale the air through the nostrils only. Inhale as long as you possibly can, but without effort, or any strain on any part of the body. When feeling any distress in the sides or the chest, itself, remember that it is the result of insufficient relaxation. Just correct the position of your chest and set the spinal column more erect, its weight resting on the end of the column, with knees a trifle bent. After having filled the lungs to their utmost capacity, raise up your arms in a circular motion, and as high up as you can with ease, at the same time move your tongue as if masticating, smack your lips, and swallow the saliva which has accumulated in the mouth. Just before exhaling, bring your arms down and, throwing them behind, begin to exhale slowly. Empty your lungs as much as possible and repeat this exercise seven or more times. Once having gone through this exercise perfectly, you will gladly make it a point to follow it regularly, for the benefits derived from it will be beyond even your most sanguine expectations.

Try to avoid the eating of breakfast. If needs be, eat a little fruit or drink some Barley Wisdom or any grain drink that you happen to like, although you are to get rid of the disease called appetite as quickly as possible if you desire to get and keep well. First work for several hours before eating anything and you will be the better for it. Make it a point to become busy as soon as you arise and do not sit down to rest until you have been on your feet for at least two hours, and after having been busily engaged here and there in pursuits exercising the body. Always keep busy doing something. Let your work be of use, irrespective as to its financial results or personal gain. When not engaged in manual labor, attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which your senses come in contact. Weigh everything coming under your observation carefully and thoughtfully. Do not jump at conclusions, but think, reflect and become wise. Above all things, do not allow yourself to be given to criticism or to criticise, as all such symptoms are the effects of a deep-rooted disease. Never enter into controversy, whatever the nature of the subject, whether economic, political, philosophic, scientific, social or religious. Inviting discussion or to be carried away by it shows a drifting condition and a

position of uncertainty, resulting in disaster and untold troubles to mind, body, soul and spirit. Remain self-centered, and endeavor to have a happy feeling and a cheerful disposition by singing or humming a tune or whistling some melody which you like.

While at work keep your mind upon the thing before you and do not allow your mind to drift about. Keep your attention concentrated. Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward. However busily engaged, stop for a few moments out of every hour to empty your lungs and to take a few well-drawn breaths. It will help you on your way, and place your organs in a position for better action. However impure the air itself may be, do not forget that as long as you will direct your organic action you will be able to even convert the stagnant air to healthfulness, as action itself plays the more important part in breathing, all else being additional, yet secondary. We shall in this wise gradually perceive the need of more rhythmic breathing and take up Breath Culture more seriously, thereby entering a field which unfolds to us a realm of thought heretofore entirely unknown to our minds and yet within our beings, merely awaiting its opportunities to unfold. We are now ready to take up our first exercise with the object in view of establishing the Individual Breath.

Yet before taking up the exercise proper, it will be well to state that the work is not to be likened to what is called physical culture, although the latter has taken from it certain positions and material, but lacks the most important part of it all—concentration and the application of Breath power corresponding with the position taken. Physical culture is good in its own place, and would that you all were placed in a position where you could exercise your unused muscles with a good saw over a block of wood for a few hours each day. Sickness would not then be known among those loaded down with riches. Physical culture is for that unfortunate class of people. Athletics are good for those whose occupations are confining, and who have not sufficient opportunity of moving about. But something more is needed to cover the whole ground, whereby all may receive equal benefits from the performing of this work. You are to breathe, and concentrate upon Breath, thus keeping your mind functions steadied.

It has been stated that you have twelve senses, and that

upon the degree to which these senses are developed, your knowledge depends. The sense of sight plays a very important part in the formation of ideas and judgment. According to the appearance of a thing to the sense of vision, you arrive at conclusions. It is but reasonable to presume that a defective sight is lacking in its comprehension of things objective to the degree of sight lacking.

"Clearsight" is your invocation, that you may see clearly, is your prayer. Not a prayer of words, but of action through the promptings of the spirit. This exercise then is to perfect the sense of sight so as to enable you to discern truth from error, light from darkness, wealth from poverty. Perhaps, you think you can discern the latter, although you may not the former. Don't allow unbalanced brain functions to get the better of you. It is a matter of false conception, misconception, wrong imagination, illusion, that the one rolling in wealth is the one to be envied. It is misery to him, he is a slave to it, he is the poorest of the poor. But this shall be shown more fully later on. As you get clearer sight, you will know it all for yourselves. Now to work, for time is precious, and life in form existence is short, even at four hundred and seventy-five years, which is the promise to all living within this cycle, which is the shortest one of all, because of its rapidity in action, it being the day of judgment, and were it not for the mercy of the Hidden One in all things that Time has been shortened, existence of manifestation would cease to perpetuate.

Wonderful things are to be told you, things that will set to marveling even the wisest, who, according to the scriptures, will be made fools through their own folly, while those who keep apace with Time shall be wise, for unto them all things will be made plain through their own acquired ability, because they choose to follow when they hear the Voice (the basic principle of sound), which is the manifestation of their being.

EXERCISE ONE.

Take a seat upon a chair, with feet resting firmly upon the floor. Sit as far back in the chair as your body will allow without your shoulders touching the back of the chair. Throw out your chest, raising it just a trifle, at the same time drawing in the abdominal region. Shoulders are thrown gently back and drooping just a little; hands resting upon lower limbs, elbows touching the hip bone, thumbs thrown

out in form of a V, fingers drawn out without directly touching each other. Feet are separated, toes about five to seven inches apart, heels only one or two inches, thus forming the letter V.

Lips are closed, teeth separated, tongue resting upon lower part of mouth, tip of tongue touching lower teeth and gently curved under, and perfectly flattened and relaxed. Chin is drawn in sufficiently to show an independent air. The whole position is perfectly erect, with all the muscles relaxed, but spinal column firm. The position must be so taken that the back of the body is always turned toward the light.



Select some object of a dull nature which will have no tendency to suggest or induce drifting thought currents. A penny may be chosen if desired. Place the object four to seven feet from you in a position level with your eyes. Look at it steadily, but do not allow the eyelids to droop. In this position you will notice that ideas of a drifting nature no longer have a hold upon your mind, and you are in the right position to concentrate, as the whole secret of success in the unfoldment of knowledge lies in the ability to concentrate. If the chair

proves too high, place a book under the feet that they may be raised to the desired position. If the chair proves too low, place a book on the seat of the chair and sit upon it. As soon as correct position is determined, everything is in readiness to proceed.

Empty the lungs, first by exhaling all the air you possibly can with perfect ease, but use no effort or strain. Everything in this work is to be done easily, gracefully and with perfect tranquillity. Now inhale through the nostrils only, slowly, gently, fully, and with perfect rhythm for seven seconds. Begin by filling the upper lobes of the lungs as much as the position taken will allow naturally and without effort, then the remain-

der of the respiratory organs even to the utmost. In the exhalation observe the same rule, controlling the action of the lungs so as to prevent spasms, unevenness, or rapidity—all must be done in perfect waves and circles.

While inhaling this Breath of life, with eyes steadily centered upon the object before you, concentrate your mind functions upon the Breath itself, following the current of Breath mentally as it enters the nostrils, along the air tubes into the lungs, and as it expands the chest and diaphragmatic region. Then as you exhale follow the reverse current.

During this process of breathing think of Ga-Llama, the centralizing life principle, convinced in your own mind that it is for the purpose of building up cellular tissues throughout the entire system, thereby insuring a foundation for the regenerative or child life. Breathe with the knowledge that Breath is the life principle, and that the object of breathing is to reach perfect consciousness. The exercise alone without the concentration, will only partly do the work, and the result will be according. The concentration without the exercise will only assure mental gratification for the time being, but will not produce anything of a lasting nature.

To be clear upon this subject before entering upon the execution of the exercise given, it will be well to understand that breathing is for the purpose of keeping the blood in circulation. The office of the heart is simply to distribute the blood, but its purification and circulation is left to the action of the lungs. The physical breath simply retains the oxygen necessary for the purification of the blood, thus relieving it of carbon and aiding in the furtherance of circulation. When the body, the physical manifestation, meets with any obstacles, it is principally because of the inactivity of the respiratory organs, and breathing must be resorted to as the only true means of relief.

In systematic, concentrated breathing, you not only breathe in oxygen for the purification and furtherance of the circulation of the blood, but you also take into your being Ga-Llama, the centralizing life principle, although unconscious of it because of the inability to discover its presence by the aid of any instrument. Like the atomic theory, which has never been proved, Ga-Llama serves as a term to explain the inexplicable. Yet Ga-Llama is a reality, because its existence can be proved by mental perception, spiritual understanding and the senses.

Ga-Llama is not a new term. It has been used to designate the life principle as discovered by the ancients as far back as 142,000 years ago, and more. It has been recognized that there is a principle by which can be established the consciousness of sense conditions whereby the hidden, the unknown, the incomprehensible, the mysterious, the marvelous, the wonderful, can be made known and simplified to the senses when brought down to this plane.

Ga-Llama is not the Logos of the Greek, or the spirit of the modern philosopher. This Ga-Llama is the very foundation of your existence, and fills all Zarvan Akarana. You breathe it, yet in your inability to understand and comprehend its presence, you may not always keep it, but lose it, because of the rapidity with which it is partaken, and when lacking the power of attraction. As soon as you become conscious of it and feel the desire to draw it unto you, you become filled with it, and through its accumulating presence get into harmony with the universe which unfolds your individuality to infinity. With every indrawn breath you take on new life. With every expiration you return that force to the universe, that you may pay a tribute of thanks to the Eternal One.

As you follow out these instructions you will more fully understand why at present you possess only the Mother Breath, which Breath, being limited, decrees the time of earth life in accordance with the capacity of Breath entertained by the mother at time of conception. Thus it is that a person apparently in perfect health may be called to Abraham's bosom whether prepared or not to meet the Great Gatherer beyond the mystic portals. As soon as that Mother Breath comes to an end, the last sigh has escaped. The Mother Breath also decides the conditions and environments of existence, and you only free yourself from this ban of slavery by establishing your Individual Breath, and to this end you take up this work.

To make this exercise plainer, so that no one may err, your attention is called to the fact that the Individual Breath requires the inhalation of seven seconds, and the exhalation of an equal period. The Mother Breath in its highest phase is of three seconds, and if of a lesser period it looks very sad for existence in this land. You are to be able to inhale for seven seconds, and to exhale for seven seconds. This exercise is to be taken, as described above, for three minutes at a

time, three times a day—three minutes in the morning, three minutes at noon, and three minutes before sunset, making nine minutes assigned to the exercise for the whole day. Surely these minutes cannot be used for a better purpose than to create for yourselves a new body and better conditions to govern it. Do not take it for a half hour after meals.

You are to gradually learn to enable yourself to inhale for seven seconds and to exhale for seven seconds. To do this, begin by inhaling for a period of four seconds, allowing one second of rest for a change to the reverse current, then exhale for a period of four seconds, emptying the lungs thoroughly. Do not use force, or breathe rapidly. To avoid counting the time, make use of some well-known melody. Think it mentally, first more rapidly, then later on, lengthen the time until you cover the space of seven seconds for each inhalation and each exhalation; then rest one second before repeating.

Remember that all other ideas are to be banished from your mind. Keep your mind centered upon breathing only. No matter how excited, nervous, tired or dull your mind may be, as soon as you take up this exercise you will feel fully satisfied with its results. The nervous system will be calmed because of the generation of electric force; the mind relieved because of the tranquil state secured through concentration. The body will feel more exhilarated because of the more normal circulation of the blood.

In all breathing exercises it will be necessary to remember that you prepare for the exercise proper by completely emptying the lungs. This is accomplished better by taking a **PRELUDE** Breath. Begin by breathing short breaths. One breath in; one breath out. In, out; in, out; in, out, six or more times; and then when you have emptied the lungs with a long out, you are ready to inhale according to the instructions for the exercise. Whenever short of breath, take a prelude breath and then a few full breaths, and you will always feel relieved and happier.

Thus day by day you will lay a foundation that will insure perfect health, long life, clear mind, expanded brain capacity, all of which will make life worth living.

Unto this end let all things prosper.

With blessings of all good things,

OTOMAN,

Prince of Adusht.



Health and Breath Culture

ACCORDING TO

MAZDAZANAN
PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
SECOND READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER



INVOCATION.

Thou Holy One, who art the center of my very being,
Who penetrates the very essence of my composit existence,
I adore Thee.

I acknowledge Thy divine presence within me;
Breathe, O, breathe into me the breath of life,
That I might realize the living soul of my being,
And recognize the powers latent within the bosom of my col-
lative thought

With every step may I learn to understand myself,
And with every indrawn breath recognize the perfection of indi-
viduality;

With every outgoing breath I shall become pure, until I be
like the presence of light divine,
Yea, even like the sun that shines in the heavens of the universe
sublime.

I am in nature—and to be harmonious with it, and realize the
grandeur of oneness in all things, this shall be my inner-
most desire.

Come peace and understanding, and shed light upon my path,
That I may no longer err in darkness,
But forever live in the light of understanding and truth.

Thus be it in the name of the Everlasting,
And unto this end let all things prosper.

PRELIMINARY.

SECOND READING.

SALUTATION.

In the name of the sun-clothed Mazda, permeating all Zarvan Akarana and the All-Breathing Oneness within the consciousness of Life, peace with all, greeting unto all:

WHATEVER our pursuits, whatever our aim in life, one thing is certain, to succeed in our undertakings we must necessarily be in condition to ably meet the demand of our efforts, and must be in possession of that power which gives us an assurance of success. To be able to live we must necessarily have love for life. Love is the fundamental principal of life and Wisdom—its constant companion. By love and the exercise of wisdom life becomes complete and a life worth living. And life is as we make it; its attributes as we take them.

As it is with the flower, the tree, the grain, so it is with man. You may place the seed into the soil, you may water it and keep the soil loose, that is all you can do for it, the rest must be left to the seed itself. If the life germ is conscious in the same, and the conditions in nature harmonious to its kind, it will sprout, grow and prosper. And here we are. Beings of a higher order as we claim. But is our claim justified; do we prove it? This is a question that is best answered by the individual to his own self. We cannot depend upon others to answer for us. We have to answer all questions to our own satisfaction. As there is but one way whereby the seed may be able to germinate and continue to grow, and that is by putting it into the soil, and fish by being left in the water, and man to move upon the earth, so there is but one way whereby man may gain salvation, the state of perfection, satisfaction, joy, a state of perfect harmony with nature—health. Yet health is not our aim in life, it is not our highest ideal. It is one of the attributes of existence and is inseparable from life. Where it is not manifested, life has not begun in its true form; it is just about to take on form and we are merely vegetating. Health is a necessity for the continuance of corporal existence, and a means whereby to gain our knowledge of enjoyment.

If we set out to gain health we do not undertake anything

great, for the animal is seldom ill and gives no thought to health or sin. Man in a diseased state has not yet risen above the animal, he must place himself on an equal basis with his fellow creatures before he can rise higher. From the animals about us we are to learn the lesson of true existence. They serve us as pictures of health; as mirrors, wherein we may see our own deficiencies, as object lessons to leave off and conquer all that would be apt to disfigure our image of the higher type of life. Before man can rise above the animal he must not only enjoy perfect health, but also be able to control his passions, and every part of his body must be in harmony with his thought. Then he will rise higher and higher to the realms of his true nature, where he will learn to know that even the elements about him are for his purposes, that they are his, his very outcome, part of his being, although remaining separate from it, still under his control.

“What must I do to be saved, to be well?” forces its way to our minds as it begins to dawn upon us that we still occupy that plane where we are being governed instead of governing, and find ourselves controlled where we ought to control, and as slaves groping in conditions of lowliness and battling with environments of darkness, while we ought to enjoy the light of freedom and joy of the everacting thought—Mazda.

To be well, then, is our first idea because we feel that without such a condition we could not climb the mountain tops to gaze at the marvelous beauty and grandeur of this world's sublimity. When we begin to feel our weakness we also feel the desire by far stronger to become saved, to become well. We become determined to get well and retain our health. We desire to prolong our life when once we begin to feel the sweetness of well-being. Youthfulness is ever before our vision, and laughter of happiness reaches our ears. And we feel to shout for joy and be merry. Our faces light up, those wrinkles disappear, the skin becomes smooth, the hair changes to its natural color, blemishes disappear from sight, that voice becomes clear and certain, eyes shine brightly as the morning star, our limbs become swift and graceful. Everything changes, and it seems as if heaven and earth had become new. Such are our blessings as we follow out the instructions as we receive them from mother nature who speaks to us in a language plain and simple if we would but follow her bidding and return to her bosom, for she it is that will care for you and me, and she is in no wise partial, but gives in abundance, as her creative energies and powers have no end. Through daily exercise and consciously breathing Ga-Llama, the centralized Life principle, which builds up the

tissues of manifested existence, we attain to these blessings. A disciple enjoys these perfections of life ~~because~~ by the observations of nature's law and the obedience thereto.

It is our object in these lessons to call us to our sense condition, not because we have no sense, but because we are only too apt in the eager pursuit after knowledge to drift from our real course and get into paths that will keep us in darkness rather than turn us to the light.

We all have perfect bodies, but some have not yet been sufficiently trained to see the good there is within us; others have forgotten their earthly tabernacles to such a degree as to forget their duty towards it, and have lost themselves in regions from whence there is no return. We hold that we are apt to become too imaginative, not too spiritual, although we oftentimes think we are spiritual when we deal with things that have a spiritual appearance, but in reality we are only forcing ourselves to become imaginative. In the primitive state of our evolution we are all imaginative, as this particular function is our guide until we can make use of our senses more properly. Still, after we have grown to better sense conditions, instead of continuing in that path of everlasting evolution and development, we are apt to mistake the imaginative tendency for spirituality, and before we are aware of it we dabble in things foreign to common sense and reason.

Since we possess more imagination than necessary to a being on the planes of eternal progression, and since the overdevelopment of the functions of imagination are a hindrance in the perfect execution of the higher senses, it becomes our object to equalize our brain functions to a normal condition, whereby we may be able to see and hear things in their real presentation.

It is a mistake to think we are spiritual beings just as much as to imagine we are material beings. Those dealing with the one-sidedness of existence only can make assertions so narrow. Undeveloped brain capacity results in unbalanced brain functions.

We are children of nature and it is our duty to develop all that is within us. It is all well and nice to know all about heaven and hell and all about Mind, and all about being well and good. Still the most important of all is to know all about this life, as the next life will take care of itself, as this one should. We want to know more about ourselves, more about the beauties of this life, than, if ever, we will be able to appreciate an after-life. The Blessed Master, Jesus, said to his disciples who were anxious to hear him tell them stories of a spiritual domain, that the things of this earth life even they could not understand, so

how would they be able to comprehend were he to tell them of a life to come.

The beauty of life lies in the mastering of one's own peculiarities. We are not to do away with this and that. We are to learn to understand ourselves. In learning to know ourselves we shall know this great lesson of life that we have similarities, although there are no two alike, and we will learn to bear and to know each other better. As long as we attempt to poke our noses into other people's business, and think we know them, we will only expose our own ignorance,

We are all peculiar. Do away with that peculiarity that characterizes us, and you have done away with the greater part of what makes us a phenomenon worth manifesting. An organist once familiar with his organ will not part with it even were he to get a better salary to play upon another. It takes him years sometimes to familiarize himself with the peculiarities of his instrument. As soon as he learns to master it then you will hear him tell you that his is the best organ. You will also learn that he will be the only one to master it and to a stranger it may seem a very odd, peculiar instrument, while the organist can bring forth the sweetest, inspiring and elevating music. And as that instrument grows nearer and dearer to his heart, so should our own body be loved more and more as we set out to know and conquer its peculiarities that we may use them harmoniously. We shall then understand that there was really nothing to give up but to win.

We are not yet living beyond the clouds, nor are we below the earth, or in the earth, but upon the earth, and for that reason must become acquainted with the things that concern us here and now. How strange we should want to know something about Mars. How strange for us to worry about the moon, its geography, its inhabitants. And yet how little we know about our own planet, our own people, and still less about our own selves, and how to live to be happy, to be contented and be of the greatest possible good to ourselves and others. And why should this be? We talk about the wrongs of others, we blame things we cannot comprehend to the Creator, to lawmakers, and never think for a moment that we are the ones who cause it all.

After we have failed to fathom the philosophy of life we want to get rich, and that becomes our foremost desire. We then start out in our strife for fame and fortune, and no means are too low or unreasonable to gain our point. We even stoop down to the lowest step of animalism to study out schemes whereby to get the best of our fellowmen, so as to gain our end. We are even willing to learn methods of acquiring an ability and pro-

iciency in taking advantage of our brother and sister, and call this bare-faced humbug a science. It is sad, indeed, to get down so low, but such are the ways of our development, and long and dreary is the path of experimenting, the shorter road is by the application of experiences.

In the first lesson it was our object to pay particular attention to the steadying of the eyeballs by looking intently at a given point so as to strengthen the muscles of the eye, and to steady the accommodative muscle which plays such an important part in our vision. The steadier the vibrations the clearer the sight and formation of ideas. Then we have been determined to gain a proper posture and learn to breathe more rythmically. We also desire to understand that we must empty our lungs completely in all our breathing exercises. We are all more or less in the habit of shortening the exhalation which thus does not empty the lungs sufficiently to keep up proper circulation. As the circulation suffers the nervous system becomes affected and we no longer accumulate the required life energy or electric force for the continuation of the life forces.

The object will now be to turn our attention to our sense of hearing. It is necessary that we possess good hearing as very many unpleasant occurrences in life are due to our misunderstanding, to our incorrect hearing, and because we hear things differently than they were originally intended. It is an established fact that there is no being but what loves the truth and never intends to tell or hear a falsehood, but because of deficiency in the senses and the undeveloped condition of brain functions things are heard and repeated that were never said or heard.

As our sense of sight depends upon the attitude of our spinal column, and its erectness, so our sense of hearing depends upon the position of our feet, their care, their activity. You know from experience better than we can explain that whenever you got your feet wet or damp, so as to chill your body, your hearing becomes at once defective. You know from experience that however cold the winter days, and how lightly clad otherwise, if your stockings are dry and of warming material your whole body keeps warm, but as soon as your stockings become damp, whether from perspiration or otherwise, no matter how well clad in furs, your body becomes chilled and your temperature is near the freezing point. You also know that through a cold, caused by the neglect of your feet, you got those peculiar noises in your ears not to be found in Wagner's compositions. You also attribute your defects of hearing to this or that trouble, which could be traced to colds. Yet, after all, the feet, which are as

nerve centers of those particular regions in harmonious activity, thus keeping an equilibrium with the nerve centers of the general system. When the nerve centers of the feet are impaired in any way, we notice this fact in our ears and nasal region. You know from experience that when your big toe feels cold and chilled, that the moment you move it upward it affects your nasal organ and you begin to sneeze. You also know that in case of severe cold, affecting the hearing, the moment you rub your toes vigorously after previously drying them perfectly, you hear better at once.

From time immemorial feet were tenderly cared for, and it became a religious institution to bathe them daily, to cleanse and rub them, and even perfume them. If you desire good hearing, and care to aid your nasal organ at the same time to some degree, bathe your feet often, they will then become more flexible, and will even stand half a number smaller shoes.

The weight of the body must not fall upon the heels, but be equally distributed to the balls of the feet. Although it may seem awkward at first, you will soon learn to balance the body, your walk will become easier, have a more graceful carriage and best of all is that you will not tire walking. Walking becomes a pleasure, and although our object is not to declare war on the transportation corporations, yet we will prefer walking upon many occasions and feel the better for it. From day to day we will increase our walks until we feel to climb mountains and hills and walk over plains with rejoicing and thanksgiving, always remembering that Breath is Life.

In Summer the feet ought to be well aired, and if possible it should be our aim to return to our old method of wearing sandals during the warmer season. Feet ought to be bathed frequently and we should select such persons that are harmonious with our magnetic circles to dry our feet and perfume them. We should also go barefooted. Wading in the dew-laden grass in the early Summer mornings is exceedingly beneficial, especially to those of electric temperament. This exercise allows the earth currents to carry away with them effete matter, which, if not eliminated from the body would cause inharmonious conditions to arise, and many times serious results of a nervous nature follow. Wading in a stream with sandy bottom, during the day is also of much benefit. The feet should always be thoroughly dried before putting on the stockings and shoes. It might be well to speak here of the material best suited for covering the feet. Silk stockings will prevent contraction of colds, and development of many nervous disorders, while cotton is the worst enemy to the feet. Wool is next in comparison to silk, and should always be worn in preference to cotton when silk

important a factor in our manifested life as the very best part of our being, are shamefully neglected. And yet we love to make the pretense of being proud of our feet. Were we proud of our feet in truth we would be more lenient and merciful toward them, for to them we owe our ability to move about. Still, it cannot be said of us as it is of the Chinese women, who from their youth are tortured daily in having their feet placed into forms smaller than their feet to stunt them in their growth, for with them the proof of nobility lies in the smallness of feet. Poor little innocent children must go through this torture as a necessity of advanced civilization. We ought to be thankful that we have not been raised in a country where our feet must have a taste of such hideous customs.

But perhaps we are too hasty in sympathizing with our Chinese friends. How do we stand in this matter? Chinese become accustomed to this torture because they begin with it at an early age. But we take it up after we have grown to pride and find that the size of our feet do not suit us. Although we ought to wear a number six, we are determined to press them into a number five, and then we complain about the manufacturers when the shoes press us and cause bunions, corns, etc., on our lovely feet. We like to deceive ourselves and subject ourselves to the influence of hypnotic suggestions, for in entering a shoe department and facing the ever accommodating clerk we love to hear him say, "I am afraid I have not a shoe small enough for your delicate-looking feet." He knows you have a good five, and you know that an extra size would be welcome, yet you love this flattery of suggestion. He will not ask you for your number if he is quick and bright, but declare you need a number "two-and-a-half." Still he is not so daffy as not to know his business. He will always get you a mighty good number six, he will smooth the uppers before your eyes very gently so as not to reveal to you the enormous dimensions. After putting them on your feet he will of course find, and he knew that before he put them on you, that they are just half a number too large. He will ask pardon by saying that a number "two" would be better, and with that he will get a smaller six. It will fit you excellently, and they will be quite easy, so easy. And you will be proud of the fact that your feet are getting smaller in size every day, while the shoes are made bigger to suit the feet belonging to this peculiar age of unbalanced brain conditions.

The Orientals are very proud of their feet and hands, as a rule, particularly about their feet, and for that reason are very quick and sharp in their comprehension, and their sense of hearing is very acute. In caring for our feet we keep the mass of

cannot be obtained. Take care of your feet that they may lead you into the path of knowledge and understanding.

EXERCISE TWO.

Stand erect with hands to the sides of body, head perfectly set, chin drawn in sufficiently to show spirit of independence, eyes steadily gazing upon object before you, not more than seven feet from body. Body must be thrown into a perfectly relaxed condition, but spinal column must be firm and erect, as the spinal column is the soul of the body. The weight of body is to be balanced upon the balls of the feet. To succeed in doing this gracefully, allow the body to swing easily forward. No weight is to be allowed to rest upon the heels. Keep your mouth closed, teeth separated, the tip of tongue resting against lower teeth, as in first exercise.

While inhaling, and following the current of breath intuitively, gently raise the body and allow the weight to balance toward the tips of toes. Inhale slowly and harmoniously for seven seconds. Now lower the body into its former position, gradually exhaling and giving it that graceful swing so natural to a controlled body.



You are to remember when going through this exercise, if immediate results are to be expected therefrom, clinch the hands into a fist while inhaling. Do this rhythmically and gradually. Clinch fist tighter and tighter and tighter, yet without any effort, and be careful not to tense the muscles or grind the teeth in the least: In exhaling, gradually relax your grip and allow the weight of body to rest upon the balls of the feet, and although heels touch the floor, no weight must be felt thereon.

This exercise is to be made use of in your daily walking. After you have become accustomed to the balancing of the weight forward and backward, take several steps while inhaling, then while taking a few more steps learn to retain breath for just a few seconds. You will soon find that after a little practice this exercise will prove of inestimable value for the reason that it will aid in the re-establishment of the generation of electric currents in the foot region, upon which our hearing greatly depends.

In one of the village towns of ancient lore, it so happened

that a little baby boy was taken seriously ill and had been given to vomiting. One of the neighboring women who was present upon this occasion told the news to her aunt that afternoon, and remarked that the matter which the baby gave up was as black as a raven. Aunty made a call on her way home to a distant relative, and brought her the message that she just heard of a certain baby that had vomited a black raven. This caused quite an alarm among the relatives and many had gathered in the evening to get the story from an elderly aunt, who in her fervor and excitement related the incident of a child that had vomited three black ravens.

It would not be proper for you to pass judgment upon anything in the nature of heresay, except when recognizing the possibility of stretching the truth, as there is no ill intention on either part to add anything to the original. When your sense of hearing will have reached the higher order of development, you will be able to understand things more fully and be less liable to relate things that would be apt to have the appearance of being deeply colored. You should be careful not to pass any judgment upon your neighbor, and you shall enjoy the time when everybody around you will mind their own business, and if such be your desire you must first mind your own business and not wait for others to take the lead. You must lead, then the rest will follow. With blessings of all good things,

OTOMAN,

Prince of Adusht.

A PARABLE.

To a Rab-Magian, famous and renowned for his experiences and wisdom in the application of sciences, came a studious Magian, and in all meekness and gentleness asked of him, "Thou Enlightenment and Wisdom of Ages, tell me, yea, tell me, the way whither I am going."

And the Sage, in tones of meekness, answered and said, "My Beloved, my Dearest of Wisdom's brightest Reflection, if thou wilt go far enough, thou wilt get to the same place thou art at this very moment."

"But it is Heaven, the abode of the Sanctified, the Purified, that I am homebound for, and it is the way I desire to know, that I may not err into the paths of others," said the Magian.

The Sage, in tones most solemn, said, "Thou Blessed One, may thy desire be fulfilled according to thy understanding, yet there is but one way, but one path that will lead to the desired

goal. That path can only be found through the recognition of the All-Wise, and to reach that degree you must labor and bring sacrifice until purified from all superstition of accumulated time."

"And the path, the path," cried the Magian, "where will I find that?"

"That is ever before thee. Follow that, and thou wilt surely gain the prize. Think and reflect upon every object before thee and thou shalt know thy true way."

The Magian went. Encouraged by the possibility of gaining heaven as his reward, he wandered into distant lands to put burden after burden and chastisements upon himself, for whichever way he went suggestions after suggestions presented themselves before him, and he wished to do whatever might be expected of him, for his desire was to reach the goal, and that, he expected, would come through the observation of all that would present itself to him and that was considered to be right.

Years and years had passed, and the farther he wandered, the farther away he seemed to get from that for which he started out. He learned many things, yet there was nothing that proved of value to him, or that he could use as experiences worthy to be patterned after.

One evening he found himself at the doorstep of the humble dwelling of his master and lord, the Rab-Magian. The venerable Sage sat by the well in deep meditation. "Thou most holy One," said the Magian to his eminent Master, "I have returned, alas, but with all my experiments through the years gone by I have not found the solution of life's problem."

With a look of contentment the Sage sat down by the side of his disciple, and after a delicious meal, and resting upon pillows of finest fibre grass, the Sage began by saying: "My friend, dreary must have been the paths you traveled, and most unsatisfactory the objects of observation, yet blessed art thou, and peace shall ever abide with you."

"Thou most Holy One," replied the Magian, "thou knowest all things, and thou knowest the innermost desire of my heart. Tell me, when may I possess heaven, when may I know Truth?"

The Sage closed his eyes, as if in contemplation, and with his finger pointing in the direction of the mountainous region, replied, "My dearest of friends, whenever you shall be able to realize the age of these hills, and the day of birth of yonder mountain tops, and to count every sand by the shore of the great sea, you may be able to understand the depths of truth and the dimensions of heaven. And, behold, you will yet be there."

"And what must I do to gain this great prize?" asked the

Magian.

"Receive kindly everything that befalls you, remain steadfast in thy usefulness, and be firm in thy conviction. Prove everything, and be ever active until you get to the verge of the great desert," was the response of the illustrious Sage.

Time went on, and still the Magian wandered about in the pursuit of the Incomprehensible. At last he crossed the great desert, and many were the afflictions that befell him, yet without a murmur he bore them all heroically. How his heart leaped for joy when, before his gaze, opened the bright and glittering waters of the great sea. How wonderful was the sight before him. How clear the sky. The sun was just rising over the horizon of the mountain top. As he sat down to rest, lo! he beheld a human being like unto himself, resting under the shade of the mountain brush, perfectly content, and with a broad smile on his weatherbeaten face. How happy the Magian felt to meet someone who seemed to feel he had time to rest and gaze at the grandeur of Mother Nature, and admire her in her voluptuous beauty!

"Whither is thy way leading thy divine feet!" queried the stranger.

"It is Truth in its entirety, and Heaven, the abode of the Perfect One, I am seeking to realize," answered the Magian.

"Thou blessed one of the Highest," exclaimed the stranger, "thy object is indeed great. Once upon a time I sought what is now thy sincere desire, and I am satisfied that I have been rewarded, and it was here upon this very place that I came to realize it, and now I remain here in appreciation of the great revelation."

"And pray," questioned the Magian, "tell me how it came about that thou hast found favor in the sight of the Absolute."

With this the stranger took the Magian by the hand, and wandered with him towards the northern shore, for they were now on the east side of the desolate country. The northern part of the sea was brightly illuminated by the sun, while over the southern portion the mountain tops cast their negligee of shadow. The sea was perfectly calm, and the breeze gently touched the brow of the wanderer. Quietly they walked side by side, only now and then the solemnity was broken by the sudden flight of some frightened bird. A few more steps and suddenly the stranger made a halt. Pointing to the illuminated portion of the waters brightened by the sun he exclaimed, "Do you see the sun in the water? See how beautiful, how brilliant, how magnificent it is. Truly the sun is in the sky and shining brightly, but how perfect the image, as if it were the sun itself in reality."

“True,” answered the Magian, “but the image in the water is merely a reflex.”

“Of course, according to our conceptions it is, and in like manner we stand in relation to the great Unknown. The sun in the sky, that depends upon our mental perceptions to be seen, is the likeness of the Divine Supreme, and its reflex in the sea, which also depends upon its being admired by our perceptibility, is the image within us, for in Its own Likeness we were formed. In order to perceive the sun in this sea we have to take a proper position toward the sea itself and the sun, and in order to find God’s image within our heart we have to occupy the proper position towards ourself and towards Him, who is the beginning of all things. The water of the sea must be clear and calm, otherwise the picture would be presented gloomy and but indistinctly, so the mind and heart must be pure within us to see the image of God. We perceive the image of the sun at day time only, and even so the likeness of God in man becomes visible only when the day of consciousness has come, and the morning star of realization has dawned upon our mind.”

Still contemplating upon this relation, the Magian departed, and homeward he wandered until he reached the doorsteps of his master, who received him with open arms.

“I am tired of wandering about,” said the Magian. “I have accumulated experiences of others, and yet I remain unsolved as to my own self.”

“And thy destiny?” queried the Wise.

“I have decided,” answered the Magian, “to remain here to learn of the great Divine.”

“Then you cease to follow the advice of others, doubt the authority of your teachers, and are unconcerned about the laws and customs of your country, and no longer care for the opinions and remarks of your neighbors?”

“Exactly,” answered the Magian.

“Then come and let us reason together, for unto thee the Holy Child is born that is pure and undefiled, full of youth, strength and beauty, forever shedding its radiance about your path. Knowing no master, it has no occasion to be concerned or troubled, for as it desires, so its wishes become fulfilled, and as it asks it receives, as it sows it reaps. Therefore rejoice, for today is thy day of salvation.”

APHORISMS.

Think only what you can apply to yourself and find it practical to carry out yourself. All uselessness will add to your

burden and you will find no one to help you carry it, as the one who recognizes a burden in you has a burden of his own.

Man is able to do anything he develops into and all things are possible, as impossibilities are things unthinkable.

He who is acquiring learning but does not live accordingly is like an agriculturalist all the time plowing but never sowing.

We enjoy ourselves and partake of the beauties of life only in as far as we are able to picture to ourselves the degree of our desires.

Although the one by the shore can see the boat better than those upon the boat, yet he is not doing anything to make the boat move.

Speak in kind terms only about your friends, as thereby you raise a monument of nobility unto yourself that can never perish, as truth is eternal.

Do not think yourself slighted. You feel such a condition only when you limit yourself to the sense of feeling exclusively, and nourish its limit.

As a painting without the sky for a background is robbed of its beauty and inspiration, so the being without an individuality is but a shadow without a meaning to it.

Light can only be a reality when it can have darkness to reflect against. There could be no light without darkness. Light comes out of darkness, yet darkness knows of no light, as light knows no darkness.

The things we think of but cannot carry out into practice are the things of a drifting current, which are not a part of our being, but into which we throw ourselves as into a torrent aimlessly, and sooner or later perish therein.

All things are perfect to the degree of perfection manifested. The imperfection is a condition of claim for domains not yet reached, and a condition not manifest. As we grow from glory unto glory and abide therein with understanding, we shall be perfect always.

Don't get angry with your neighbor because of the remarks he may have uttered about you. By so doing you will recognize them as applicable to your own condition, and becoming thus affected it becomes a part of you, and great will be the effort to rid yourself of the same.

A boat loaded with honey always draws flies to it, and has sometimes trouble to rid itself of the obnoxious insect. When man has a good thing many gather around him to feed thereon,

and means have to be used to chase them off. The quickest way to rid oneself of them is to drown them with more good than they can bear.

Every deed, however sublime, can only serve as a means to an end.

Faith is the understanding of things confiding in and having assurance of, and being objective it is dependent upon one or more senses.

Awakened to consciousness, one continues upon the path of eternal progression, becoming steadier, quieter and more resolved, ever ready to love and to do good.

If we fail to receive what we hope for, it is because of the inability to picture to ourselves that which belongs to the world of senses. We have power over the domain which we have acquired control of, and the domains inferior to the degree enjoyed.

All is love and we love all, but as time and space differ, so our vibrations differ in the distribution of our love. We love some that are nearer unto us but comparatively few; we love most of our fellow beings in the distance and the greater part thereof afar off.

Do not chase phantoms which are only the pictures of your own undeveloped condition thrown upon the canvas of your soul by the coming in contact with the light of another. Let your own light shine forth the glory of thy being, and the phantoms will disappear into the abyss of nonentity.

A discovery made, although placing our soul into ecstasy, is only a spark of the fire that burns in the bosom of an enlightened soul, and if we cling to this discovery or spark as if it were the full light we will soon find ourselves in darkness again, and as the spark having vanished cannot be recalled, we are obliged to seek another.

Religion may be guided by light or the sense of seeing; it may be advanced by the sense of taste to prove its goodness, its sweetness; it may be forwarded by the sense of hearing, sensing the grandeur in domains beyond the sight; it may be elevated by the sense of feeling, that feels the contact of nobler elements; or it may be advanced by the sense of clear-sight or intuition, roaming with forces hidden or unknown; yet, after all, they are but playthings of the child with which to soothe its willfulness and frivolity. Still, they are all degrees of development,



Health and Breath Culture



ACCORDING TO

MAZDAZNAN
PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
THIRD READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER



INVOCATION.

O, Ineffable? thou realm of thought, word and deed,
Substance of all, in all and through all,
Everacting luminiferous radiance Divine that givest expression
to the soul's desire,
Which has no depth nor height,
Immeasurable perfection,
Give grace, give power, give peace.
Life eternal, who but a soul awakening comprehends thee.
Human language is too weak, too poor to utter thy magnificent
greatness.
Not words, but acts and deeds of consciousness can give expression
of the presence of thy Divine Being.
The attributes of divinity are ever before us in the manifestation
of thy being.
And virtues, the garments of the soul, ever lead us through the
Valley of Presentation.
Let the gentle spirit, now emanating from thought Divine, lead
forth our actions unto paths of perfection.
Usefulness be our glory, good deeds our praise, justice our honor
throughout all Life Cycles.
Be it so.
And unto this end let all things prosper.

PRELIMINARY.

THIRD READING.

SALUTATION.

To him who loves Purity, Order, Perseverance and Self-Reliance, be there Peace, Comfort, Relief and Joy Eternal.

WE desire to make plain and have it understood that our exercises are simply a means to an end. When the point of development is once reached, we no longer adhere to routine exercises. We expect to develop into domains superior to the lower existence, and learn to know as well as to apply the knowledge gained throughout our journey upon this plain of action.

The principle object is to awaken the forces within us so as to increase the field of action for our senses, and to understand more fully the twelve senses upon which all knowledge and understanding of things in the domain of life is based. It should be our desire to understand ourselves more fully, so as to enjoy life and cease to suffer the inconveniences of ignorance. It is our object to bring all nearer the goal, to enable those who are in want to have the way unfolded that their desires may be satisfied; while to those having plenty, and not understanding the use thereof, the way may be opened whereby they also may feel satisfied and happy. In short, the object is to equalize all things for the general good of all. We have no time to spare for criticism or fault finding. We desire to elucidate from the instructions received everything that will prove beneficial and assure the greatest possible good.

It matters not what methods and systems of physical culture, gymnastics and breathing exercises you have studied. There is no doubt but that there is good in all of them. We are satisfied they are all for a purpose. We also have an object in view. For this reason we adopt such exercises which we consider to be of a general nature, applicable to all conditions and temperaments, and when followed as given, with a grain of common sense and reason, the benefits to be gained therefrom will be without end. We hold that they will unfold the twelve senses into the unified condition of common sense, and evolve into sound reason. You will enjoy knowledge and understanding of

things heretofore hidden, gain happiness and perfect health, which becomes an attribute of your existence. We hold that by pursuing this course you no longer need to brood over things inexplicable and incomprehensible to yourself, but by the equalized development of the brain functions you will learn to understand everything that can be known upon this plain of action.

Although not studious heretofore, you will love to study nature and nature's God. You will love music in its highest sense. You will admire works of art and even take to art itself. That condition of indifference will change into a spirit of action in aiding others to find the right path to eternal joy and felicity. You will enjoy work and labor of every kind, and that low condition of pride and hypocrisy, jealousy and criticism, will entirely disappear. You will become a new being. You will learn to preserve and conserve the life forces that will aid you in finding but beauty and loveliness in life.

All of our disease is to be traced to an undeveloped condition of the brain fibres, which evolve into uncertain vibrations causing discord in our conception. We find that above all things we lack concentration. We do not concentrate upon our work; we do not concentrate in our planning; we do not concentrate in our studies, and when we suffer from some cause or other, again we lack the concentration necessary to overcome the intruding influences of suggestive ideas, which are ever drifting about us, and which to subdue and organize is our work, our object, our duty. In the study of breathing it is our object to learn to master ourselves, however weak we may seem to be. We are to concentrate upon the work before us. If we sew, we are to think of our work and pay attention to the same. When cooking, again our attention should be given to that. When reading, all our mind should be concentrated upon that which is before us. We are not only to read but to reflect as well. Whatever our work, our station in life, upon that should our mind be concentrated when employed, and we shall find that even after a day's hard labor we will not be half as exhausted and fatigued as we would be had our mind become scattered in all directions, and we allowed ourselves to be carried away by the drifting conditions about us. Do not think merely what is possible to us but what would be most practicable for us to carry out. It is from the lack of concentration that we drop into a negative state and thus suffer untold agonies from disease, misfortune and even poverty and failure. We are apt to attempt too many things at one time, and not having paid the necessary attention to any one, we meet with failure.

Breathing is to adjust all deficiencies, and thus enable us to concentrate. By concentration we do not mean meditation. We do not care to meditate upon any one particular subject that is of but one part of our nature. Concentration is that which entertains everything pertaining to our immediate happiness. We need concentration of mind, but can get along without meditation if need be.

In all our exercising it should be remembered that we are not to use effort, that we are not to strain ourselves in the least. If we take the proper upright posture with spinal column erect, head thrown back a trifle, chin drawn in gently, with mind set upon the work before us, effort is no longer needed, as we are placed in a posture of determination and self-reliance which will aid us in gaining the desired effect. We cannot fail to receive benefits from our exercise within the three minutes' time. The moment we take our position, however tired or fatigued we might be, with the first indrawn breath relief comes, and after three minutes' breathing we feel perfectly refreshed and rejuvenated. When you feel tired, exhausted, weary or troubled, do not encourage such conditions to continue through your negativeness, but rouse yourself from the stage of lethargy and take your breaths. Breathe into your lungs Ga-Llama, the ever-acting, never-ending, all-permeating Life Principle of the Eternal Bliss, and you will at once realize your individuality; while with every outgoing breath, or exhalation, you part with those forces which have done their work and desire to be liberated into space—forces that no longer can be of use to you as they become foreign to your constitution, having established through their own intelligence a condition of their own, and when held within yourself will become detrimental to your welfare, because of their suggestive tendency. Let them go, and they will take with them all that troubles you. Breathe out that condition which breeds environments of darkness. Take on the breath from light and reflect it against the accumulated darkness of negativeness that positiveness may be equally balanced with the same, and freedom, peace and harmony will abound within and without, and all will be well.

You are not to strain any part of the body, for the reason that it becomes suggestive to your physical nature to use effort. Arise in the majesty of your being by holding your spinal column erect, and at once the Will shall arise and you will become conscious of your individuality through self-reliance, and even the winds and the waters shall obey thy Will. There is but one rest, and that rest is in Breath; all else is activity, whether you

are conscious or unconscious, asleep or awake. When inharmonic with the vibrations of nature, when out of harmony with your thought-waves, you become restless, that is, short of breath, and retain too much carbon and other matter which needs to be freed. The only way to free yourselves from all foreign substances, is first to breathe rapidly a few times, then expel all the air possible, and, in an attitude most becoming to an independent being as given in our instructions, draw in the life-giving Breath. New dynamic force and energy will arise within you, and at once your vitality becomes conscious of its presence, and healthier and better ideas begin to unfold to your mind, the nerve-centers take up their generation of electric force and the magnetic circles responding to their action at once vibrate their currents of consciousness to and from the whole system of your being. Relaxity of muscles alone by putting the body to sleep would never give you, even after six hours' so-called rest, what three minutes of individual breathing will do. The great Breath of Mazda received within a certain attitude of positive receptivity acts as a current of life to the exhausted, it is a refreshment to the weary wanderer after a day's march through the sandy desert, and like a cool breeze on a hot summer's eve, yea, even like a delicious drink to the yearning, the fainting.

If we take this work lightly and do not go into it earnestly, are not honest with ourselves, and continuously palm off deception upon our own selves, we have no one to blame when we find that we are behind, while others more considerate reap the benefit from these exercises by observing them harmoniously and faithfully.

We would like to have it understood that our work is public, is universal, and as it tends to aid us in our own salvation, we simply take interest only in so far as we find conditions responsive to our actions. Our life we consider too precious and our time too valuable to waste it upon soil yet unprepared for the taking of seed. We cannot prepare the ground, as that is part of the individual work and is to be accomplished by every man sooner or later in accordance to his own due time of understanding. We can simply reveal instructions relative to our time of preparation, thereby aiding one another in planting the good seed, and then leave the rest to the basic principle of the seed itself to unfold. It is immaterial to us whether you accept this truth or not. It is for you to be your own judge. If you follow that which will surely give you a better understanding of the problem of life, it will help you in so far as there will be one less in entertaining ideas of a foreign nature, and the power of

individuality will become more manifest to others through the reflection to your own greater self. We put forth no claims, make no assumptions, but leave it to you to make the test. With your mind centered upon the work, you will receive more benefits than we even vouch for. The time of assumptions and claims is a condition of the past, we rely upon reason, setting forth proofs, and assurances of facts. The more diligent you are in the observation of these exercises, the more earnest, dignified, reliable, graceful, polite, healthy and honest you will become with yourselves, consequently also with all the world which is your reflection. And as you see it, so you appear in reality yourselves. These harmonic exercises, through the concentrated power of Breath, will save and help you in your redemption from sickness, sin and poverty. It will help in pointing out the path you are to travel, and what means to adopt in gaining a state of perfect satisfaction. As soon as one sense even becomes developed out of all the state of nonsense round about, you will gain a foothold upon a ground that will bring out all other senses, until all nonsense has been overcome. It will help to overcome idiocy, insanity, fanaticism (religious, political or otherwise), imbecility and lunatic environments under which you all suffer more or less. All is due to unbalanced brain conditions that are undesirable, and it must be your aim to bring about perfect harmony to your soul that we might begin to live a life of consciousness and no longer submit to the ban of infernal suggestions and hypnotic influences that you allow to exist, because of your ignorance or inability to control. As you begin to take in this free breath of life, you give the system an opportunity to adjust itself. If you but use your concentrated mind action with your work you will at once prove to yourself that there is more power within yourself than in all the instructions that could be given by even the wisest of masters.

We must begin to understand that we are not to rely upon others, that we are not to look up for help to others, that we are no longer to expect anything from others, that no one can save but the Mighty One. And who can this Mighty One be? If we expect to find it in some domain foreign to our own, if we hope to reach it by humiliation, by our supplication to source or force unknown to us, if we reach out for it to realms clouded to our comprehension, if we expect to find it outside of our own being, we are taking a premise that will sooner or later reveal us our folly.

Remember that no man can reveal to you the problem of your own existence. We may theorize upon it, we may seek to

show you the truth by the use of objects belonging to this world of vision and attempt to make plain that which no philosopher has ever succeeded in doing; may delude ourselves with ideas of superstition in putting forth claims of knowing the beyond, of knowing the past, the future, but in truth we know nothing. If we would but drop all theorizing and enter into the duties of life consciously, we would no longer worry about the things that have no existence in the domains of reality. No one can solve the problem of life but he who is concerned in the same. And that solution, being an individual, is only applicable to the individual. The solution of my problem can concern you not. Yours I know nothing of. To reach that point where we may know ourselves, we must know God, and vice versa. And this is life eternal to know God, and his manifestation—man—who is the messenger of life, the expression of the radiance of the sun. Think with mind concentrated and reflect, and you will be able to solve the problem of life, something no one can do but yourself. And on that day you will know the truth.

Whatever our object may be, let it be understood that to succeed in gaining the end set out for we must be able to concentrate. How much valuable time is wasted in the study of science for which we have no understanding and of which there is no real knowledge! How many precious hours are wasted in book learning, only to cram our little undeveloped brain with stuff indigestible to it, only puffing up that conic ball of ours that is ever ready to burst at the mere touch, permeating the air with its foulness and decay which has been constantly forming in its chamber of remotest darkness and superstition for years past.

To enjoy memory we must necessarily be able to concentrate our mind toward one certain given point, and to be able to deal with mind as a factor of reality we must necessarily know of its location as a thing in existence, otherwise it is only a thing guessed, and this will never bring to us the realization expected from the work before us. When we say "mind," what do we mean thereby? When we say "touch," we at once realize the instrumentality that conveys to our senses the intelligence of touch, and simultaneously we connect it with a hand that touches. We say "sight;" at once we conceive of a pair of eyes to see with. Of course we all know that it is not the eye that sees, it is not the hand that touches, but they are the instruments through which we convey the sense of sight, the sense of touch, and so on. When we say "mind," is it not also necessary to find its location to enable us to know of its true existence so as

not to draw upon our imagination? Our imagination is too large as it is, and we are desirous of growing away from it and to rid ourselves of the control of fancies and illusions—which are continually throwing us into a hypnotic state from whence there is no salvation unless we begin to awaken to the consciousness of our being and learn to master, and even conquer, our nature to a degree governed by common sense and reason.

As we are beings of an intellectual nature, we of necessity must demonstrate concentration of mind—must have memory. The function memory controls all the functions of the intellectual group of faculties, and is the very seat of mind. Here it is that by concentration we at once set into action any of the functions of the intellectual, moral or animal groups. As long as we are of a drifting nature there is lack of concentration, and we do not remember all our actions from one day to another. You know from experience that one reason for getting yourself into trouble is that you do not remember what you have last said to your friend, and here it is where the trouble begins. Memory, the concentration of mind, is what we all need most. It means success to us in our business affairs. All our transactions require concentration of mind, which gives us perfect resolution and enables us to keep cool in all our dealings. When all persons around you become excited and begin to lose their self-control, you want to sit down and begin to breathe. Breathe a few breaths, concentrating upon “Breath is Life,” and you will find that after a few minutes’ breathing you will astonish every one around you with your decided coolness and ability to offer advice that will carry them all through to a point of perfect satisfaction.

The mind is a great factor in the transmission of forces necessary for the formation of expressible ideas. In concentrating these forces of generative electricity through the action of the ganglia of the nervous system, they are directly centered towards this one given point—memory—and are thence distributed to the various functions of the brain in accordance to a desire springing from the action of the heart, and will be carried into expression in accordance with the degree of the desire. The greater the concentration, the more powerful the control over the brain functions, the greater the memory and the firmer the impressions received. Thus through concentration we open the portals of the soul and unfold the knowledge of being, and are able to express the universal through the individual, and individualize the universal, recognizing thereby that it is not teaching we need, not instructions we must necessarily have, but that we are

merely to remain in a constant remindful state, being mindful of the things that are present within our own being. There is nothing in this world that is not concentrated in our own being. Our very body is the concentration of the universe, the visible universe, because of our expression into time and space. Our ability to control the universal is dependent upon the degree of control we have over the individual. As the material has been concentrated into the collectivity of being, so mind must concentrate all of the forces towards a given point of the brain and from that center control the forces of a finer nature. Whatever our ideas of mind might have been matters not. Let it be understood that every condition, every attribute, every sense must have a residence somewhere in this body of ours, for what cannot be found in this body is not to be looked for in the universe; it is beyond our knowing, our possessing.

It is not necessary to memorize in order to have memory, for with all our memorizing we may still lack control of brain functions, control over our bodily organs, and may lack ability of expression. What we need is concentration of mind in all things. If we continue to concentrate our mind, we will soon find it an easy matter, and not a task, to remember, and we will also find that our self-reliance will assert itself stronger every day and enable us to remind ourselves of our actions. Whatever we do, our mind must be in harmony with our actions, we must think of what we are doing and not wander about and continue to be carried away by the drifting conditions in nature, but control every condition for our own good. It is upon the action of the mind that the brain functions depend for their response, and if the concentrative force of mind is lacking to any extent it follows that the action will be equal only to that degree. As intellectual beings we are no longer to be governed by the animal or carbonaceous group of faculties, nor the moral or phosphatic group, but the intellectual or nitrogenous group, which because of the height of its activity, controls both the former. Where imagination and spirituality, so-called, hold sway, the moral group is centered thereto and there is no mind action proper. The morality of being merely attempts to govern the animal and succeeds in part only because of a lack of perfect control over the vibrations of brain fibres, and because the consciousness of mind is not concentrated towards perfect realization. A scattered condition of thought, that is continuous thinking, is no assurance of thoughtfulness. It merely shows inability to concentrate. It proves that you are in a negative condition, receptive to any vibration of a drifting nature, re-

ceiving everything that comes to you in accordance with the law of vibration, and while in this condition the scattered forces of nature are drawn toward your being. You suffer under such a strain because all ideas received while in this negative condition are impracticable and it is impossible to make any use of them to any degree of good, and they act only detrimental to the physical being. Ideas of a practical nature, capable of being carried out, are those arising from concentrated action.

It is by the concentration of mind, through its function memory, that the intellectual group of faculties transfer their actions to the moral group and thus keep the animal in check. It is then that you manifest perfection in all things and begin to enjoy what there is in life. You must be able to originate, that is, your ideas must be original to you, through concentrative action, and to succeed in this means perfect memory. Memory means mind concentrated; memorizing may be of negative or positive action and does not necessarily show concentration of mind. Our being in manifestation of matter is dual, so are our brain functions and all sense conditions dual in their nature, and we may develop activity either in one or the other direction. As we have two feet, two hands, two eyes, two ears, so also is there a negative and positive function of comparison, reason, perception, calculation, ideality and so on. It is due to an undecided condition that we drift into the negative or positive, and experience in either case a detriment to our being. It is only when we learn to concentrate the negative and positive brain functions toward polarization that we are in a position to control our desires by a mind centered at one given point.

Men will spend hundreds of dollars for memnotechnics, or the art of memory or memorizing, but by the application of such systems memory never improves. Since upon a good memory the success of man depends, it is no wonder then that everybody is anxious to improve that function of the brain. Yet in all memnotechnics they merely memorize and can only remember that which has been impressed upon certain brain cells by constant repetition. To memorize figures pertaining to certain events we are told in memnotechnics to connect with the event which has occurred in the year 749 for example, the mystical number which is seven, and when thinking of the same to multiply it by its own denomination, thus, $7 \times 7 = 49$, or the year 749, the time the event having taken place. It is but natural that after such a combination a person, though a blockhead, ought to be able to remember that particular event. We need concentration of mind, which places the brain function, called memory, in har-

mony with the individuality, and which, through the medium of the senses, is placed directly in touch with the desired manifestation in the realm of existing things.

EXERCISE THREE.

Take the same position as in first exercise. Always be certain that you take a firm position and that your teeth are separated, as well as the tongue resting in a perfectly relaxed condition in the lower part of the mouth. Not that your tongue needs the much desired rest, but because the air you inhale can more readily pass through the air tube. It will also help to strengthen the larynx, and you will find that even your voice becomes clearer and more melodious after a few exercises.

Place in front of you, about three feet from the extremities of your shoes, some dull object, say a copper penny—an ordinary cent. Not that we intend to concentrate upon money, not at all. It is not money that we are after in this work; we desire sense. For that reason we select a cent as it will be the least suggestive to money matters. Please do not put dollars on the floor, for it is not dollars we are after now—we want sense. By sitting down and concentrating on money, we will soon find that it will not come to us unless we get a move on us to get it, if that be our aim. Money is easily gotten. There is no trouble to have money in plenty. Few can get anything that they may desire, and that money will buy, but health, understanding, intelligence, wisdom and all the attributes of a nobler existence cannot be bought. They can be acquired by diligent work and concentrating upon their true nature.

Steady the eye upon this cent before you, not to concentrate upon it, but simply as an object to steady your eyes upon. You gaze at it restfully, never losing sight of it, whatever the movement of your body may be.

Be certain that you do not press your hands that are resting upon the lower limbs, as all of the muscles are to be relaxed, yet the spinal column remains firm.

You now take your prelude breath of short inhalations and exhalations, four or more times, and then empty your lungs as much as you can without using any effort, as effort means failure in all things. Now inhale fully and deeply, at the same time repeating mentally the sentence, "Breath is Life."

While inhaling and thinking upon "Breath is Life," you

bend your body forward, yet gazing steadily at the cent before you, keeping head steady with the movement of the body. Remember that this movement is a hip movement, and it will help to reduce the size of the hips and expand the diaphragm, thus giving you a better and a more graceful shape. It will reduce those heavy bay windows of the three-hundred-pounder, and round out the wasp-shaped funnel.

To avoid all possibility of suggestive ideas of a drifting nature, you emphasize one word of the sentence at a time. While inhaling, put special emphasis upon "Breath," while "is 'Life'" is not to be emphasized. Bend forward while inhaling, and until you have reached a point where the floating ribs almost come in contact with the lower limbs. Of course, you must remember that your abdomen is to be drawn in gently in all the exercises.

As soon as you are through inhaling and bending forward, which is to be done very slowly and gently, you retain the breath, or hold it, as it were, while repeating the sentence, reversed, "Life is Breath." But you are not to choke yourself while retaining breath. You are not to strain the muscles of the larynx or the chest, but simply stop inhaling and remain in the position as if intending to inhale longer.

Repeat the sentence mentally, only somewhat more rapidly, to cover the space of about three or four seconds. Then you exhale, repeating the sentence as during inhalation, "Breath is Life," putting emphasis upon "Life." Always empty your lungs thoroughly, yet with control.

This exercise is to be done three times a day, for not longer than three minutes at a time. Where it is done but twice a day, it will have to be done early in the morning, and in the evening when you can be by yourself and do your work undisturbed.

Of course, it is self understood that during breathing exercises the room should be well aired and properly ventilated and that your back be turned against the light.



Now that you have three exercises in breathing for every day, let it be remembered that, although the time of the breathing is not too much for an ordinary being, you are apt to overdo a good thing because of the enormous amount of good derived from these breathings. Yet you do not want to develop too rapidly, nor overdevelop certain brain functions that require a certain length of time for readjustment. You are expected to be reasonable and just with yourselves and with your instructors by observing only what would be considered best.

You do not wish to overdo, but you are apt to lengthen your time of breathing to longer minutes than you would understand a minute to be. We would rather you would take less than overdo it.

Whatever surplus electric force should be manifested through the work of breathing, the system will store in the spleen for future cases of emergency, to supply the want in time of need.

But here is the point, the object is to get out of imaginary conditions and the environments of unbalanced brain functions. This being the case, your system is not sufficiently trained for the storing up of surplus electric force, as the vibrations of the nerve centers transfer their activity to the brain cells directly under the control of the imaginary functions. It is apt to make certain temperaments more meditative, a condition we do not favor, as our work at present is that of concentration whereby the greatest possible good physically, mentally and spiritually may be derived. You cannot afford to throw yourselves into a state of apparent happiness for the purpose of gratifying the sensual nature.

You must continue to bear in mind that every system has its regulations, and if you earnestly desire to take advantage of these noble teachings, you should give these exercises attention and follow them religiously, as you are the ones to derive the good from their observance.

As repeatedly said, they are as a means to an end only, and as soon as you have reached the state of unfoldment you will no longer be expected to follow them. As long as you are disciples you follow the master. As soon as you are able to do the works of the master, you are no longer to perform the duties of a disciple. It is as with the study of harmony. Whatever method you take up, you are expected to follow until you have acquired all that the masters in harmony can instruct you. You must at first keep within the bounds of the rules laid down by harmony. As soon as you begin to master harmony, you can break the rules apparently, to enter into fields peculiar to the regulations

known and establish rules of your own. Until then you must keep at least that which is made known unto you until you know for yourself, and it is expected that you will never do anything but that which would be perfectly harmonious.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

A PARABLE.

On his journey seeking precious metals Mazura met Assura busily engaged counting the grains of sand which he held in his hand.

"What is it thou art doing, all wise?" asked Mazura.

"Counting the sands of the seashore," replied Assura.

"And for what?"

"That I might learn patience."

"And how do you get your livelihood?"

"By accepting of what may come my way."

"A rather beggarly way to sustain existence, to live upon the labors of others. Could not patience be exercised by labor of a more useful and profitable nature?"

"You are right," answered Assura. "Never have I looked at it in that light before. But, pray, whither art thou going, and what is it that has brought thee to this shore and this far off mountain country?"

"Ah!" replied Mazura, "I came from a village fair which thrives abundantly. We have so far advanced and accumulated so much that we have come to the conclusion to expand and take up a more commercial plan in the transaction of our business affairs, which heretofore have been carried on in a rather primitive style. It has been decided that one-third of us go out in search of gold and silver, that we might be able to make a medium of exchange with which to transact our business."

"And your reward for such undertaking?" queried Assura.

"We are to be kept and supplied while working for the good of the community," was the answer of Mazura.

"What a beggarly way of existence, to live on the fruits of useful labor in upholding uselessness."

Assura arose and went his way.

Mazura departed contemplating and marvelling on what the wise had said. He wandered over hills and plains aimlessly. At

last he came to a decision. To enlighten his fellow beings was his decision, and he set out upon this mission. Arriving at the camp of those with whom he was sent in search of precious metals, he began to reveal his mission, and in language most eloquent, and logic most convincing he expounded the uselessness of the sacrifice of time and labor in the digging for metal for a medium of exchange. But the diggers threw rocks and dirt at him.

"Shame upon you," they said, "to misrepresent our authorities whom we have placed in a position to watch over our interests. Are we not fed by them while we are away from our farms? Are they not supplying us with labor to keep us busy, and do they not clothe us while we work for them?"

And they chased him away from their camp and threatened to kill him if he ever dared to return again.

Mazura was amazed at such treatment.

"Can it be," thought Mazura, "that my friends, whom I thought to be intelligent, could mistake me? I shall go to the village, and before all the council and villagers will I plead my case."

And he went and laid bare his mission before them, but the people were no more elated over him than were the diggers of gold and silver.

"What," they said, "do you mean to say our councilors do not know what they are doing? Does not a third of the people govern our village, and at the same time take charge of all the gold and silver the other third is digging, while all that is required of our third is work to keep them in authority, and they in turn keep the miners and watch over us?"

And they placed him into an asylum.

Time passed, and one bright day a visitor came to the abode of the insane. It was Assura. Seeing Mazura he queried of him how he got into such a place.

Mazura answered and said: "My friend, it seems a sad story. Wherever I went and disclosed the errors of man, they all took me to be insane, and I in turn thought them insane. I was in the minority, while they were in the majority. As the majority rules, they put me into this place. But how is it with you?"

"Well," said Assura, "I started out upon the same mission as did you, and I met with the same experiences. I soon came to the conclusion that to keep flowers in continual bloom it is necessary to plant new sprouts, pay attention to them, and let the old plants die out."



Health and Breath

Culture



ACCORDING TO

MAZDAZNAN
PHILOSOPHY

(SUN-WORSHIP)



PRELIMINARY
FOURTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER



INVOCATION.

Oh! Nameless One,
Who alone art Supreme and an object worthy of adoration and
praise,

Be thou ever consciously near our mind.

Master Infinite, it is thou who hast ordained

That as the day succeeds the night, one tide a tide, and race a
race through eternity,

So man shall manifest himself on the endless plains of pro-
gression.

As he casts off this mortal coil, which shall be consumed by the
virtues of its own elements,

So will the spirit phenomenon be disintegrated by its own elements,
And with each new manifestation shall retain its former ex-
periences.

All individual is eternal,

And the former is the companion to the latter through all plains
of consciousness,

And by the career of the life of the individual shall be determined
its spiritual affiliations,

For if on an inferior plain, then shall its companions be likened
unto beasts and reptiles.

All life has its spiritual counterpart in the invisible,

Therefore, not only has man immortal nature, but likewise the
lower order of animal existence.

Hence the universal law: "Thou shalt not kill,"

And they are the true children of Ah-Brahm who transgress not
this divine institution.

So be it.

And unto this end let all things prosper.

PRELIMINARY.

FOURTH READING.

SALUTATION.

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

AS you continue in your exercises daily, you cannot but experience greater ease in breathing, as well as getting down to a more scientific posture than at first. "Practice makes perfect," is an old maxim, nevertheless true even in the exercise of breath culture. As long as there is a doubt in your mind as to the benefits of this work, just that long you can not reap the full benefit, although you reap some good in spite of all your rebellion, criticism and fault finding. You grow to be a healthier, nobler and better being from day to day. Of course you may be unconscious of it at first, because of the lack of concentration, and lack of required exercise. You are waiting to see results in others. Do you think we are foolish enough to devote our life to the instruction of mankind without price, without expectation of reward, without any other object in view but the aiding of one another to make life beautiful, and not expect any results from the instructions given, knowing that it is all in vain, thinking that which the philosophy teaches will not do for you or for me? It is true that we recognize that all beings, without exception, are more or less insane. Some are getting out of this hypnotic condition by the application of self knowledge, self-reliance. While others through study of so-called applied science get deeper into it. Nature is very simple in the application of its sciences. Because of its simplicity you are not able to understand it. You are ever anxious to complicate everything. Always on the alert for great, wonderful secrets. Always looking for something somebody else has not. Always on the lookout for playthings.

We want it understood that we consider time too precious to give thought to symbols, signs, tokens, charms, passes and the like. We have had enough of that. The dark ages exist no longer to those who hunger and thirst after righteousness and

are awakening to the fact that the life we are dealing with is a very important factor and we cannot set it at stake, there being but one life at a time. Why continue to experiment with illusions, when all illusions, whatever their effect, are based upon but one principle? Why this jugglery with terms when they all have one point for a basis? Why marvel at prestidigitation when all of it is based upon dexterity in palming? And why suffer, to have everything "palmed" upon you, and be burdened with the uselessness of theories?

It is proper that we should study and learn everything pertaining to this life, everything that will beautify this existence, everything that will aid you in living in comfort, ease and satisfaction. It behooves us to know everything possible of a practical nature which we can apply in our everyday life; all else is vain. All theorizing that can be of no consequence to you or to me, is to be cast overboard. To that end we desire to bring about conditions in our body and in our mind functions so as to withstand all the buffetings of ignorance and superstition and become firm in our convictions. Sickness is only to him who has not realized that the power of health or healing lies within his own domain. He will suffer from every little negative condition because of the vibrations he manifests. He will suffer from ignorance and poverty, because he has not comprehended that the power to change conditions is within him. The reason some people eat anything and drink anything they please, and transgress even the law of nature and instinct, yet apparently do not show the effects upon them, is because their mind is firmly set that nothing is to harm them. They consider not their actions at the time. If contrary to nature, it will be revenged upon them at some time, but not until the iniquities have overbalanced mercy, or the goodness of one's nature. The one who suffers all the time is the one who attempts making everything a law unto himself instead of using judgment. Balance the things in nature pro and con, and let them remain at that for the time being. If you are sick never mind the cause of disease for the present, never mind what may be the result, just reverse your method of living, and breathe with mind concentrated upon Breath and all will be well. If you do not stir up the forces within you to activity, if you do not begin to rely upon your own powers, you will never get that for which you are seeking. As long as you live in the expectation of receiving aid from other sources than your own, you will hold to negative conditions, and will show only the nature of respectability, therefore, whatever comes to you will be fogged. Why do you want

to run after everything that comes along, when it is of no value to you, and why should you take up studies of something you do not care to make practical use of in your everyday life? It would be folly on your part to be led from one thing to another and remain undecided as to which is right or wrong, good or evil, true or false. Do you lack brains that you allow others to think for you and to tell you which might be the right way to travel? Nature is full of beautiful lessons of life around you, and daily you may learn what path to follow; if you are so deluded in your sense condition that you cannot listen to the still small voice of your conscience, you cannot follow the dictations of your intuition. It is worth the little sacrifice on your part to get this instrument of yours tuned up sufficiently to depend upon its actions for your guidance. Nature is so merciful that by the least of aid on your part you may gain the greatest good. We hold that it is not the fault of the system, if you do not receive the good you expect, but the fault of the one hearing the instructions and not following them with the aid of his intuitive functions. It is not the fault of the teacher that you do not always gain the desired effect; it is the fault of him who will not use his own reasoning and practice.

We hold that proper breathing, as we take it under consideration, will eventually eradicate all deficiencies, and using judgment in your diet you will no longer be troubled with disease. You are to master certain rules before you can become proficient in the art of healing. Breathing is breathing, yet it all depends upon how you breathe, under what condition, when and in what position. The more you exercise the various breaths, the more you will be able to determine the different effects upon body and mind. There are breaths for singers, breaths for speakers, breaths for performers, breaths for every phase of life. The breath breathed over a dish of hot water will cool it, the breath breathed into the cold hands will warm them. There is one thing you have observed in these two phenomena. In the first case you breathe with force and in rapid succession, in the latter case you breathe long and with a drawl. In addition to these explanations, we would mention another fact that puzzles every mind when experimenting with the exhaling breath in the following described manner: Breathe, for instance, with the exhaling breath softly upon your hand. Then breathe with the next exhaling breath again softly upon your hand, but this time using the syllable "pooh," and you will get just the opposite result, a gentle cooling breeze. In experimenting upon this it matters not whether you breathe softly or with increasing

force, and sometimes another consonant like "ph" or "f" may be used. In any way you will have success. The whole secret lies in the mere change of the attitude. If you breathe upon your hand "p" in a formal drawl, and immediately after "p" in staccato, you will observe most wonderful changes. Your own experiments will reveal marvelous phenomena, which we could not enumerate here, but leave for you to experience. When you are warm and take a long breath through your nostrils, then exhale with lips parted, lowering the diaphragm, you get cooled off at once. While if you inhale and exhale through the nostrils, at first rapidly, then lengthen the breath and continue to alternate, you'll get into a perspiration within a very few minutes. He who claims that it matters not as to how you breathe, knows not whereof he speaks. If you breathe meditatively, you become psychic and the brain functions will become a mass of uncertainties. While if you breathe with concentration upon Breath alone for the purpose of the development of all of the functions of the body, and have the positions required for such development, the result will be the mastering of the body in all things. It matters not as to your age, your appearance, your environments, and the conditions about you, there is help for all in the proper application of breath, and it is to this end that we are contemplating these explanations.

"Breath is Life," is the conclusion we arrive at after we have given some thought upon a subject of such vital importance to the welfare of our being. A mere statement of another is not a proof, such must be gained by experience so as to become a self evident and established fact to the analyzer. Life is dependent upon Breath. Life is the manifestation of forms through the power of Breath. When we speak of life we deal with the manifestations of Breath. When we look for life with the aid of a microscope in the expectation of finding the "germ" which constitutes what is commonly called life, we look for something we do not find. The microscope reveals nothing more than the eye. It reveals only forms. It may reveal more forms of life, it may acquaint one with more surfaces, but it tells nothing of the basic principle of life. We cannot say that life is Breath. It would be as much a mistake in comprehension and ill to logic as to say love is God. The perfect philosopher would say "God is love." We consider God to be the Principle, as Breath is the principle of, or to life. Wherever there is manifestation there is life, there is Breath, for without Breath no life or life manifestation could exist. Breath then is the principle upon which life and its various forms of manifestation de-

pend. Breath remains independent of manifestation.

A bug is not a bird, a bird is not a monkey, a monkey is not a man, but there is life in all and all breathe. This principle of Breath expands into manifold life forces, and these life forces manifest themselves through various forms of existence. The great masters of old, the adepts of the ancients, the philosophers of all ages, and the naturalists of today all arrive at one conclusion, all merge into that one self-evident truth: Breath is Life. There is but one Breath, one Center, one God, yet of manifestations there are many, as everything evolving into Zarkan Akarana (Time, Space and Causation) manifests the sense of limitation, showing variations, and variation is the essence of existence. Breath is one, yet its manifestation differs in accordance with the direction assumed, the space occupied, the time in which it is revealed. The shape and form of existing object shows the degree of vibration of the principle of Breath. The higher and more complex the vibrations of the Breath principle, the higher the species in the realm of manifestation, and the greater the understanding, the knowledge, the wisdom of the principle itself, the greater will be the realization of life, and the ability to solve life's problem. The capabilities of the individual through life will also be greater, and life becomes worth living. In short, we become more acquainted with our real self. Thus Breath becomes a subject worthy of our study, for the more we learn about it the more we shall make use of it in the direction desired, and the more anxious we become to unfold the hidden forces enveloped therein. Man is the highest physical manifestation of Breath. All the animal kingdom belongs to the same category. The variation of form is due to the degree to which the power of Breath is realized. These variations continue even in human beings, and our abilities and possibilities in life depend upon the power of Breath and its application. The lower the vibrations of the Breath the lower the knowledge of being and the lower the degree of possibilities. Breath is forever the same, but its manifestation is in accordance with the development of the form through which it is manifested. The more that Breath is given an opportunity to rise, the purer the manifestation. As we look around us for object lessons whereby we may be able to understand a statement made, we need only to observe Nature, which is full of the objective, and receive our evidence therefrom. We will note that the lower the species of animal, the lower the Breath. Because of this the thinking and reasoning ability of the lower animal is inferior to that of the higher. The development of the brain faculties, the organs of

the mind, depends directly upon the unfoldment of the brain cells through the capacity of Breath and the expansion of the lungs, and the continuation of cell life depends upon the digestive organs, which are the organs of its creation. In any one of these Breath-forms we may enjoy life to the degree manifested, but the perfection of the Supreme lies in the union of all toward the oneness of Breath. All theories on Breath and breathing may be correct according to the standpoint taken, and are applicable to those in that particular degree of development, yet the practice will always prove to us that there is no theory that does not undergo alterations as soon as it is put into practice. To make a thing practical, a knowledge of the theory is necessary, as well as the understanding of its application. A theory simplified holds the least number of mistakes or mistaken ideas, therefore, the less labor is required in accomplishing the end set out for. A theory then, must include practicability, and those who are able to proclaim it, live up to it, and know whereof they speak, and those desirous of reaching salvation, will come in unison with that spirit which leads into all truth.

Deep thought emanates from a form wherein there lies a deep full Breath. A short Breath manifests excitement and nervousness. The ideas of the deep-breathing philosopher continue to live, while the utterances of the short, spasmodically and rapidly breathing politician, however great and marvelous they may seem at the time, die and sink into oblivion. That corpulent woman, that athletic man with muscles apparently powerful will moulder in the grave, while you yet may glory in the world of manifestation, although less expanded muscularly. It is not the expanded mass of muscles that insures existence, gives abilities and evolves into possibilities, but brain power, which is the secret of life.

We know of three principal Breaths in the manifestation through human form. The physical or abdominal Breath, the soul or solar plexus and diaphragmatic Breath, and the individual or spirit Breath, sometimes called brain Breath because of its action upon the pineal gland. Each of these principal Breaths again manifest variations in accordance with the system applied.

As good in the form of knowledge or power is a unit, so is the reverse in the form of disease, poverty or sin a unit. The good we always remember, while sin, sickness and poverty we do not care to remember for they are sad experiences without any real benefit. There should be but one desire and that is to have understanding, to know all things. But where can we find that realization, that knowledge and understanding? In

Breath. By whom? Breath. How? By breathing that Breath. Man is not a living soul until the spirit Breath has been established as an individual Breath independent of other Breaths. The modern philosophers call the Breath spirit. The term spirit becomes misleading unless we understand its meaning. We become inspired as we inhale that spirit or Breath of life, we expire or reveal as we exhale. All inhalation or inspiration is from the universal to the individual through the manifestation; all revelation is from the individual to the universal through the manifestation. The universal and the individual are one. The manifestation only knows of a duality.

Everything and every condition expressed must necessarily have an origin as well as space to emanate from. We say soul, mind, spirit. What do we mean by it? Where are these conditions located that we might know of them and enjoy their presence accordingly? When we say sight, we at once connect the expression with a pair of eyes with which to see; hearing, a pair of ears with which to hear; smell, a pair of nostrils with which to smell, and so on. But what part of our being do we consider to be the seat of the soul. True, the eyes are not sight, but they are the instruments through which sight is manifest. Man becomes conscious of soul only when the power of Breath is individualized, and its conscious action can only be manifest when the spinal column is perfectly erect, thus the spinal cord in perfect action assures to us the living soul, and is therefore the soul of man. The expression of the soul is dependent upon the condition of the spinal column, its erectness, subtilty and position. The spinal column itself is not the soul, neither is the spinal cord, which is its center, but the soul can only express itself through the action of the spinal cord relative to the condition of the spinal column. Man, in a perfectly upright position, is the direct expression of the thought of God, and in breathing the Breath of Life through his nostrils he becomes a living, a conscious soul. Through the animal the soul is expressed unconsciously because the soul action vibrates its thought waves to the animal brain functions only, which are of a more limited order. In the mortal being the soul acts involuntarily through suggestions and the influence of the sense condition. The soul is not crippled in this case, but the spinal cord and its column will always prove the condition, thus making it understood the reason why the soul does not demonstrate to the satisfaction of the mind. Mind is the centered action of the soul through the functions of memory, from whence it vibrates to its respective functions expressing the desire of the individual through its polar-

ized action of the will. We sometimes think we have a will when in reality it is merely the action of the top portion of the brain—stubbornness, or cussedness. Will uses neither effort nor determination. It follows the commands of the mind in accordance with the desire, and acts correspondingly, thus, “thy will be done.” After we have brought about the centralization of mind to its own center, the object will be to make conditions equal to its activity—and bring out its power by the will manifesting into spheres of matter or things comprehensible to the senses. Thus by constant relaxity of our body with spinal column erect and Breath concentrated upon, we are no longer to be taught or instructed, but merely reminded by the central domain of mind.

It is our desire to know all things, and the knowledge of all things revolves around the solution of the problem of life and the comprehension thereof. We all agree that a healthful body, which means a most perfect body at the same time, will hold the best of ideas and manifest the most logical and reasonable thoughts. I may have accumulated many opinions uttered by others, I may have a great deal of learning and be versed upon many subjects, even enchanting, yet if I know not how to govern my passion, all my wisdom avails me nothing. I may claim to know mathematical calculations and the course of the stars, and count the leaves upon a tree, or have patience to meditate upon a given subject at any desired time, yet if I know not the required amount of food to continue the building up of a healthful body, again my knowledge is of no value. And if I knew how to figure out the number of souls it took to keep up the flames of hell fire, to speak fluently about those to be blessed in heavenly domains, claimed to know the requirements of souls passing into the great beyond, and be conversant with the beauties around the throne of good, yet if I do not know how to stop that headache of mine and have no power over my physical organs, then all my learning is to me as nothing.

Each form or rythm then has its purpose in life. The more variations employed by a being without a proper knowledge of their application, the greater the confusion, and the more difficult the realization of the simplicity of life. Wherever Breath becomes uncertain in its rythm, there we find in accordance to the number of variations, the proud learned who shrug their shoulders and belittle everything that does not suit their clan, the obstinate heads who cling tenaciously to their opinions, the witty who find fault and criticise everything, the fools who laugh at everything, the enthusiast who overdoes everything, the wicked

who twists everything.

There is no doubt but what you have all employed more or less theories with the object in view to find your individuality, yet have failed. After following these systems for a time without result you at last arrive at that point where you exclaim, "I am tired of all theories, practice is what I want." Very well. Then stop all theorizing and begin to practice what you know. Between theory and practice there lies the key to the entire situation—comprehension. If the conclusion arrived at is satisfactory, then the comprehension of the theory or premise taken proves to be correct—to me. Always remember—to ME. That which I recognized as true yesterday may not be applicable to me today, nevertheless it is true. Yet no longer true—to me. True for a time that once was, but now—I am.

To comprehend is to know, and knowledge is power. But power depends upon the degree of knowledge, and knowledge necessitates understanding; and that again comes through experience, yet the experiences are so varied that it would seem rather discouraging to gain power when we consider that with all the experiences we have gained but little, if anything. We are all apt to make one sad mistake, and that is that we do not understand ourselves and mistake experiments for experiences. Must I be poor always to know the pangs of poverty? Must I suffer eternally to learn suffering? Must I be low always to feel humiliated? Must I remain ignorant for all time to be able to learn that ignorance is crime? Must I always serve masters to be able to tell of the sufferings of a slave or remain a wage worker to feel that I am under obligation?

We have no time to roam above the clouds, no time to deal with uncertainties, no time to waste with opinions borne of conditions of artifice, and study environments that have no realities other than an existence only as long as we uphold them. Away with it and let us reason; let us reason with ourselves. And how can we reason? By breathing the Breath of life. Aim high if you aim at all. You can always "get lower." Keep on ascending and breathe the Breath of ascension. Lift up yourself to the Father of all, as lifting up makes the burden lighter, and the more you lift the more you will see the burden disappear. Like the balloonist who throws out the sand bags to make the ascension easier, cast your burdens to the regions below and lift your own self higher and higher into the realms yet untold, and then before your eyes will unfold beauty, light, wisdom and peace.

In the previous exercise it has been the object to concentrate the mind toward one given point, whereby it may be possible to

exercise perfect control over the brain functions in accordance with the harmonious action of the nervous system through the vibrations of the spinal cord. It is now the object to exercise the will and its action upon the muscular part of our being. As long as we endeavor to do things through effort, there will be exertion, and as long as we are strenuous there will be overdoing, overtaxing, and consequently unpleasant conditions of fatigue and suffering. It must be understood that we are no longer muscular beings, but as the crown of creation the highest ideal of God, the noblest species of the animal kingdom, we are brain beings—nerve beings—and as such we are to reveal the will, through concentrated mind power, which is the force exercised over the muscles. Thus when we are to perform movements, whatever their nature, we relax all the muscles and cause all movements to be made in that state, the will alone regulating the tensing of certain muscles as occasion may require. When you raise and throw out the arm you do so in perfect relaxation, none of its parts tensing in the least. When taking hold of a chair to move it, you place your hand upon it first with arm relaxed, then at moment of moving the chair, while paying attention to the inhalation, the will shall raise the chair to any desired position without any exertion on your part, thus saving energy and concentrating the vital forces instead of scattering them.

The muscular part of our being must come under the control of the will, the brain functions under the control of the mind, and the nervous system under the control of the soul. The will is *mind expressed through means of manifestation*. The mind itself does not operate upon the muscles, it uses the combined attributes of being towards the grosser material of form existence, bringing the will into effect which operates in accordance with the desire or demand made by the conditions presenting themselves for the occasion. It is will we are to exercise, and understand that it is not the stubbornness of unbalanced brain functions, promptings of suggestions, or the command of influences, but "thy will be done" comes into effect pure and simple.

EXERCISE FOUR.

This exercise is to be kept up four times each day.

In the morning you are to face the East, at noon turn toward the South, in the evening face the West, and before retiring for

the night's slumber, turn the face toward the North.

And now to the work itself. Take a standing position as in second exercise. After you have taken the prelude breath and thoroughly emptied the lungs, inhale gradually and gently, at the same time swing the right arm, which is to be in a perfectly relaxed condition, with a circular motion in front of you, palm of hand toward the body. Make a perfect circular movement. Use your own judgment as to inhalation and exhalation. To begin with it will be the easiest to inhale while making three circles, and exhale while making the same number of movements. As soon as you have swung the right arm around twelve times, bring arm up as though to make one more revolution, but stop when hand is above the head, clinch the fist while taking a full breath, then by bending forward with hip movement touch the floor in front of you with the knuckles of the fist, after which rise gradually, exhaling at the same time, and throw arm up into position with a backward circular movement. Go through the same procedure with left arm, swinging the same twelve times in a circular motion, then clinch fist and touch the floor

in front of you as you did with the right. Observe the proper inhalations and exhalations with perfect rythm. Be particular to hold the breath while making the downward movement to touch the floor, and exhaling when bringing the arms back to position. If you do not touch the floor at first, do not feel discouraged. Bend the body as far forward as you can, but do not bend the knees. Remember it is to be a hip movement entirely.

Of course, by this time you will have learned that you cannot be harnessed into corsets, bustles, and other unsightly trappings which act as impediments to your easy and graceful movements. By the development of body and mind all the deficiencies that seem a disgrace to you, all those crippled and

deformed conditions which suggest the use of some of the many deceptions in vogue to hide them from public gaze, will be brought to a normal state by natural means. You will not only



reduce those protruding abdomens and flabby cheeks, but will develop the busts, neck, face, arms and chest in perfect form and beauty, besides assure to yourself perfect health, a clear and unbiased mind, normal brain conditions and a living soul to again place you in a position to enjoy the proper attitude of life.

This exercise is to be done after meals, that is when meals are taken. If no meals are eaten, so much the better. You will notice that in case a meal has been a trifle too heavy, this exercise will act as an excellent relief from dispeptic and indigestive conditions, yet this is not the main object, although even to this end it would be worth the observing. It will aid in the digestion of food. It will help in concentrating your mind that you may take a more proper attitude in the observation of your labor, but the main point is your taste will become more refined, more sensitive, thus enhancing the sense of smell, which is accomplished in part by the preceding exercise.

You now have four exercises to go through with daily, and you are still to observe not to lengthen the time of each exercise except in such cases where you are prepared. We now proclaim that this exercise in connection with the previous ones followed daily will aid in overcoming all obnoxious habits, such as flesh-eating, liquor-bibbing, smoking, chewing, drugging, and the like. You must necessarily build up a character that will be strong enough to see the folly of your position, and help to overcome all evil habits in a perfectly natural way by simply outgrowing them, until you find yourself freed, never to return again to wallow in their filth and degradation. In time you will become very particular as to what you eat and drink, taste or smell, because of the extreme delicacy of the senses. The odor of liquor or tobacco, and the effluvium of burning grease and flesh will become nauseating because you have been lifted to a higher plain where purity of food and environment are necessary for a harmonious existence. Purity of body will produce purity of mind, and the ideas flowing therefrom will be of an elevating nature. There will no longer be a desire to enter into conversation about the neighbors and acquaintances, and the associations with gossip and hypocrisy will be strenuously shunned. Selfishness will be overcome and harmony



with nature and all mankind will prevail.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

A PARABLE.

Maziffer crossed the desert for the first time in his life, and quite wearied from his long journey, the scorching heat, the parching winds, the blowing dust, he was quite elated to see a bush tree growing in the distance. The branches were thrown out toward the four directions of the earth, and the strong odor that emanated from the leaves seemed to fill the bosom of Maziffer with delight.

“Under this tree I shall rest awhile and draw in its soothing aroma,” he said. When he had reached the place he threw down his prayer-rug upon the ground and thanked Allah for His wisdom in having raised this tree of delight.

But hardly had he ended his praise when he felt his limbs begin to shake, his step unsteady, his mind clouded. From the distance another wanderer, passing the same way but from another direction, called to Maziffer a word of warning to flee for his life if he had love for his soul. But Maziffer heeded not the warning. How soothingly this odor affected him. How it raised his thoughts into domains of paradise.

The stranger foreseeing the danger into which Maziffer had placed himself, hurried his camel and soon reached the tree, and with one bound leaped to the ground and taking hold of Maziffer placed him on his own camel and carried him to a safe distance from the place of danger.

After many days' care and nursing, Maziffer showed signs of life, and returning to his senses did not at first realize his position, and only after explanations did he recall the experience to mind. For the first time he learned that the tree, although pleasant to the smell and sweet to the taste, meant death to him who would rest beneath its branches and fall asleep within its reach.

APHORISMS.

He who prides himself upon the knowledge of things he possesses, is like unto a clown who puts on ornaments of gayly-

colored cloth, brass jewelry and sham diamonds, and thinks he is great because other people are not clothed like he.

To determine death, the physician tests the pulse. By touching the pocket book of the wealthy you can always determine that they are dead to you.

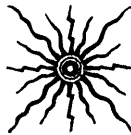
It is the same with your studies as it is with the light in your neighbor's room reflecting across the street into your room. By their light you may be enabled to see the larger things in your room, but if you desire to see and enjoy as perfect a light in your room as that in your neighbor's, you must have a light of your own.

Whenever you gain experiences, you will find that they differ from the fancies made by the teachings received from others, and that they will prove by far simpler.

In a stomach containing acid, the milk taken therein will turn into cheese. In like manner will the instructions received affect the mind according to the composition of the brain capacity.

The spirit has diatetic rules for its food, and he who reads everything disorderly and does not digest it, will injure his spiritual domain.

The body does not exist in order to eat, but eats in order to live. Thus the spirit does not nourish itself only that it might know, but it knows that it might live spiritually.





Health and Breath Culture



ACCORDING TO

MAZDAZNAN
PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
FIFTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER



INVOCATION.

God alone is my teacher,
For no one shall take upon himself the honor of being a teacher.
Yea, even my shepherd is He, the Father of all things animate
and inanimate.

Honor be to Thee, inexhaustible Majesty!
Conscious of Thee as the dwelling place and the habitation of
manifestation,

I shall no longer be in want.

Yea, Thou makest me lie down in green pastures of superabundance.

Thou ledest me in spirit of truth beside the still waters of rejuvenation;

Even my soul, wounded by the accumulated superstitions, Thou restorest to its state of felicity.

For Thy name's sake, and the sake of Thy promises, Thou ledest me on into paths of righteousness.

Yea, and though I tear myself loose from Thy divine presence
And walk through the valley of the shadow of death,

I need fear no evil, for Thou wilt follow me and be ever near me;
Thy rod of the law of application of justice, and Thy staff of
grace are comfort unto me.

Even in the presence of misunderstanding and unworthiness,
Thou art kind to spread a table before me
And bringest forth an abundance of delicious vegetation and
growth.

With the oil of Wisdom Thou anointest my head that I might
comprehend the inexhaustible, the Celestial.

My cup runneth over with the amazing splendor of Thy might.
Goodness and mercy shall follow me all the days of my life.

I am not homeless, for in the house of my Lord I shall dwell
forever,

And to His dominion there is no end.

Be it so.

And to this end let all things prosper.

PRELIMINARY.

FIFTH READING.

SALUTATION.

To hearts with light of love illumined well, unvexed by hopes of heaven or fears of hell, salutation and greeting.

WHILE electricity is the manifesting force in life and has its batteries in the ganglia of the nervous system, magnetism is the life-preserving essence in which the body moves, lives and has its being, the center of which is the mind. Whenever the electric currents become deficient so that unbalanced conditions in the muscle structure of the body become apparent, the body necessarily draws upon the magnetic circles for its furtherance, the result of which is that the mind itself loses its balance because of the compression of magnetism.

That the body we perceive with our eyes is not all there is to the form, need not be questioned, as every thinking mind has proved it sufficiently beyond all doubt that we fill a greater space than is seeming to our sight. As every world, every planet, has an atmosphere of its own, which determines the position, the radius, the existence of the planet in relation to others, so likewise every being has an atmosphere independent of others, determining its manifestation and attributes. The slower the vibrations of magnetic circles and the more electric physically, the more earth-bound that individual, the more subjective to the conditions of mother earth, and the lesser the brain development.

Where the magnetic circles diminish their compass, and the electric currents become insufficient in generation, that body is at all times a burden to others and is given to helplessness and disease. As with our thought we can come in contact with those not in our immediate surroundings and transfer to them telepathically our desires, ideas and intentions, so also can we make ourselves felt to those present although yet unseen. Before our eyes see the friend, our magnetic atmosphere perceives him and gives us the knowledge of his presence within the radius of our

magnetic atmosphere. We know it to be true that when brought in the presence of certain persons, before we yet shake hands, we feel repulsed, although in their appearance we see nothing to warrant our omen. Yet we feel that our magnetism does not blend with theirs, it disturbs the elements of our vibratory system, and only as we withdraw, as it were, our magnetic atmosphere from the contact of their own domain, we feel more calm, more satisfied.

Again we meet others for the first time, one look, one smile and we feel as though we had known each other for countless ages. Perfectly homelike. Their magnetic currents blended with ours, therefore: peace, be still. True, there are times when meeting with certain people about whom we have already formed our opinions because of the reports we have been hypnotized into, and believed by others, we take a cold and distant attitude towards them, enough to freeze Vesuvius into an iceberg. Not until we gradually awaken to our own resolute condition do we find out differently.

Again it is possible to awe-inspire us and enthuse us about persons that we later on find not as charming, the more we collect our own thought. It is true that impulsive people jump to conclusions under the spur of the moment, of which later on they have to repent. And such a condition is due to their electric nature, their magnetic tendency being very weak, and they must necessarily experience a great deal before they can comprehend proper positions and draw correct conclusions.

It is then of great importance that we seek to equalize the two great factors in life, magnetism and electrism, to a normal condition, to enable us to control both forces for the best good. Mind controls electric currents through the ganglia of the nervous system, and magnetism is controlled by the spirit.

We may control electric forces which are of a mere material nature without the aid of magnetism, and thus often mistake it for magnetism because of the similarity in its manifestation. We consider people who seem to draw us towards them to be magnetic, yet this is a mistaken idea. The electric is naturally the consuming, and whenever we are in a negative condition the electric will draw us and confuse our insufficiently-developed senses. We become deluded and awaken from that sleep only after great difficulties. Some never wake up, but continuously grope in its domain.

Higher magnetism, hypnotism, mesmerism and all other isms are but the principles of electrism, based upon mere physical phenomena, requiring no mental development. For that reason

they are not of an elevating nature and are not a help to us in the redemption of the race, but a mere phase of illusions. All the great wonders accomplished are merely phenomena of over-taxed generation in the ganglia of the nervous system, although stimulative to the system for a length of time, yet result in unbalancement of the brain functions, unless the person dabbling in all these playthings recognizes the folly and sees merely the phenomena for the sake of phenomena, without being drawn into its effects individually.

The same may be said of healing in all its phases. Just as much as medicine cannot be a science, healing is not a science. There is but one source, one power to bring about a mental and physical equilibrium, and that is in Breath, or in spirit and truth, the application thereof must be made by the individual and not by another. Just as long as we will hunt for healers and doctors, we shall continue to grope around in darkness, continue to subject ourselves to authorities, and authoritative institutions, and just that long we shall continue to suffer.

We are told that science has made a great stride in its researches, that it has progressed most wonderfully, surpassing all the ages past. With impunity, with contempt, with scorn they raise their voices against everything not fitting their craft. How is it that with all our civilization we have more sickness, more misery than ever? How is it that we will develop disease after disease? How is it that in spite of all sanitary conditions and food inspection, and its like, we continue to baffle everything that simply bears the stamp of science? How is it we are more helpless in sickness than the Indian, the islander? Is he superior to us, but if inferior why should he be better able to know his condition and to find something in nature to cause an equilibrium? We care not to study the names of disease in its various forms. We care not to fill dictionaries with them and waste a lifetime in trying to hit on what our disease is from a medical standpoint. It matters not whether there are 265 bones in the body or 265½.

We waste nine-tenths of our lives in hunting up diseases and their cure. And yet we fairly burst with our so-called enlightenment, intelligence, progress, science, Christianity, etc., yet give all our claims such an enormous slap that it will take ages before we can recover from the stagger. We claim to be Christians, to believe in God and the power of God, yet if some poor wayward Catholic, returning home from his pilgrimage to some forlorn spot, tells of his miraculous cure at the shrine of his Jesus, the Protestant scientific factions treat such statements

with contempt, or give it the benefit of a doubt. In return, if a heathen receives grace before the altar of Brahm or Buddha, it is claimed to be of the devil; and if a Mohammedan leaves his crutches at Mecca, it was by the power of delusion.

We are not honest with ourselves; we are not logical, not reasonable. We put forth claims we are unable to uphold, and dish up and throw open a junk-shop of words for the sake of argument, without any result other than continually remaining in a stew and standing upon the warpath. Have we no shame, no honor? Let us reason together and take up things of a beneficial nature instead of wasting our time quarreling over that which behooves us not. If we have not sense developed ourselves, let us at least be lookers-on of nature and learn from its manifestations the position we occupy.

If there is a power that creates, there is a power to sustain, there is power to remain with the thing manifested, there is a way to find one's true position somewhere, at some time, in this immensity of space and variety. If separate from all the rest, with a will independent of others, with a mind of my own, with attributes and responsibilities to myself, and if collective, thus relative and subjective, I must be endowed with all the powers of the whole if I am but a part of the All. Or, if the whole, I must be endowed with all its representative parts. Whichever way I take it, I must find that I am IT. Then why roam about in uncertainties when the good is ever near, ever mine?

We said man had twelve senses. That is a theory taken to make plain our position, the same as a musician when he states that there are twelve half tones in the so-called chromatic scale, the twelfth half tone being the thirteenth key, or octave, of the given fundamental key. Just the same is the theory the musician further holds that the major scales of any given key consist of two whole tones and a half tone, plus three whole tones and a half tone, making, altogether, five whole tones with two half tones, equalling seven different tones, and comprising in these seven different tones twelve half tones within its compass of thirteen keys, the thirteenth key being the octave of the first given fundamental key. Or, that the most customary minor scale consists of, first,

Ascending, $1-\frac{1}{2}-1-1-1-1-\frac{1}{2}$ }
 Descending, $1-1-\frac{1}{2}-1-1-\frac{1}{2}-1$ } tones.

Second, as another minor scale

Ascending, $1-\frac{1}{2}-1-1-\frac{1}{2}-\frac{1}{2}-\frac{1}{2}$ }
 Descending, $\frac{1}{2}-\frac{1}{2}-\frac{1}{2}-1-1-\frac{1}{2}-1$ } tones.

All, of course, within the compass of the musical twelve half

tones in seven different scale tones, whole, half, and whole and half tones.

When we begin with the study of music we first play such music as is within the range of the lower grades, and later get into the higher grades of major, as well as minor, keys, the sharps and flats, and lastly take up harmony itself. We must make use of what we can comprehend at the time being, before we venture into domains yet unknown to our reasoning. And as one is independent of the other, but combined becomes dependent by virtue of the sense collective, so the senses found in us collectively must be unitized into the collectivity of common sense. But this cannot be done unless we have a knowledge of the twelve senses, their relation to each other and the effect they produce when once brought into operation. We have twelve senses. True, ordinarily we find around us but seven senses, just as much as we find more musical scrubs than artists. There are some who get along nicely with the use of but five senses. Some use but three senses, and the majority have no sense at all—we mean they don't use them. They don't use them, not because they don't possess them, but because they have not learned to use them. They have not yet awakened to the fact that every being is endowed with all the instrumentality to make it a perfect being. They are those who hold to superiority and inferiority, from which delusion not only those are suffering who have no opportunities to evolve, but those as well who are in the position of opportunities but do not make use of them because they still grope around in the darkness of impossibilities. They think themselves wise, but cannot manifest it. Thus they become fools in spite of all learning, and they are not only a burden unto themselves and their craft, but an obstacle in the path of others, fearing all the time that others are liable to learn of better ways. What is the moral difference between a man who sells you a lot in the backwoods country for a thousand dollars under false pretense, and the man who stops you on the street and tells you frankly, "I don't care for your miserable little bit of a life—I want your money"? What is the moral difference between a judge who fines you \$10 for having made a monkey of yourself, and the priest who takes the same amount for reading a mass over the body of your dead? What is the difference between the justice or injustice of one country warring with another for the liberation of a third from oppression, and then enslaves the liberated in turn by forcing upon it a government undesired? What is the moral difference between a horde of Kurds overpowering a helpless Mohammedan village,

robbing the inhabitants of all their possessions, and a great country with immense regiments of well-trained soldiers invading a small country, having no army, and overpowering it? What is the moral difference between a man who, by the mastering of language and gall talks you into buying a shoddy garment for one of all wool, and the man who "swipes" your pocket-book from your hand? What is the moral difference between a kidnapper who makes the parents of a child they have in their possession pay a large ransom, and the no-a-count who steals an American belle with a fortune and gives in return a title he never earned? And what is the moral difference between a woman who marries for wealth and position, and for the sake of having a provider, and the woman who sells her virtue and her body to any one at any time offering her a price?

But let it be enough of this. Comparisons after comparisons could be drawn, yet without any result of good to ourselves or the conditions conjured up before us. Let it suffice to know that all such conditions are mere remnants of past barbarism, the result of yet undeveloped senses, the consequences of unbalanced brain functions. We shall not dwell longer upon the past, onward we must go if we desire so be spared the ills and sorrows of ignorance. It is well worth our labor to free ourselves from sickness, sin, poverty and ignorance, fear and subjectiveness, and wander upon paths of delight and eternal felicity which leads to the paradise that no eye has seen, no tongue has spoken of its beauties and grandeur, no man's ear has ever heard its sweet melodies, and is only known to those who dwell therein.

This world is our home, and in it we shall dwell and know of its beauties. But forget not that it all depends upon the position you take in viewing things, the attitude you decide upon to draw your conclusions from, and the conditions considering. And judge not, lest ye might be judged also. And if you judge, that judgement must pertain to things concerning yourselves, and in so far only your judgement is true.

You have no doubt observed by this time that our object is to simplify our studies and to make everything easy. Although having had but a few lessons so far, you must admit that you have learned more in these few lessons than in any study you have undertaken heretofore. And why? Because it appeals to you. You feel it is reasonable, plausible, sensible. Just what you have always felt but did not know how to express it. Now that we bring about order in our physical self and unitize the mental, we awaken to true consciousness, and realize the simplicity out of all the complicity that we have created in our anx-

ity to reach out for the truth. We have learned that in peacefulness alone it is possible for a country to thrive. That in sunshine only the fruit can ripen. That a tranquil mind only will come into the understanding of the things of life. We are learning to become more self-reliant and to make use of the forces within, no longer to rely upon others, for woe unto him who relies upon the strength of man, hoping to save his life in the tempest of a raging ocean by clinging to a straw. We hold that self-healing will lead to permanent cure, while the healing aided by others has only a stimulating effect upon a self-illusive system, which eventually must lead to destruction. "Not mine, but thy faith has healed thee," are the words of one of the masters. "Not unto me, but to God give the glory. It shall be unto thee according to thy faith."

You must remember that faith and belief are two entirely distinct terms. Belief is simply an acceptance of things related by another and may or may not be true, nor provable, neither be based upon facts, therefore not standing a test. Faith is the assurance of something a fact, a confidence in the efficacy of the truth set forth, and must necessarily have understanding for its fundamentality; it is a condition standing test, giving proof.

As long as I jump around from one thing to the other, simply in the hope of getting together something desired by trying, I shall die in despair in the end and prove that I had no understanding, no faith, no knowledge to begin, with but merely experiments upon beliefs.

If after once having made use of the universal amnesty to which all creation is called, I return to conditions of sin, I must pay for every deed by suffering, and verily shall not come out of darkness until every farthing be paid, until all wrong be righted, until I have learned to work out my own salvation. All bodily ailments are for that reason not physical disease as it appears to the senses, it is a mental condition effecting the body, the only emissary of the mind, to make its condition known. Physical change is merely for the purpose of purifying the constitution for better manifestation, and will respond to the mind by the application of the knowledge of faith, and all be well.

Greed and avarice will stamp its effects upon the body, and man as he thinketh in his heart, so is he. Stinginess, pride, puffing up, selfishness and fear are giving more cause for bodily ailments, are more perplexing to science and medicine than a mere physical manifestation of functional derangements. That is why medicine and belief cures, and curealls cannot reach the case. You have to reach out for salvation yourself. If you

have no confidence in this work, drop it, and drop it quickly or it will burn you. If you won't leave alone things you have not learned to handle, they will consume you. To be able to hold a hot coal in your hand and not get hurt, you must know the law. To walk upon water and not sink, you must be able to apply the principle upon which such phenomena are based. To float in mid-air, or produce animated suspension, you must know and have mastered the art. If you feel the necessity of commanding the winds to obey your will, you must know the word to be spoken. And if in the realms unknown to mortal man, in space and time to wander and meditate, you must know first the path to be taken.

And so it is in finding the way that leadeth to life eternal, which includes health, happiness, home of plenty and accumulation of knowledge, and the free distribution of the same. You must have the way pointed out wherein no one can err, for the way is narrow that leadeth to the mountain top and the bridge of the Great Gatherer. You cannot err, for your own reason, your own knowledge, your own self will take care of you, and no one else can be responsible for you, as each one must give an account for every action. You will thus be able to follow your path undisturbed, for God leadeth thee. And if on that path you receive anything, freely give again, for if you can not give, only take, that which you have received, it will become a burden unto you, the load will become heavy and on the roadside you will fall and the adversary will come and devour you. Do not fear, for fear is the bottomless pit into which many fall because of their weakness in character to uphold courage, justice, truth. As long as you flee before your enemy because of the fear he may harm you, the enemy will pursue and overtake you and you will be lost. You fear pain, and for that reason you thoughtlessly reach out for things of a deadly nature to stimulate this irritated condition.

It is fear of poverty that causes you to scheme and plan to gain riches, irrespective of the fear that in turn you may lose the wealth you have accumulated. Is it not the fear of being remarked about that you do not submit to the suggestions of your surrounding tempters, to do as they are doing? Fear of becoming the object of comment if you do not wrap yourself in apparel like others and wear a hat patterned after a park, an ostrich farm, or a nursery. Fear all around, within, without. Do not fear, but face the enemy and wrestle if needs be and he will flee from you. Fear is merely a condition of fancy, produced by the uncontrolled action of the active upon the inactive, thought

upon matter, the spiritual upon the physical.

When we understand more fully the peculiarities of the phenomena in nature, we shall know that we are the background upon which lights and shades are thrown in accordance to the occasion and the time presented. There is no evil thought, no evil ideas, no negative or foreign vibrations or influences. Everything in nature is good and perfect. Every idea in the realms of space is purified and noble, but as the rain falling upon the dusty road may by virtue of the combining tendency turn it into mud, so ideas ever so noble, once entering our domain, may turn into mire and seek to contaminate everything we come in contact with. And yet we have no power of contaminating anything or anybody, only as we think it. The rain dripping into a crystal vessel will give forth reflections of perfect purity, and light thrown upon it will reveal a display of beautiful colors. A body purified and sanctified will always give out ideas as pure as a silver bell peals forth silvery tones. Muddy ideas come from muddy people.

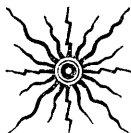
And we desire to cleanse our bodies from all impurities, not by simply draining off all the ideas inherent, but also by stopping the source from whence they originate, throwing out the refuse of accumulated superstitions and pet theories, turning out the inside of the temple, as it were, renovating it entirely and giving opportunity for the river of life to flow into it and through it, that it might no longer be dimmed or disturbed by misconceptive hindrances. It is in the attempt to stop the flowing that we stir up dirt. Let the river flow into your pond of manifestation, flow freely and give it its own course of flowing out. By keeping it in the pond, it will in time give forth salt water and taste even bitter, and many will be the diseases and suffering arising from within your pond of being and everything dwelling therein.

We should learn the power of control and its application to the variations in the manifestation of life. In this lesson we shall take an exercise that will take us another step nearer the goal if we but apply and make use of it. Once the feat accomplished, it is no longer difficult to master the situation. We cannot tell just how long it takes to develop fully, because of the many differences in temperament and character, and the manifold ways of our conception of things and their application in a work like this. But compared with other systems it works like magic, like a charm, as it were. In short it is so simple that we have to be wise to be able to apply it to our conditions at once. We simply hold that with every exercise you derive immediate

good. The results follow at once. We do the work with mind concentrated and individualized, and the universal does the rest. There is no waiting, no delay. When the pitcher is filled with water and you tip it, the water will run out. You turn the door knob, and the door will open at once. You let down the bucket into the well, and it will fill itself. Take the attitude for breathing and the air will enter the body. There is an effect to every cause. And the effect immediately becomes a cause for other effects.

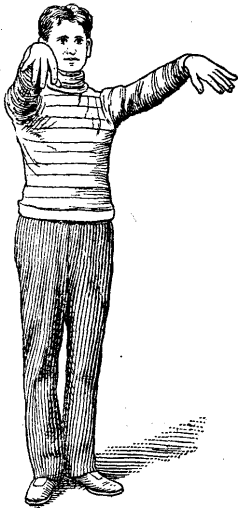
Because of straining our muscles too much in our daily pursuits, we give out our vitality too rapidly and suffer inconveniences. We want to keep our muscles relaxed and not tense, and use the power of will. Tension is effort, and as effort is an exertion of strength, we are apt to give away in the attempt of gaining our point, and once having failed in the attempt we have lost our power and our courage is gone. Take things easy, gently, gracefully. Don't fly into pieces, remember that as there is no end to matter, no end to space, there is no end to time, and you have plenty of time between now and eternity. Live in a way that when you should depart from life you will wish you had lived it. Think, reflect. Compose yourself, control your body, and all else will follow. Everything will turn out in your favor. Enjoy what little you have at present, and when you will come into the domain of greater good you will be able to appreciate it the more. You can enjoy life better with little than the one of plenty who knows not its value.

A carving knife by constant use will keep from rusting, but a brass ring must be polished frequently or it will lose its lustre. It all depends upon how we use our body and its functions. We are in the possession of attributes which when once understood will relieve us of all anxiety, hardships, and the curse of conditions. We must use knowledge.



EXERCISE FIVE.

Stand up as in the former exercise, bearing in mind that whether standing or walking, you are to throw the weight of the body upon the balls of the feet, or in other words balance the weight of the body, and you will soon find to your astonishment



that there is no weight to the body at all. You could run up and down stairs all day long and consider it a pleasure, even feel to glide down the banister, you are so happy, so light. We see hundreds of our pupils going to town, after working or shopping all day, glide like the gowns of flying angels down the street. Watch them. You will be able to see a smile on their faces, even a sweet expression of joy and satisfaction. They grow younger every day and more beautiful in form, in symmetry. They no longer wear corsets or other harness, for after the third or fourth lesson dawns upon them the fallacy of being slaves to harnessed conditions and they become free. They know, they can prove that by their exercising they are developing the muscles as well, although no particular

attention to their development is given. It is the natural result of proper breathing in the correct position, with a mind concentrated.

In this exercise we throw out our arms in front of us by the power of the will, which is the thought of "Be it so" or "Let there be." By the command of the mind, with muscles of the whole body relaxed, spine firmer than ever, and an air about as independent as any monarch or potentate, the functions of the body must respond. As soon as we have taken our "prelude breaths," we inhale gradually and simultaneously by the command of the mind, and the execution of the will causes the muscles to become tense—not strain. The hand must remain limp at all

times. The tensing only reaches the wrist. In exhaling you relax muscles again. You repeat this in that position three times. Three inhalations, three exhalations. And at the time you take the fourth inhalation you move the arms outstretched to the side of body, even a trifle to the back. Now you exhale. Inhale and exhale two more times, then, as you inhale again, which would be the seventh time, you bring arms back again into their original position with fingertips facing but not touching.

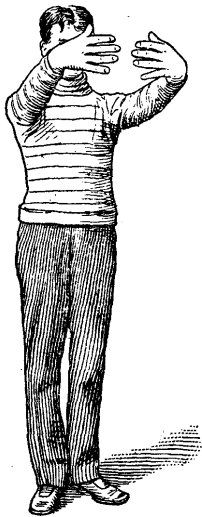


Not that you may be injured in the least thereby, but it may give you some unpleasant experience after some practice. At first you only notice a peculiar tingling sensation, yet you will feel peculiar shocks even the first time the fingers touch. This is to be avoided, as the desire is simply to distribute the phosphatic fluids to the extremities of the hands, and later on to the extremities of the body in general for the equalization of the electric conditions in the constitution, and the awak-

ening of nerve centers heretofore inactive because of the shock received at the time of birth, when the cord had been severed in a very crude and unscientific manner by the inexperienced hands of a physician or obstetrician. We must forgive the latter, they knew no better, and God in all His mercy will not call them to account, for He is merciful and just to forgive us all our sins and cleanse us from all iniquities.

In going through your exercises you do not want to become enthused and run about the neighborhood and enquire as to your appearance, or brag about the wonderful benefits you are receiving from the work. It is nobody's business what you do. Your inquisitive friends will soon enough notice the great change for the better and will be only too anxious to learn of the methods you use in acquiring such excellent health and youth. They will come to you as you have come here to learn, and they will yet sit at your feet with eagerness to learn as Mary at the feet of the master was anxious to take in his glorious

sayings. And the end of it all will be that they will beg of you to take them to the fountain that they may also drink of its purifying waters. For though it is for you to tell them of your experiences, it is your duty as well to point out to them the way.



They must tread the same path that you have trod if they would reach the goal. A thing not worth going after is not worth having.

This exercise can be taken three times a day, but do not take it oftener to begin with, nor with more than seven breaths. It is a very powerful exercise, so much so that it will make the fingers burn if you overdo it.

After some time you will notice a peculiar phosphorescent glow at the fingertips when entering a darkened room. For that reason it is better to close the hands after taking this exercise so as not to scare people. They might think that you control spooks and such things. It is our object to get away from all spook business and learn to comprehend all things in their proper natural way. It must always be remembered that all phenomena, no matter how aweinspiring or marvelous they seem at first sight, are based

upon natural law and are in accordance therewith. Therefore the seemingly mysterious is no longer the source of superstitious ideas when the law upon which it is based is understood.

With blessings of all good things,

OTOMAN,

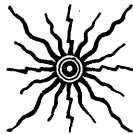
Prince of Adusht.



A PARABLE.

It was said that the "path to the goal" led over a bridge as narrow as a two-edged sword, and only he who crossed it met the Gatherer. Those who took a long breath, and then held it while crossing the bridge, reached the other side of life; but those whose breath gave out and who gasped for more breath, whose wings were not full enough, whose breath capacity was not under control, and who exercised no control in retaining breath, lost their equilibrium and fell into the abyss below from whence there is no awakening to consciousness. They had breathed their last, and the verdict over them by the Great Gatherer was, "Lost for the want of Breath." While those who had crossed the difficult path leading over the great chasm surrounded and filled with cliffs pointed to the sharpness of bayonets, breathed in freely, fully, deeply after their feet were set firmly upon the ground, and their cheeks colored with the redness of the cherries of Naishapur, their breath was like unto the sweet perfume of the roses of Korrassan from whence the northwind wafts symphonies from the harps of angels, and the feet of the redeemed glide over the crystal paths in gardens where streams of living waters flow.

It was said that it was Breath and the understanding thereof, and the application of its power, that made walking a pleasure, music and song delight, art gratification, while the demand for food was never made as very little was required to satisfy the physical wants.





Health and Breath

Culture



ACCORDING TO

MAZDAZANAN
PHILOSOPHY

(SUN-WORSHIP)



PRELIMINARY
SIXTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER



INVOCATION.

O, Being Infinite,

Thou who dwellest within the innermost of our being,
Evolve through the states of consciousness thy divine light
before our vision; for darkness, wrongs, agony, miscon-
ception, pain and sorrow surround us

Where we feel not the eternal right of thy divine wisdom.

Thou shinest in the skies like an everlasting sun sublime,
Removing the mists that cloud our eye and givest us glimpses
of that veiled glory, the sweet paradise we would climb.

Despite our narrowness and bigotry, our greed and sensuality,
our selfishness and strife,

We feel in our inmost soul rays of the truth divine.

And attain to life eternal by the absolution from all materiality
through our obedience to that law divine which is the guide
unto our self.

We acknowledge that our wayward feet only too often were set
in paths of blood,

That we have denied the truth, have forgotten the precepts of
nature and nature's god, yet it was in moments of forget-
fulness, in our anxiety, our struggle to win,

To reach out into paths of gratification, because of our inability
to understand the beauties of life.

It is now past, and according to the promises of justice, "thy
sins shall be remembered no more,"

We may enjoy the presence of divine consciousness and wander
upon the upward paths of right conduct.

O, Thought Sublime,

Breathe upon this mind of mine that I might ever inhale the
sweet perfume of the savior liberty, the life of men.

It breaks the bonds of captive's chains,

It loosens the fetters of the brain, and sets the higher nature free,

And my soul shall on this bright morn yet concieve perfect
freedom in all things.

Give power, sweet sounds of angels from the heights of the throne
sublime, a way to break from cruel dogmas and cold creeds,

From unjust laws and authoritative institutions,

Thus illuminate the world with the beauteous gospel of liberty,

The individualized religion of humanity, science and art

unitized, and philosophy harmonized,

Filling all with love, not hatred, with peace, not strife, and
with happiness, not wealth.

Be it so. And to this end let all things prosper.

PRELIMINARY.

SIXTH READING.

SALUTATION.

In the name of Peace Eternal and the welfare of all Mankind,
Salutation and Greeting.

WE do not care to heal or be healed. Healing alone never removes the cause of disease. It may stimulate the nervous system for a time, but the malady will return again after a few days. No man can cure another. The healer who impresses your mind with the application of terms foreign to your understanding, simply stimulates your brain functions to reverse thinking. This receptiveness of your mind, and the responsiveness to the suggestion, is of a hypnotic nature, drawing for its action of stimulation upon the sympathetic nerves which necessitates the reversion of vibrations in the domains of magnetic circles. The magnetism thus being forced to substitute the deficient electric currents becomes consumed by its elementary station, and in this act of consumption arouses the lower conditions of electric force, giving an incentive for more rapid action to the brain centers, and the patient by virtue of stimulation has his vibrations raised. But the patient will relapse into a condition of stupor again as soon as the consumed force of magnetism, to the degree imparted, is wholly disintegrated by the system. Again it will be necessary to stimulate the system, and this procedure would have to be resorted to until all the magnetic circles have been withdrawn from the atmosphere of our being, and thus we would fall to the ground.

The magnetic healer imparts no magnetism to the patient. He or she has nothing to impart. Do you think that the few passes they make over you, whether upwards or downwards,

possess any virtue? The method of "monkey-shining" matters not. All that can be done, if you are receptive, is to arouse some nerve centers, heretofore inactive, to vibrate electric force. But remember that it is all being done at the expense of your own magnetism, and the shrinkage of your pocket book. One thing is certain, that all methods of healing, without exception, guarantee you relief, not relief from pain always, but they will relieve you—of your money.

Don't be angry with the healer who wrote you that by sending five dollars you would be at once brought into communion with him and the power he controls. Don't be unkind. Remember he does as he has promised. It will do you good to send him the fiver; it makes your pocket book leaner while he becomes the fatter. There is nothing lost. You do not lose the money. It has simply changed hands. It is not here, but it is there. By and by it will be everywhere. As soon as you mail that money, you begin to figure out on your fingers the hour the letter should get into his hands, and when the letter does reach its destination, and you are a trifle receptive, you begin to feel the vibrations that he sends out to you. He receives your letter with joy. He thinks of you as a dear old soul, and he thinks if there only was another just like you. You are sensitive to these vibrations, and the more intensely you think, the higher you raise them and the lower the fiver glides into his pocket. You will be better for it because you have helped some one and then two souls have been made happy through one simple transaction. You have no right to blame him for the business he is engaged in. The signs of the times demand it. If it were not for you and somebody else, such conditions would not exist. As long as you will feed beggars, you will have beggars among you always. Put them to work and you will see them no more in your yard.

If you pay out your hard-earned money for all kinds of nonsense, remember it is not the fault of the one who gets the best of you, but your own. You reap what you are sowing. When you answer an advertisement of how to make money without working, how to learn to make big wages by studying the use of a certain power that may be acquired, how to become magnetic or use hypnotism so that everything will yield to your bidding, it serves you right when you get "skinned." You wanted to get hold of a secret whereby to get the best of your neighbor. Don't ever think you can get anything from this world of deception to aid you, to guide you into paths of truth.

If you are a Jew, you have no business to come around among strangers for that power that heals. Let Jehovah be your strength and your salvation. If a Catholic, how can you forget yourself and chase phantoms. Your church has all the saints and the power to heal. It has done it in the past, it does so now. Go where you belong, and do it faithfully. If you are a Protestant, of whatever denomination, why don't you follow the bidding of your master, "Come unto me all ye who are heavy laden and in distress, and I will refresh you." And God, who was the same in the past, is the same today.

You cannot serve two masters. You cannot claim to believe in God and run after physicians. You cannot believe in the seeking of the kingdom of heaven, and at the same time run after politics and pretenders to help you in securing a good thing in making money. Why try to deceive yourself, God and the world. Be honest. Drop either the one or the other. Come to the conclusion of the prophet, "why stand between two opinions? If Baal be God, hear him; but if the Lord, hear him."

If you are a free-thinker, go to your physician and be dosed with his prescription. You believe in doctors; then do as they tell you and be content. If you are a scientist of some kind, take your science and let it go at that, and don't mix it with other things you have no business with. Stop this patching. Take one thing or the other. If none of it suits, come out of it all and seek the goal.

If you acknowledge attributes and powers to God, or the Supreme, or the First Great Cause, as the ultimate, or whatever you please, then demonstrate. It is not necessary to suffer. We do not wish to see you suffer. It is but natural that as long as there are some in this world entertaining ideas of suffering, that although we can no longer be affected by the same, we cannot help but notice such unbalanced conditions with our senses. To such a degree it is an obstacle in our own path of progression, necessarily keeping us on the alert lest at any time we dash our foot against a stone. It is for our own good to see all obstacles removed. And to this end we work, we labor, even plead if needs be. But remember we do all this simply for the good of our own salvation, while you must do your own part. You get the blessings from hearing the gospel of Liberty. You derive the benefit by working out your salvation, and all of us become glorified in the end. Heal yourself and remove the cause of all disease that you might become whole, and becoming

holy the cure is permanent, and you never again go back into the bottomless pit of confusion.

Breathe, breathe in the health-giving essence of life, for it is free. No effort is required, no sacrifice is to be made. Simply take it, for it is yours. Water you have to pay for. It has come to that. Everything you need for the sustenance of the bodily mechanism in its cell form you must buy. Everything has been cornered so you can't get at it except with exceeding caution. But there is one thing yet left that is free, and that is air. True, in certain parts of Europe they have begun to tax people according to the space they inhabit, so that one occupying a higher or better ventilated room has to pay higher taxes. It may come to this here, unless we awake to our God given privilege, otherwise we shall see the day when people will be running around with an aerometer attached to their mouths and nostrils, a kind of muzzle as it were, and in case of default in paying the tax for the ensuing month or year they will be confronted by the air-tax collector who will simply press the button and the air will be shut off. Then while the air is free, breathe, and breathe plenty of it, that the brain functions may develop to a normality by which means will be removed every accumulated surperstition and injustice, religious, political, scientific, economic or otherwise. Then you will see the day of which has been dreamed for untold ages, for now is the day of redemption, now all things must be realized or never again shall the hour of deliverance come unto you.

Now is the hour of salvation, this is the day of redemption. Why linger, why stay? Why are you standing in idleness when there is plenty to do? Let this theorizing alone. Sweep not before the doors of others, but go home and sweep before your own. This world concerns you only when you will know it is yours. As long as you look for another world, gazing towards the stars expecting a better life beyond the grave, prepare for that place and don't meddle with things that you have no business with. If you are really very anxious to get to that better land beyond the clouds, well—there is no longer a tax on manilla ropes.

God is good. He desires not even the death of a sinner. Then why should you die? And is God not a God of the living and not of the dead; then why will you die? Live on, and on, for it is for His dominion to come on earth we pray for. Then let us realize it. The mechanism of our manifested form is the most perfect of any form of creation. It is the instrument of

the higher life to manifest through the same its greatness. Then we must keep it in good condition if we will enjoy its operations.

To enable one to get the proper attitude it is necessary first of all to not find fault with the existing things as they appear to the senses, for the reason that in all things and to every thing there is a cause, and to remove that which is considered out of the way the cause itself must first be removed. In analyzing things it will always be found that the beginning lies within thought, and as thought is the principle of your existence you are to begin with yourself to form, to construct; and whenever you construct destruction of everything opposite to your composite nature goes on of its own accord.

You cannot engage in two things at the same time. You cannot engage in the work of destruction and that of construction at the same time. Construction is the more desirable for the reason that everything in nature of a desintegrating tendency will destroy itself without our aid. But to construct is our incentive and ambition. In the construction of things we find delight. Let the world alone as it is. Withdraw from it your part of intelligence and it won't be long until you will find it no longer in an irritable condition. It will all be changed.

As long as you are diseased, as long as you have to creep before conditions and environments, as long as you cannot establish your independence, as long as you cannot live perfectly yourself, just that long you will have to take things as they present themselves to you. The kicking you do will never accomplish any good. You only stir up the mud from time to time and cause things to become disturbed. If you want to know what peace is, you must not go to war. You will never find peace in a world of unbalanced conditions and undeveloped brain functions, nor can you expect pure reasoning. You must go within yourself and in quietude unfold the greatness of your own spirit and grow up into the domain where you can see yourselves as the Living soul.

You are not yet what you will be. You are yet to be. There are untold things you have yet to develop into. You have the form of a human being, yet you do not manifest human ideas. You are the image of God, but yet lack the power of doing deeds of the godlike. When are you to reach the goal? Now and here is the place, the time. Right before you lies the opportunity, and within you the embryo of possibilities. All you have to do is to simply polarize, and therein

lies action and realization. A thinking being is not an active being because of the impracticability of the ideas entertained which come and go without ever being carried out, Yet once thought and given birth will come into action whether for good or evil. If for evil and entertained in an entirely negative and subjective condition, they will to that degree affect you and you suffer at once, otherwise suffering comes later. If in a spirit of drifting force, they will develop in others of a receptive nature. For that reason you should establish healthful bodies to produce ideas only practical and suitable to your conditions. A person thinking all the time is of a drifting nature. Ideas upon ideas flow through their brains, yet not one of these ideas are of value, or even practical. They are always off. Always somewhere but never in the place needed.

When you work, whatever the nature of that work may be, you must keep your mind on it, and give it your whole and undivided attention. Then it will be a pleasure to do that work. It will ever be like play because you can apply to that work such positions, such an attitude of mind which will be for your wellbeing. And to this end you are now studying that you might be able to apply your knowledge to your daily duties and your daily toil.

Always remember whatever the disease, whatever the difficulty, the inconveniences, do not be alarmed. Don't have any one suggest danger to you. Do not confide to others your malady. You do not want their sympathy, as sympathy simply increases the trouble. You want to act upon your intuition.

If you are troubled with a cold, just take a few short breaths for about one minute, then take full deep breaths for two minutes, and while doing so clench your fists tightly while inhaling and relax when exhaling. Then you take short breaths again for a little while without clenching your fists.

If troubled with a cough at the same time, after you have gone through the previous exercise, you walk up and down the room and take the Second Exercise with this addition: After a full inhalation, hold your breath, clenching the fists tighter and tighter and raise the arms up to the ears, then throw them out extended from the body, at the same time exhale with force through the mouth with lips just a little apart. Exhale all you can, relax the clinching and lower the arms. After three to five minutes exercising in this manner the currents will change, the pores will open and the skin becomes active. And should there be another attack of the cough during the day, repeat this

exercise and all will be well.

When there is a pain in the chest besides, drink hot water freely and take the foregoing exercise. Nature is so kind that intuition will guide you and give you to understand when you have done your duty.

The vibrations must be raised and Breath will do it, and your desire must be to get into harmony with nature, perfectly willing to be obedient and open the way for nature to help itself, then you cannot fail. You thus use the power of mind and at the same time use means necessary for the equalization of the bodily functions. You then no longer resort to stimulation of a mental or physical nature, but simply establish harmony between the two forces in nature which have been disarranged, as it were, on account of misunderstanding the law.

If there is an accumulation of mucous in the stomach, and it rises to the throat and is quite unpleasant at times as the phlegm remains in the throat and cannot be removed by coughing, you aid nature one more step by simply rubbing the juice of a raw onion upon the chest and afterwards some oil and keep warm with a good flannel. Exercise a few times, and the trouble will almost instantly be removed.

Never think of yourself, you are too weak to do the work. Rise above these negative conditions and ask those in whom you have confided to exercise with you, or aid you to keep up the exercises until you have succeeded in throwing off all foreign conditions.

You can throw off a headache within one minute, and neuralgic pains in about the same time. Fevers you can break in the short space of three minutes. But of this we will speak fully in the next lesson, in which the subject of diet will be taken up.

In every exercise you will find movements which will do wonders for you, and yet it should be remembered that no effort is required. Simply scientific application, a grain of common sense, obedience to law, concentration of mind and the desired result will follow without delay.

Instead of worrying about the past and the future, it is better to learn how to live. A great many unpleasant occurrences will then be avoided. Instead of wasting time in brooding over lessons in studies that take the fancy, whether they be philosophy, music, art, singing, literature, languages, etc., they may all be grasped in a comparatively short time after having once learned that the ability to understand, to comprehend and ap-

ply, depends upon the capacity of the brain and the activity of the mind. It is memory, then more memory that is desired.

If you have gone through the exercises as laid before you in the previous readings, you cannot but notice that you are more resolute, that your ideas are not so scattered, that you concentrate more readily, and that you understand things more easily. While you have had some love for art and beauty, and admiration for nature, you begin to desire to know more about everything with which you come in contact.

You have more expression of love. You love more. Even the sun in the firmament shines brighter to you, and the clouds in the sky no longer trouble for you know there shall be light.

You will now accomplish more good to yourselves and others. You will find that your bodies grow stronger, yet lighter and firmer. The nerve centers of the sympathetic nervous system, which were shocked into unconsciousness at the time of birth, begin to regenerate. You know by this time that a good tree does not bring forth bad fruit, neither does a white mother give birth to a dark-skinned baby.

There are no hereditary diseases, which no doubt you will know if you have studied the phenomena in nature. It is the tendency to lead lives similar to the present that produces like effects. But disease itself is not hereditary. There are no diseases. There is only one disease and it is manifested in various forms. Disease is a unit, and the powers to remove it in one form is applicable to another form. Disease is not hereditary, but if you eat potatoes fried in pig's grease, and ham and eggs with a side dish of pork and beans, and a ham sandwich for dessert, you will in time have rheumatism like your mother, and be as gouty as your father if you add bacon to your regular diet. Breathing will aid in carrying off all the filth from your system as soon as your mind becomes partially harmonized with nature, and you learn to obey nature's law.

Do not think that by denying disease you will get away from it. You have to be honest with yourself and admit the disease, but at the same time remove all cause of disease.

We often meet with people who come to see us to have a little talk on higher thought. The first thing they tell us is that they have been in this thought for years and have no more disease, because there is no disease, and they take no more medicine because they do not believe in it. They say they can eat and drink anything they want and nothing harms them, but there are times when they do not manifest harmoniously. But

they think it is because they don't quite "realize," and because "mortal mind" comes into their lives. And before they are through they want to know what we think of that peculiar foreign vibration across their abdominal region which affects them so unpleasantly. They think it is "animal magnetism," the very thing they dread and fear. Of course, there is no fear, but it is the only thing they have not yet been able to "demonstrate" over, except that negative condition in the left limb. Some physician, while yet in the world, called that rheumatism, but they don't believe in names any more. And again after a hearty dinner they feel somewhat "full," and negative conditions are manifested across the forehead, and sometimes back of the head, but otherwise they feel perfectly well. We had no opinions to offer, but as they were anxious to have us diagnose their case, all we could do was to simply tell them we recognized their opinions but thought them to have no other trouble than "an unbalancement of brain functions." They were quite elated over the diagnosis, and casually inquired if that was all. Of course they felt much better when they left us.

Again we have had persons come to see us in a different frame of mind, although it is not right for them to take up our time for no other purpose than to satisfy their curiosity and ask us to confirm their views. Yet most of them mean well, and there is no doubt but that they are desirous of learning. They have been confused by the various theories they have run after, and in some instances have been forced into them as it were. It is a sad condition, and woe to him by whom all this trouble has come. We have seen them not only by hundreds but by thousands. We handle them with great care, for they are not quite right in the upper story. They do not know—their brain functions are utterly upset. They are, as a rule, good people. They were not always in this sad condition. They got into it. There was a time when they were desirous to get at the truth of things, and they sought and sought, and by and by some one in a similar condition took it upon himself or herself to be their teacher. But there can be no teacher. God alone shall be their teacher, and none shall ask his brother, "do you know God?"

The spirit of the Supreme will guide and lead you into all truth. Do not be deceived, and do not try to deceive others. The time is ripe for the world to know the truth, and in its simplicity and purity it will present itself to all mankind. When you meet anything of a complicated nature, drop it quickly before it burns you. Look up and you will see the

grandeur of intelligence revealed unto you.

Is it not sad when some persons call on you and tell you they have studied all these phases and have enjoyed the higher life for years, yet they cannot demonstrate the power of the divine to their pupils. That they are healing right along but they themselves are under the ban of the lower currents. Yet they deny they are sick, and deny taking medicine, when with the next breath they tell you they have called upon a doctor friend of theirs who lives a higher thought, and he advised them to use Carlsbad water every day, and they do so, and take three liver pills and a few higher potencies besides, yet feel pretty miserable. Of course they don't believe in using medicine, that is why their higher-thought doctor advised them to use these simple agencies to counteract "animal magnetism." We have people who take morphine and opiates, yet tell us they do not believe in medicine, and claim a great deal for the teachings of the science they advocaté.

Before we can say anything about the efficacy of a certain science we must have a perfect knowledge of it and be able to demonstrate it. We have no right to teach things we can not observe ourselves, or testify to things we do not demonstrate. If I demonstrate my faith, and live by faith, it is testimony enough to me, and if others ask me it is then time to tell them what I know. Our pupils need not testify to anything but what they experience and know. They may or may not testify, just as they choose.

It makes no difference to this philosophy as to whether you glorify it or not. To us it is satisfaction enough to know that one more poor wandering child of nature has found peace, has been garnered in, one more in the fold of the redeemed. It matters not whether you leave your church, your associations, your society ties, you can become whole nevertheless. Deny nothing, but simply acknowledge it all, for in the confession of things lies honesty, and through it comes salvation. If I deny, I deceive myself, and how can I expect forgiveness. Having confessed it all, you take the next step towards redemption and you will be free and ready to be taught all things that are to be observed through the spirit of truth which is within you.

EXERCISE SIX.

We now come to an exercise where all our pupils bow their knees. There is a time in every man's life, whether Jew or gentile, heathen or Christian, when he shall bow his knees in reverence. The principle object in this exercise is to distribute the magnetic circles for the purpose of aiding in the awakening of the spinal cord, thus expanding the realms of thought, enabling you to reason more logically and be able to perceive through the sense of feeling the inner physical mechanism of your being, guiding you by virtue of the activity of the brain cells to the unfoldment of a perfect consciousness and realization that you are one with God and nature.

Kneel at the back of a chair with both knees at the same time. Don't fall upon the knees, do it as gracefully as you perform all previous exercises.

Have the chair about three feet from you so you can take hold of the upright bars at back of chair, one in each hand. Hands as well as body to be perfectly relaxed, and spinal column firm.

After the prelude breaths, inhale fully and deeply, at the same time tightening the grasp upon the chair bars. Inhale as long as you can conveniently without the use of effort, and without causing unpleasant feelings to any part of the body. Now retain the breath as long as you can with ease, still holding tightly to the chair, and as you exhale gradually release the hold upon the bars. You exercise in this position for three minutes at a time, and not more than three times a day. You can take this exercise in the evening.

You need not be alarmed over the peculiar sensation starting at the navel and distributing itself over the spinal region in an upward movement to the top of the head and downward to the lower extremities of the body. That peculiar warmth is simply the generation of electric force in the nervous system, and that cool fanning sensation felt about the body is the magnetic circles emanating from the inmost soul.

This position will bring a tranquility and calmness over the mind and open up realms of untold joy. Yet what it will do for you remains for you to experience. But you must not overdo it because of the great benefits you are deriving from

this exercise and others. You must not think the more the better. It is a very powerful exercise. As soon as you begin to feel the chair move before you, and your knees show the tendency to get above the floor, release the hands at once from the chair and stop the exercise for that day. It will not do to over-exercise if you are to develop all your brain functions equally. The curing qualities of this exercise must be experienced instead of explained. Gradually you will be led higher and higher into realms of consciousness, and wisdom will unfold unto you daily. Things you never could comprehend before begin to appear to you very simple. In fact there will be nothing you cannot grasp and understand, and then you will comprehend that even the light which you thought comes from the sun is only the light of our own planet. You will understand that your senses in their deluded condition of yet undeveloped brain functions have miscomprehended the works divine, and that the sun is neither a fire ball, nor has it any more light than necessary for the sustenance of its own planetary conditions. You will understand that our planet is a light unto itself, and that "I am the light of the world."

Remaining in the position described, with all ideas banished from your mind, follow the current of inhalation as it enters the nostrils, the air tubes, and the lungs, forget even the name of GaLlama, the centralizing life principle, even Breath, in fact anything expressing a language. For the first time you will feel an inner charming power, it will captivate you, and repeating this exercise a burning will be felt, yet so soothing so pacifying that it will seem like the unfoldment of some fairy land. And again through repetition a wonderful light will appear, the light of the soul. It will illumine your mind, warm your heart, set into ecstasy, as it were, your physical functions. Then draw all your thoughts from the circumference around you into your inmost self, and a sweet soft breeze as the blowing of the gentle North wind will linger around you scattering delicious fragrance like the perfume of roses. You will feel a degree of grandeur no tongue or language will ever be able to express. Still on and on you will continue to go on this plain of eternal progression to which there is no end.

With blessings of all good things,

OTOMAN,

Prince of Adusht.

APHORISMS.

It is not enough to strike sparks from stone, we must also have thread to catch the light therewith.

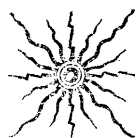
The road to pure truth is a narrow one, and whoever says he has reached it on horseback speaks not the truth. Truth loves simplicity, and not pomp.

In the land of the blind the seeing one spoke of the grandeur of the sun and he was laughed at. In the land of the deaf the hearing one spoke of the harmony and he was mocked at. In the land of those lacking the sense of smell he who attributed odors to the rose was scoffed at. The blind, the deaf, and those lacking the sense of smell are philosophers of their own kind when they assert neither light nor sound nor odors exist.

Man awakening to the realization of the inner life reveals light from the horizon of his soul. Reason, the organ of godly wisdom, becomes enlightened, and his will, the organ of godly love, turns from passion.

An action inharmonious to the individual and its conscience reveals nervousness, disquietude, misery, fear.







Health and Breath

Culture



ACCORDING TO

MAZDAZNAN
PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
SEVENTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH

LORD-MASTER





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INVOCATION.

I behold, O, thought Divine, within thy frame, all beings and things expressed of every kind.

I see Thee manifested upon all sides, of infinite forms.

Even in Me.

I see Thee crowned with a diadem of dazzling splendor difficult to behold,

Shining in every direction with light immeasurable like the burning fire of the glowing sun,

And were it not for the variation in manifestation nothing could exist in the presence of thine involution.

Thou art the supreme, inexhaustible being, the end of endeavors and struggle, inconceivable, indistructible, changeless,

The supreme of the universe, the never failing guardian of man who is law eternal unto himself.

I esteem thee.

The world is filled with fear at seeing thee thus marvelously constructed,

And fall before thee into destructability by virtue of their own terror.

Of the assemblage of the gods and those sitting in authority, when fear befalleth them they flee to thee for refuge,

And with joined hands sing forth thy praises while the hosts of the great sages, saints, prophets and saviors

Hail thee for mercy for their fellow beings and glorify thee with most excellent hymns.

Even the redeemers of nations, tongues and tribes, all stand in awe gazing upon thy majesty and are amazed.

Yet unto me thou revealest thy divine presence in simplicity, and also revealest the grandest of all lessons,

That I am one with thee.

O, thought Divine, thought ineffable, thought incomprehensible, In thee I live and breath and dwell, even to thy throne of divinity I reach,

For in thy presence, who am I but thee.

Thus be it,

And unto this end let all things prosper.

PRELIMINARY.

SEVENTH READING.

SALUTATION.

With that peace, which passes all understanding of man, salutation and greeting.

IT is well to always observe the position taken when standing, sitting, lying or walking. As you are not to lean against anything when standing, you are not to lean when sitting. If you feel an inclination to lean, lie down upon the sofa or floor and stretch the body. Your body needs stretching, that is why you manifest that tendency toward leaning. Your muscles have either been overworked, or they have not been worked enough. As a rule you work too much in one position and do not give sufficient movement to certain parts of the body; while other parts have been overexercised and something must be done to bring about an equilibrium. The best thing in this case is to stretch out on the floor, face downward, and have someone raise the lower limbs while a third party gently presses the spinal column from the neck to the coccyx. While spinal column is being pressed breath should be retained. Sufficient time should be given for lungs to be emptied and filled again before pressing is resumed. The spinal column should then be stretched by a steady pull at head and feet, breath being retained at the same time.

We now come to the diet question. Many people wonder how it is we can give things free and spend so much money when we are supposed not to be rich. The cat will now be let out of the bag. You must take a good seat, a firm seat, not crossing your lower limbs, and listen intently. You must sit in a becoming manner, with both feet squarely on the floor, and spinal column erect but not leaning against a chair or other support. If you wish to cross your limbs, you must get down

on the floor and do it properly. And now comes the great secret that others will charge you a thousand dollars for. There are people who have gotten hold of our teachings, twisted them out of shape, crippled them, and are now palming off these dead-born babes, with crutches and deformities, on the truth-seeking people for big prices as wonderful discoveries. We are no discoverers. There is nothing to be discovered in the realm of mental and spiritual science. It was the work, or mission, of our oriental brother to solve the problem of life from a philosophical scientific standpoint, and settle for all time the mysteries of the life eternal. Now that the work is finished, and the discoveries have gone to seed, it is the mission of the occidental brother to bring about the final redemption of the race, for salvation has come to the soul long ere this.

By the invention of machinery and other implements to ease your toil for daily bread and increase the comforts of life, the union of all things is to be accomplished. Salvation is offered freely to all mankind; are you ready to be redeemed in return? Do not send missionaries to those people who have borne you saviors and philosophers most sublime. Do not palm off gibberish of babyhood on those who have long outgrown that sort of thing. Do not theorize any more, for the work is long finished. Your attention is now to be in an entirely different direction. It belongs to the dominion upon earth, realized by peace. Take hold of the hand that is offered you in peace, clasp it tightly and let us live together as human beings. It is no longer the feeding of the hungry after spiritual things. It is a question of the material bread and its efficacy, its effects upon the body.

You eat too much, drink too much, wear too many clothes, and put on too much sham jewelry. There are so many little things to be learned when you begin to walk in the paths of the righteous. They are such trifling things, yet of such vital importance that unless they are observed you will fall into the abyss of destruction. You eat too much—then, again, what do you eat? Have you ever thought of what you eat when the table is spread before you? If you really have, it is strange that you continue to make of your body a garbage barrel.

We do not care to speak of the things you are not to do. Still, for the sake of being understood correctly, we will make a few explanations. It is held by scientists, that is, chemists, physicians and their kind, that meat, for instance, is the most important of all foods. This is very strange when you come to analyze its substance more thoroughly. But, of course, they do

not mean what they say. We will not treat this subject to any extent from a humanitarian standpoint, for anyone having a minimum of feeling left after visiting the stockyards and slaughtering establishments loses appetite for meat for at least six months—some for more. Yet strange it is to hear people talk on humanitarianism, boast of being members of societies and organizations for the prevention of cruelty to animals, claiming to be devotees to higher thought, and are god-fearing men and women, yet encourage the killing of animals merely to gratify the desires of a perverted appetite and an abnormal craving for flesh. Many seek to excuse themselves with the old stereotyped and worn out quotation that we belong to the carnivorous faction of the animal kingdom—our teeth are supposed to prove it, etc. Some hold we have dogs' teeth. We see people daily who have monkeys' teeth, and hogs' teeth, as well. Because the thief has a tendency to steal, does that excuse his action before the law? Even were man created a carnivorous animal, is there no way for him to outgrow it as he becomes more intelligent? You have no right to kill anything, whether man or beast. The animal kingdom is merely the progressed state of the vegetable kingdom, the continuation of the vegetable, and as the latter varies in manifestation, so does the former vary in its presentation accordingly. The vegetable in turn subsists upon the mineral kingdom, of which it is the continuation, and represents the various phases of life.

Because certain animals live upon their prey is no proof you have a right to eat them in return, no more than one man has the right to prey upon his neighbor and rob him of his hard-earned savings—which is worse than killing him outright—or have him work for wages that will starve him by inches, or cheat him out of his wages, or sell him shoddy goods under false pretense. These are continued conditions of injustice. The animal kingdom must be redeemed by the life of the higher and nobler species, not by eating them, as some hold, but by loving them and seeing in them an idea of our own, yet undeveloped to its full comprehension. The more I outgrow those lower phases of the animal kingdom, the more I draw the whole animal kingdom unto me, and they will gradually disappear from the face of the earth and make room for nobler presentations.

There are people, higher minded people so-called, who hold that we must eat up the animals, thereby raising them through our bodily action to a higher sphere. Probably this is true, and it might be better to eat the wild man of Borneo than to send a

missionary to win him or his soul to God. But he, in gratitude, eats up the missionaries to elevate himself to higher realms. No wonder people are beginning to think rattlesnakes, and snakes of other descriptions, a delicacy. They are people evidently of that thought, desirous of elevating those creatures. We will soon have no snakes at all at this rate.

Yet stranger, is it not true that the more beef consumed the more there is raised. Some people think that if the animals were not eaten they would overrun everyone. They do not seem to understand that there are men in the business who have made an effort to increase their stock by forced means. Let the cattle alone and you will not find many after a few years. They will gradually become extinct. They will not increase so rapidly when not under human care. Nothing will justify the eating of animal flesh, try as hard as you may to pacify your conscience in its uneasiness. Your convictions will tell you it is unjust. Neither God, nor prophet, nor man will justify you in doing things contrary to the law of nature which desires to uphold all things for the good of all. The animal has as much right to work out its own salvation as you desire to have liberty in enjoying life and working out your salvation.

Is it true that flesh is necessary as a food for man? We are told that meat builds up tissue and gives energy, that were it not for meat we could have no strength, could not perform manual labor, could not live. It all depends upon who makes these statements, and in whose employ these scientists are who are trying to rub jam over the people's mouths. Whenever a concern desires to open up a big hog business, it employs some so-called scientists to analyze the chemical ingredients of a hog and then tell the people the value and necessity of feeding upon hog's flesh. Another concern has a great deal of beef, and they also have their scientist (?) tell the people they should eat plenty of canned beef. Fish canneries, of course, say that fish eating gives brains. What brainy people we ought to have by this time, considering the millions of cans of fish that we consume yearly, and think what brainy people those fishermen must be! This reminds us strongly of the physician who prescribed lamb's kidneys as a diet for a patient troubled with kidney disease, and who after three years of this sort of diet still had kidney trouble.

The oyster business is becoming quite extensive, and is about to be amalgamated into a big trust since the claim is being made that oysters make and take the water off man's brain. Indeed, what will be next? Think of it, flesh as a

muscle builder and a brain tonic.

Have you ever thought from where the cow gets her strength to produce milk—the milk that is so highly recommended by these same scientists (?) and physicians as such an excellent food containing all the elements required for the bodily needs of a human being? Perhaps by feeding the cow on pork chops and steaks you would get still richer milk. Of course the milk, as a rule, gotten nowadays from the milkman is rather poor. But that is not the fault of the cow. The religious scruples of the dealer have a great deal to do with it especially when he is beginning to learn that sprinkling is no longer the proper mode of baptism, but immersion. To get richer milk the wise farmer feeds his cow, besides good hay, a little bran every day. The farmer does not feed his horse on bacon for breakfast, pork chop for lunch, and ham for dinner when working it hard in the field. He feeds the animal, besides its regular ration of hay, on some corn. If the horse is naturally very slow he may give it a ration of oats. When the horse is to be used for driving, no man of sense will feed his animal corn, but oats is given to secure a more rapid distribution of blood thus causing the horse to become more lively and to run at a more rapid pace.

The elephant is not a very pretty animal to look upon, yet he is strong and powerful. He lives on grass and vegetables in general. He can by a mere push get a wagon out of the mud twenty horses could never move. Yet when we come to man, we are told he must eat meat to get strength. If it is possible for horses, cows, elephants and many other animals to gain their strength from the vegetable kingdom, should not man be able to do the same?

The mineral kingdom reaches out into the vegetable, the vegetable into the animal, and thence through the process of disintegration back to the atomic, where, purified, it will take its course on and on again through the stages of evolution.

An animal in which the vegetable kingdom has reached its highest development enters upon the process of decay when its usefulness has been ended. Having gone through processes of fermentation peculiar to the construction of the organs of assimilation, and having passed the established process of tissue building, and when removed from its position of activity, must go through disintegration and decay. This is death. The moment consciousness of life has flown from the body, what do you call that body? Yes, a corpse. It matters not whether it was voluntary or involuntary death. Strange you should make your stomach a cemetery for animal corpses. A piece of corpse

in a human stomach, and yet speak in horror of the islanders eating human corpses. If you have ever been in a meat morgue (meat market) you would not fail to note the odor of death and decay, unless your sense of smell was very crudely developed. Meat with a strong touch of decay is called "game flesh" nowadays, and is considered something extra fine and a delicacy. Higher prices are charged for a dish of "game" meat. If to give meat the flavor of a deer, or other forest animal, it is buried for several days, then prepared with spices. Only in first-class restaurants and hotels can you get this delicately dressed meat. Think of it, meat that your forefathers would have thrown into the garbage barrel is now given to you. Some dogs would not eat it, although dogs as a rule will eat anything in the line of meats; yet you are to be considered a refined garbage barrel into which corpses of several days' decay are thrown, for which privilege you are taxed an exorbitant price. Do you wonder that you are sick, that you have unpleasant odors about you? Is it strange then that when a white man is going through the forest he is attacked by wild beasts. They can smell the man's blood-thirstiness and detect the odor of animal flesh. Do you know that a wild animal never tracks a pure vegetarian, one who never tasted meat? Their instinct, their reasoning tells them he is not an enemy. They will attack a flesh-eater because they feel the antagonism that exists between the two.

Meat is rich in nitrogen, and for that reason is considered of great value as a food. Nitrogen, viewed from a chemical standpoint, differs very much in its effects, as the various constituents in the many classifications differ one from another. Those are things which a chemist can only analyze in the forms in which they are presented to him, and that is all. Of their real virtues and their effects upon the human organism he can only know by continued experimenting. Still, even experiments become unreliable when dealing with matters of a preventive nature. Knowledge must then be gained by experience, the best practical method, and the most reliable teacher.

In France, and also in other countries, they feed a criminal of a low type exclusively on meat. They do not believe in capital punishment as much as in countries whose inhabitants are addicted to excessive meat eating. To rid themselves of an undesirable class of criminals they condemn them to prison for life. The criminal does not need to work. He is given the best of care. For his daily ration he is given veal, and a quantity of wine. Veal is considered to be a very fine dish

and sells at a good price. But they are not stingy with it at the prison. The criminal receives a goodly portion, as does he also of the best of wine. The first few days he fares very well, and even sumptuously, but after four or five days, sometimes more, the prisoner begins to grow weaker and weaker, and after thirty days at most the angels carry him to Abraham's bosom. He is done with the wickedness of this world. In some countries the prisoner is fed on lamb and wine, and as a rule it takes a pretty good constitution to endure it for twenty-eight days. In some instances they cry for mercy, and the Lord of heaven and earth calls the poor wayward child home to regions above where neither wine nor lamb can disturb their peaceful slumbers.

Any cowboy, or shepherd, will tell you that man cannot live on meat. Still some may think it was the wine that caused the death of the criminal in prison. If so, how dare the physician prescribe wine to the patient who is very low. The physician may or may not know that as a rule wine will increase the heart's action, and if the patient is in a very serious and weakened condition will pass to the great unknown if wine is administered. Whether it is prescribed out of sympathy for the suffering one or due to ignorance remains for the physician to confess. Yet it is known that most physicians, of course learned, will prescribe wine as an appetizer and a tonic to "strengthen" the patient.

If wine kills the criminals, then physicians must cease prescribing wine to a patient, and it must be admitted that spirituous liquors are detrimental to the health of the body. The government, whose duty it is to guard its people from injury, a government which is for pure food and food reform, must prohibit the manufacture of spirituous liquors of all descriptions, even for medicinal purposes, or it will be guilty of a criminal offense and must experiment on a meat and liquor diet for the period of thirty days to prove its virtue as a food and drink. What a blessing if they would adopt the latter plan! An excellent thing for scientists to experiment with for the next thirty days. But of course they will only experiment on cats, rats, dogs and guinea pigs, as is usual, or on patients in hospitals. If they would only experiment upon themselves so as to speak from experience, it would not be necessary to ask for a verbal testimonial as the result would be plainly seen.

The use of wine or other spirituous liquors will hasten the death of the meat eater. No one can live exclusively on meat. Sad reports are frequently heard from the Western country late in the Fall and Winter when whole herds of cattle and sheep

perish from want of food and are frozen to death. They are generally herds delayed in taking their journey Southward in the Fall. It so happens that, the provisions having given out, the herders are compelled to live on meat until they arrive at a place where they can procure flour and other foodstuffs. In a very few days the herders get sick and progress with their flocks is necessarily slow. If they are then overtaken with snowstorms the herders cannot keep warm, as the exclusive use of meat does not supply the necessary bodily heat required when the prevailing temperature of the atmosphere is low. It is true the body is warmed for a short time by eating meat, but like liquor it is only a stimulant for a time, and the body sinks into a relapse because of the lost vitality. They cannot eat all the time as the stomach would revolt, and if they are addicted to smoking the crisis comes, and the herds are neglected. If the herds are corralled they perish from hunger and cold. After that the herder also perishes.

A serious incident is told of a young shepherd, full of life and vigor, becoming seriously ill after four days of meat diet. The provisions were exhausted and he was compelled to live on mutton for several days. He would have perished had not relief come in the way of flour and other food. His stomach had refused to take any more meat, and the weather being cold it was almost impossible to keep warm. As soon as he partook of bread and other nourishing foods he gradually revived and was able to be about after a few days' care.

A cowboy may not fear guns, and have the courage to meet man or beast in battle, but he dreads very much to take chances on living on a meat diet for any length of time. He may know nothing of the component parts of flesh, may never have studied chemistry, physiology or anatomy, but he can tell from experience that it is a risky venture to try to live exclusively on meat.

A butcher who knows his business never cares to eat veal. He will tell you that experience has taught him veal is totally unfit for food; that it will cause cramps in children who eat it, and will lay the foundation for St. Vitus dance and other crms of fits.

Some people preach against the use of pork but use lard themselves, and are quite surprised when told that lard is pig's grease. There are many healers, divine or otherwise, who boast of keeping pure because they use no pork, but eat beef fried in plenty of lard and are fiends for doughnuts boiled in pig's grease. Some people begin what they think is a reform

by using cottolene (a mixture of cotton seed oil and suet) and other such substitutes for lard, but they are no better; if anything, they are worse than lard.

We are living, in a most wonderful age when everything and everybody just swells with science, and the world is almost overrun with obesity. Before the close of the last century science made a wonderful discovery, a discovery of great importance to obese and fleshy people. This class is very desirous of getting rid of their unhealthy conditions and accumulations of effete substances. It is a terrible disease, and there are many methods claimed to cure this malady. Some are given medicine in the form of powders, pills or liquids, which are sickening to the unfortunate one, but what will people not do to rid themselves of an enemy? It is no longer necessary to go through all these various unpleasant treatments, for a new discovery has been made that never fails. Sanitariums have been raised where you may go to have your flesh reduced as well as your pocket-books. But what is this secret, this discovery? If given to the world openly and undisguised no one would give a penny for it, but because it is not given complete and savors of mysticism a fancy price must be paid. Some people could not live if they were not kept in mysticism.

You go to one of these institutions and the first thing done is a reduction in your daily rations. You are fed day after day on very small quantities of meat. Yes, meat. Science has made a wonderful discovery just at the close of the century. The real object is to starve you, to make you fast, but as all mankind has a horror of fasting they know well enough from the standpoint of mentality it would be a detriment to you to know the real treatment. They agree that you do not fully understand the power of mind over the bodily functions, and not knowing the secret of the treatment of starving the system you are bound to lose flesh. In a few weeks you will have lost fifty or more pounds. As soon as they see the treatment is liable to harm you they change the diet and give you ordinary food, and soon send you home cured. After a few months it will be necessary for you to return again and take another treatment, and perhaps a third and fourth.

Meat used as a means of fasting will only increase the accumulation of decayed matter and clog up the natural channels and in time produce kidney trouble, bladder disease and other organic complications. Science then comes to your relief with the butchering process and operations are performed for a supposed cure. If one operation is not sufficient a second

and possibly a third follows if you are yet in manifested flesh.

Science admits that meat is a stimulant because of its peculiar influences upon the blood. It increases the action of the heart and heats the system rapidly, but the effects afterward are those of starvation because it impoverishes the blood through its stimulating tendencies. Why not fast without the use of stimulants which are only a detriment to the system because of the continued accumulation of dead matter and which cause a loss of vitality. As long as there are meat and spice eaters, just that long will the craving for liquors continue to exist. The use of meat requires counteractives such as liquors, tea, coffee and other poisons, and were it not for the food eaten besides the meat the struggle for life would quickly end. Never talk temperance or prohibition as long as you continue to use meat, spices, coffee, tea and medicine yourself. You may use them only moderately, yet the habit is growing rapidly on you.

We now desire to come to that point where we may know something about purification, for this body must be thoroughly cleansed before pure and perfect ideas will flow therefrom. God will not dwell in unclean tabernacles, not in temples built by hands. But He will come to His own, to that which is His likeness in all things, and to those who keep His commandments He will come quickly. The one who believes nothing, yet lives the life of knowledge, is the one who manifests the God of heaven on earth. The one who boasts of believing it all, who is too good for this world, yet at the same time lives a life of greed and avarice, is the presentation of the adversary. But let us not stop here. Our time is too precious to bother with things that concern us no longer. They are only the passing panorama of unpleasant remembrances that we care no longer to conjure before our vision lest they cloud our happiness and marr our own path of evolution. To become pure is ever our desire, and to this end we must fast.

FASTING

To fast in a way most beneficial and without encountering unpleasant conditions it is necessary to consider the subject in a thorough way. It is perfectly natural to presume that as we place machinery in a repair shop for adjustment, so the human body, the most delicate and complicated piece of mechanism, must also be given the same attention and adjustment. If a complicated piece of machinery is carefully repaired it will do service for a long time to come, but if neglected will soon become useless and of no value save for junk. So it is with our

body. The organs need rest for readjustment from time to time that they may take up their duties with renewed energy. It is in the nature of things that we give our body rest one day in every seven, besides taking a fast from time to time to bring about normal conditions.

There are two ways to fast, one complicated and full of hardship, the other simple, easy and a pleasure. It is not from an economical standpoint that we advocate fasting, but for the good to be derived therefrom. After a few centuries have passed some wise scientist will make the discovery that fasting is a cure-all. Some are beginning now to make that discovery. It stands to reason that when a vessel is to be cleaned the contents must be emptied entirely out. A body full of effete matter must be given an opportunity to rid itself of foreign substances. Through fasting, foreign substances will lose their hold and be carried away through the process of consumption by virtue of the action of the purifying functions of the depurating organs.

Then let us fast. Anyone having gone through the foregoing exercises and experienced the value of perfect breathing is ready to fast. With those not breathing properly it will fare a little hard although they will derive most wonderful results therefrom. It is our desire that you learn to fast and to enjoy it for the benefit received. You are not to fast always. It is only a means to an end. Once the goal is reached you will no longer deal with the processes of purification as you will know how to live, how to think, how to act.

To begin with you fast only three days. To fast does not mean to abstain from certain foods, to prepare something special to be eaten, to go out shopping and sample foods, nor to visit your neighbors and tell them you are fasting and that you just want to taste their dishes. It means to abstain from all food whatsoever for the period of three whole days and nights—for seventy-two hours. Eat nothing, but breathe and swallow saliva. Water may be used, but in small quantities of only a quart each day, and should be taken only when needed. In drinking water it is to be drawn through the teeth and held in the mouth for a short space of time, mixing it with saliva, chewing it as it were, before swallowing. Drink just a little each time.

Do not keep the mind on fasting. Pay no attention to it at all. Mind not the dinner bell or supper call. Keep busy doing something useful. Those who have eaten meat and used stimulants up to the present time will do well to abstain from their use for a few days before beginning the fast, then the way will

be easier. As soon as you resolve to fast, go through with it. Do not live in expectation or horror. Simply make up your mind to fast for the purpose of aiding nature to remove effete substances from your body that you may enjoy perfect health.

If at the close of the first day you feel inconvenienced, take your breathing exercises. Breathe fully in the open air a few deep, full breaths. If at the close of the third day you feel faint and have a little headache, take a full deep breath, and with the next inhalation take a drink of water. Then exhale and after inhaling take another drink of water. After the water is drunk exhale, then inhale and take another drink. This makes three times. If the headache is not entirely removed take one more drink. Four drinks will always remove the most severe attack. The fever will be broken and as you continue to take full breaths from time to time you will feel intuitively the trouble is over. Should it ever return you will know what to do. This will prove to you what a hold coffee, tea and certain foods had on you and how it controlled you instead of you it. The third day will come easy and you will not mind fasting. Indeed, you will feel that you could fast another day, but it is not necessary.

On the fourth day begin a diet on popcorn. One handful of popcorn for breakfast, one for lunch, and one for dinner. Freshly popped for each meal, but without butter, salt, sugar or honey. Simply popcorn straight. Take a drink of water, either hot or cold, but not icewater, one-half hour before each meal, and do not drink sooner than one-half hour after the meal. Eat the popcorn slowly, masticating it well before swallowing. If your liver is inactive, your stomach nearly ruined, and you suffer from indigestion and constipation, take every morning before breakfast, for a period of ten days, sufficient roasted egg shell to cover the point of a penknife. Remove the inner skin of the egg shell, roast to a light brown and pulverize to a coarse powder. If your liver is torpid, take two kernels of Southern white corn roasted to a dark brown color, powder finely and eat. This is also to be taken each morning for ten days. If your stomach is in very bad condition, get some lobster shells, roast and pulverize and take same amount as of egg shell, every morning before breakfast for a period of ten days. Do not take all three preparations at one time. Whatever the trouble may be, take the proper remedy for the period of ten days. Then if to remove another trouble, take another remedy for a period of ten days. After ten days the trouble will be completely removed.

Again to the fasting. On the fifth day you add one more handful of popcorn to each meal, making two for each meal. On the sixth day you take three handfuls of corn to each of the three meals, and on the seventh day you take four handfuls of corn to each meal. Should popcorn not agree with your stomach, take whole wheat, soak it in cold water over night, boil next day for three or four hours over a slow fire. Mash through a colander and eat hot or cold with or without milk. Of this eat one heaping tablespoonful in place of each handful of corn. Whole wheat preparations, such as shredded wheat, granose flakes, granola, etc., may be used, after having first been heated in an oven to make them crisp. Use with milk or without to suit taste.

After the seventh day eat sparingly of grain foods, fruits and vegetables. Do not fill your stomach; give it an opportunity to recuperate. If desired, after two weeks another fast may be taken for three days. Then again after an interval of several weeks a fast of from seven to nine days may be taken.

After these fasts your appetite will change greatly, in fact you will get rid of that monster of all disease—appetite. You have perfect taste, and what you eat will be relished. But you will no longer desire to use tobacco or liquors, neither will you have a craving for meat or greasy foods. You will gradually awake to the consciousness that comes to all who live in the light of truth, and dwell in a body purified from all that leads to immorality and disintegration.

Fasting is indeed a great subject and worthy of the attention of all who desire to learn how to live. The method of fasting must be governed by the temperament of the individual. Judgment must be used in all cases. Fleishy people should fast for several days as prescribed, and then one day each week. For those who are naturally lean, and of the nervous temperament, it is best to begin by fasting one day in ten, then one day in eight, one day in six, one day in four, one day in two, until the system becomes accustomed to the change. This is especially good to those who are too weak to make up their minds to carry out a radical change. Then again, those of a moderate nature, who suffer from dyspepsia and other organic disorders, will find it advantageous to eat nothing but popcorn, or parched Indian corn, for a period of ten days. After a few trials, absolute fasting should be resorted to for from nine to twenty-eight days.

Whatever your mind reveals to you is to be followed, and you will always reap the benefits therefrom. The principal

points are given here and you are expected to use judgment and govern yourself according to your temperament. Fasting is the best means of stopping further accumulation of effete matter, and aiding the system in purifying the body. While fasting it is necessary to continue with the breathing exercises heretofore given, or the results for good will not be as great. To eat plenty of fruit for several days is sometimes equal to a fast.

To enjoy good conditions it is well to observe one day out of every seven for a fast day. Friday will prove a good day, and nothing should be eaten from Thursday night to Saturday morning, at which time the fast is broken by a light meal of cereals and fruit.

When taking long fasts and popcorn does not agree with you, soak whole wheat over night in water, then slowly parch a small quantity to a golden brown. After a five days' diet continue with larger quantities, adding a few blanched almonds and seeded raisins. Use from eight to sixteen almonds, and three to five ounces of raisins. You will soon prefer this sort of diet and will make it the principal part of your meal.

Do not use yeast bread or baking powder biscuits. Use unfermented bread. If you cannot procure unfermented bread and desire to use it, make it as follows: Take a small quantity of whole-wheat flour and mix to a moderately thick dough. Use only water in the mixing, and add a little salt. The mixing must continue for one hour, which will make the dough very elastic. Bake in a moderate oven for two hours. The bread, though somewhat heavy in appearance, is very palatable and is easily digested. By a little experimenting it will be possible to make the bread quite light, and you will prefer it to baker's bread because of its beneficial qualities.

With blessings of all good things,

OTOMAN,

Prince of Adusht.



Health and Breath Culture



ACCORDING TO

MAZDAZNAN
PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
EIGHTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH



INVOCATION.

Thou who alone art time matured,
With all the senses of the world manifested,
I behold thy wondrous works.
In my feebleness there are moments when I cannot comprehend thy
works.
And because of limitation in the memories of expressions,
I feel as if seeking for thee, the primeval one,
Thinking myself in this ocean of drifting idealities as being lost.
But how could I be lost, when everything that is
Manifests itself through the primeval one?
Sought by the energies that have not yet found their innermost con-
sciousness of reality,
But are still drifting about in the determination of their center,
Thou involvest and swallowest all these creatures from every side,
Licking them, as it were, with thy flaming lips.
And again thou evolvest and formest simultaneously all the universes
with thy splendor.
As the rapid streams of full-flowing rivers roll on to meet the ocean,
As the troops of insects carried away by strong impulses find death in
the fire,
Even so do all beings in the realm of existence with swelling force pour
into Thy Presence for the destruction of their personalities,
Beholding not that Thou art Life.
Reveal daily unto my sense-condition thy Presence Supreme,
That I may even in this abode recognize the efficacy of sacrifice
And even learn from the lily of the field, which complains not when
the ranker growths of vegetation spring up and choke it,
No, but willingly giving up its beauty and fragrance,
Thereby causing the inferior to yield in turn unto another
And forever beautifying and elevating the vegetable kingdom by the
gift of itself.
Thus in all life with the unsightly we are to yield to the beautiful.
The sensuous take on the spiritual, the useless become useful,
The unreal reveal the real, and the higher nature guides the lower,
That the two may ever recognize harmony in the oneness of all variation.
So will peace come to all souls.
From the tides of the ocean, forever following each other with violence,
And lashing themselves to pieces upon the shores of time,
I realize this beautiful lesson of life that in like manner
Our material tide of greed and avarice,
Ever intending to destroy the very foundation of our nature,
Will dash into fragments before our higher thoughts and aspirations.
But as the ocean after the tempest is blessed with a calm,
So unto each soul after the storm of ignorance, follows the blessing
of peace in the garment of the sun-clothed day,
Purified through the water, fire and blood of time,
To which no mortal tongue can give expression.
And that calm is stronger than the tempest,
That peace mightier than the sword,
While Love, the highest of attributes, is the breath of all things.
May Thy dominion come, oh, sweet hour of Peace,
For in Thee dwells Bliss Absolute. Be it so.
And unto this end let all things prosper.

PRELIMINARY.

EIGHTH READING.

SALUTATION:

In the name of Truth, Peace and Liberty, salutation and greeting.

A GREAT deal more could be said about meat diet, but most of our pupils, especially those of exceeding intelligence who are following the instructions as given, who breathe the breath of life with concentration of mind and who are using their common sense, know for themselves that the meat diet which of late years has been amply discussed, pro and con, needs no further explanations, for all impartial, truthful and really scientific minds come to the conclusion that the use of meat from a moral, humanitarian, religious, philosophic and scientific standpoint is criminal, and of detriment to the progression of mankind and the development of the higher phases of the nobler species. But to satisfy the critic and the "howler" we wish to say that one of the reasons why scientists have advocated the use of meat is because of the immediate action of certain stimulative properties in it upon the human system. Having gone through all the processes of fermentation that the vegetable must necessarily go through before forming an animal cell or tissue, meat, it becomes a perfectly developed cell form, which when taken into the human stomach, is more readily assimilated and turned over to the organic operations far quicker than a kernel of wheat. But meat cannot go through all the processes of fermentation as grain, nuts and vegetables, or even fruit. Its cells have once gone through the processes of fermentation. Such substances in the meat as the nitrogen are readily taken into the blood, thus immediately stimulating the action of the heart to as great a degree as if salt were taken, which also forces the heart to quicker action. The same may be said of liquor. For that reason you will find that one eating meat has his animal nature more quickly aroused, but relapses into degeneration

as soon as the last of his energy has been used up. The man who drinks liquor, works vigorously for a time and then has to take another drink or he will not be able to do the work. One who takes no intoxicants, but uses really nourishing foods works slowly, steadily, coolly, accomplishing in the end far more than the one given to stimulants.

Is meat quickly digested? When raw or partly raw, yes. The juices of the meat are taken into the system almost at once. They are not of a building nature, but act stimulatively and the poor mind in its ignorance mistakes it for invigorants. The fiber substance remains in the stomach to be digested, but as it furnishes nothing but waste, having reached its development as a flesh cell in the animal, it is left there to go through the process of decay instead of fermentation. It accumulates in the system unless the system is strongly enough constituted to carry off the greater part of such dead matter; otherwise disease will grow upon that system. It takes the digestive organs much longer to separate all of the ingredients of the grains, and thus going through the required processes of fermentation considerably slower, the intelligences of the digestive organs are able to assign each element to its proper place and the blood can store up the finer fluids of a higher order and retain life fluids that will continue the building of cellular tissues and engage in the development of brain capacity. If you eat meat for breakfast and not much of anything else you will get hungry long before lunch time comes. You know that much from experience. No wonder, then, that hardly have you finished one meal before all your thought goes to the meal to come. Just think of it, an intelligent being like man thinking of what he is to eat from breakfast to lunch, from lunch to dinner, and hardly through with dinner giving orders for the next breakfast, unless he goes to some banquet or party where he indulges in another heavy meal. You know, if your lunch is light, consisting mostly of meat, you can hardly await the dinner hour, and you hurry home for fear you might starve on the way. Meat does not feed you. That it keeps your stomach in action is because it tries to rid itself of all dead matter as quickly as possible, and then your stomach becomes empty and as there is nothing in meat to feed you, you are left as hungry as before. That is why you think you have to eat and eat, all the time. You eat yourself poor. No wonder you cannot get along with \$75 a month, you want a hundred, then \$150 and more, and still

you are no farther than when you had \$75. You are worse off, because you are sick and soon you will be unfit to work, and then you will begin to bewail about the injustice of the distribution of wealth, the unequality, privileges and who knows what not.

Just hold your breath for a minute and listen. Perhaps today you are getting \$3 a day for your work, and what do you have at the end of the year? In many cases, less than at the beginning of the year. When the time comes that your income is to be cut down to \$2.50 a day, you howl and threaten to quit your job, but for how long? You can't stand it a week, for starvation is staring you in the face and you have to go back to work and instead of \$2.50 you are willing to take the job for \$2 a day. What wonder now that with the \$2 you get along just as nicely. The time is not far distant that the man earning \$2 will have but \$1, and then but 50 cents a day, and yet he will live. If you will not study economy and apply it while you may, mother nature, who is merciful and just and wills not that you should perish in the mire, in filth and neglect, must cut you down so that if you will not learn the grand lesson of true economy, you will be forced into it and you know that will hurt you, hurt you awfully to be thus humiliated, to be put into a tight box where you can't help yourself. It looks cruel, indeed it does, but what man soweth, that he must reap. You would not listen to the voice of justice, you would not save yourself while there was time. You were running after the goose with the golden egg that you never can catch because someone else owns it. If you desire to become independent and free, you must know how to protect yourself, for no one else will ever protect you.

The greater part of humanity are vegetarians and possess the healthiest and strongest physical bodies. The strongest man and woman, and those of greatest endurance, are vegetarians, but vegetarianism in this country and many others, for that matter, will prove a failure in the agitation in behalf of its principles as long as they keep forgetting the study of a varied diet and to recognize the necessity of the proportions of certain ingredients to be used in quantities equal to the needs of the body. The abstinence from meat alone will not make you free from disease, just as the abstinence from liquor will not prevent you from making a fool of yourself or the abstaining from tea and coffee cure you of sleeplessness and headaches. Even as a vegetarian you may be ill and poorly

off, as much as a Christian may have the failing for reaching out for some other man's goods. There is no intention of stealing, simply that weakness of reaching out for them. If we fill ourselves with potatoes and flour gravy, with a piece of white bread and a cup of coffee for a dessert, we will suffer from rheumatism and other similar afflictions, as much so as the one filling his stomach with pork and sour dough bread.

We find that the best guide for man as to the ingredients required by the human system is found in entire wheat. Every other dish must be governed accordingly. Wheat is the standard of grains and the bread from heaven for man. It is the real manna. Wheat contains nitrogen, phosphates, and carbonaceous ingredients in proper proportions as required for the building of cellular tissues. There is grass and grain and fruit and vegetables for every animal under the heavens, but what one would thrive upon another would grow lean upon and die. If you put a cow in a pasture and the cow had fed away all the kind of grass that a cow requires, yet would continue it in that pasture, it would soon come home hungry, even after a day's pasturage, because the grass yet remaining does not belong to her kind, and you would have to send your horse to that pasture and he would be fed on what the cow had left and would not eat. Each animal knows its kind. Only the human animal, the most intelligent of all, seems to be the most idiotic, will never learn, but continues to tread upon paths that have repeatedly proven a detriment to him. A fox freed after once having been caught in a trap will never go into it again, and the bear always tries the ground before he steps on it with his whole weight. The horse will always cross a bridge not yet known to him with special care, and although you may catch a rat with roasted cheese, if he escapes none of his relations ever get into your trap again. He warns them. We know all these things, and yet we won't learn. If you feed a dog on anything that makes him sick, he won't touch that dish again. If we would but use our common sense and reason how much trouble could be saved us. People talk about the good old times, when there were miracles and wonders. They speak and read about them and wonder why there can be no wonders today. They must be blind, they must be deaf, not to know, not to see the great miracles wrought round about them. Although we do not care to talk religion now, even those claiming to believe in nothing, boasting of their materialism, their free-thinkism,

their atheism, will bear us out in our statement, that never in the history of the world have there been more miracles and wonders performed than in this age, and although at times we have to speak quite to the point and brandish the club, we are astonished at the wonders that you are daily demonstrating.

The human being, in spite of all disease, claims to be the healthiest (?) of all the animal kingdom. We say the healthiest. Just fancy a human being eating white bread which is equal to straw, a cup of chicory water called coffee, a measly looking piece of pie and a dish of corn starch pudding for days and yet live! Take the lion who has a pretty good stomach, take him into your dining-room and feed him on all those powder biscuits for breakfast, that half-hour cooked oat-meal mush streaked with bluish stripes, enough to make you see stars and have chills and fever run down your spinal column just to think of it. Then that pie, that bread and tea, cakes, puddings and canned goods! One week will be enough for the poor creature to stretch out its all fours and call out, "Good Lord, deliver me!" While you glory in it and still live. It was promised that we were even to take poison and it would not hurt us. Is it true? Yes. Just think of the poison that is being swallowed by millions every day in the form of medicine and foods, and yet they live. One of our meals would make any animal sick at his stomach for a week. We get out of it with the penalty of a few hours' suffering. If the sages of old and the apostles and the saints had been given what we have to swallow nowadays, we doubt whether they would have survived. This is a wonderful age and we need not go to dime-museums to witness wonders if we but go out on the street to see God's greatest show on earth, a menagerie that would put Barnum's to shame. We ought to be thankful to be as well as we are. We ought to have been dead long ere this, but nature is constantly evolving and is making us better, stronger, more powerful, even though we are unconscious of the mysterious operations of nature. Just fancy people running around town without an appendix and live, others without stomachs, yet eat. Of course, they have been running about without hearts for some time, although their old ones are still beating, yet at the rate we are going, we shall be running about without a body by and by. This is a sure thing. You ought to take hold of your own hands and clasp them tightly and congratulate

yourself that this world, in spite of its peculiar phenomena, is demonstrating the greatest phases in miracles and wonders and that you can testify to the truth that you are one of the many who have taken poisons and yet survived, that although you have been crippled in many ways, spiritually, mentally and physically, you still live and are yet going to see even the Lord in the flesh, going to have the millennium come to your heart, and enjoy the dominion of God. Never mind those afflictions you have heretofore tried to magnify in your fancy. If it was possible for you to live with all your fanciful afflictions so long, you will now live long enough to outgrow them, for salvation has come in the observation of the law, and through obedience the redemption from all law, until man can realize that he is law unto himself.

Next to wheat, rye is the most nourishing grain, but because of its deficiency in phosphates it is necessary to make up such loss with certain vegetables. Next comes barley. It does not contain sufficient starch, but the deficiency can be made up with rice and vegetables. Oats belong to the horses and can be used but sparingly in winter time and in cold climates. Corn is also a product for animals, although the white southern corn may be used sparingly as the oats. Wheat is the principal food, and prepared in various ways will give sufficient variety in dishes served with suitable vegetable and fruit dishes, as in the preparation it oftentimes loses a certain part of its ingredients and again in certain seasons it is poorer than at others so that we will always have to make allowances. A person performing hard manual labor can live a day on six ounces of whole wheat, two ounces of oil and eight ounces of fruit; one of sedentary habits on four ounces of wheat, one ounce of oil and ten ounces of fruit. One who performs no manual labor will thrive on two ounces of grain and twelve ounces of fruit, keep a clear mind and be able to do brain work without ever getting fatigued. The main thing is to breathe plentifully, frequently, and have exercise of a varied nature. Allowing for extra rations, in round figures, a man, a hard-working man, can live for 365 days, or a whole year, on three bushels of wheat, fifty pounds of oil, and 200 pounds of fruit. Allowing one dollar for a bushel of wheat, one dollar for every ten pounds of oil and one dollar for every fifty pounds of fruit, it would only require twelve dollars a year to pay the whole board bill for 365 days. That would be one dollar a month, or a little over three cents a day,

allowing for extra rations, providing you are obliged to pay the highest retail prices. At the rate of the real cost of the productions to manufacture, it would cost but one cent a day to live, and there are days we can live on less than that, and that is the reason and the great secret that we, ourself, can stand the work we are doing. We say we are doing more labor than any other man, far or near, and live on one one-hundredth of what they live on. If all our preachers and teachers would follow the commands of our sages, saviors and masters, if our physicians and scientists, who claim to have the welfare of the people at heart, and the politicians who constantly howl at election time that they want to sacrifice themselves for the good of the people, would believe what they say and would know the truth to go out into the world to instruct and lead without price, without expectation of a reward, the millennium could be realized in twenty-four hours and business could go on as it should, without any delay.

My friends, take the warnings from your surroundings as they ring in your ears, not to be frightened by them, but to learn and profit by them, to do better, to change your course and become wise. We are running into destruction at a speed that breaks all records. We know it not, because we are like a man who is bleeding to death while lying in a bath of hot water. From the bursting of a little vein while bathing, although feeling perfectly comfortable, he will grow weaker and weaker and die. He desires not to leave the tub as it is pleasant to lie in this hot water and the blood oozing from him increases the ecstasy by virtue of rapid circulation. He will be gone out into unconscious regions before he is ever able to realize it, and so with us. We are throwing ourselves into the stream of accumulated bondage of mere superstitions. It is pleasant to lie in the warmth of deception and illusion and pretense, and we feel not that we are constantly giving out our energies, our vitality to heighten this condition of stupor. We know not that we are loosing blood. We think we are gaining pleasure. We think it delightful to allow our senses to drift about into ecstatic conditions over the panorama that plays its pantomimic phantasms before our vision, permeated with greed and avarice. The last drop of blood is already oozing out, life is fleeing, and we know no more. Wake up, why will you die before your time! Flee to the mountains of common sense and understanding and save thy soul. It is sad to see suffering when there is salvation, a way

out of all danger. The solution of the social problem is not a collective one, but an individual one. Once solved individually, collectivity follows as a consequence. Let us learn to understand that in manifestation there are no two things alike, no two minds alike, no two beings alike, no two thoughts alike. For that reason it must be left to the individual to solve the problem of life. We are but likenesses of the complex whole, and it is not for me to impose upon you and compel you to think as I do. We are one in complexity, one in variety, one in individuality. The understanding and application of the economic question will solve the social problem for all time. As long as nature's abundance will continue to go to waste, it is compelled to produce conditions of suffering. As long as we are bound to hold to selfishness and greed, so long will its own phantoms chase us and make us flee before them, without knowing where we shall land. If we neglect to study the economy of life, nature will force us into conditions where we are compelled to give it thought. When we are short of money, we love to talk about saving. Oh, how ignorant we are! The marmot gathers in his grain while it is plentiful in the fields. He fills his pits to overflowing so that when the winter season sets in and the farmer has gathered his share into the granary, the marmot rests assured for he is well provided for until another crop. But we never think of saving until poverty, distress and hunger stare us in the face, then we talk economy, political and otherwise. Then we rise and howl like a starving wolf in the snowy regions, where all escape is cut off, and he feels he has to submit to the inevitable and die, die in despair with all his hopes, all his illusion that the breath of his howling will melt the snow.

We do not want you to tell the capitalists and the slaveholders and those in authority that a method has been found whereby to solve this great problem of perplexities for they would at once begin to experiment upon you before you are ready to stand the trial. You know of the great economist who was going to give to the world his theories on economy, but before he made them public desired to give his theories at least one test. He cared not to try it on himself, as he was somewhat in doubt about the practicability of his own theories. He did not experiment upon guinea pigs this time, but on his mule. Evidently you all know that a mule will fare well upon thistles, while a horse would die in spite of their abundance if corralled in a field of thistles. This great

man tried his experiment by giving his mule the first day three bread pills and on entering the barn the day following he found the mule kicking quite lively. They do that when hungry and in expectation of getting food. "Aha," the scientist said, "I see this treatment does him well. He even gets lively as he never has been before." He then gave him but two bread pills. The following day, upon entering the stable, the mule scratched with his hind legs and pulled on the rope to which he was tied. "Well," soliloquized the economist, "it becomes him well, he even scratches the floor for joy." Thereupon he gave him but one pill. Upon the following morning, as he entered the barn, he found the mule dead. "Such an ungrateful creature," the great head said, "just as he was getting used to it, he had to die; nevertheless I hold my theory true." Well, I see no one laughing. It is too serious to see anything laughable in it anyway. Just wait until election time and you will see these very mules experimented upon. The same that have died are going to have their dead bodies animated again with some power known to politicians only, and the dissecting process will then go on. But let us leave it there, for it is not worth our consideration. Let the dead bury their dead. We will come back to our question on diet.

If you really desire to enjoy life do not eat yourself poor, but learn that it requires but little to satisfy the wants of this body. Instead of throwing away your hard-earned money by the handfuls to crowd your stomachs and only nurse that miserable disease appetite, save it, and then instead of slaving all the year around, in and out, you can take a few months off out of every year, to pay homage to mother nature, to God, and to yourself. You cannot afford it now because you are a slave to one certain disease, one certain function of your body. Instead of being bound down to such slavery you should use your means to learn of this beautiful world, to take a trip here and there until you have seen what there is in this world; you should see countries and peoples, see their customs, come in closer contact with them and exchange your experiences. You will then learn to love them all and to cherish all things. When we return from our trip we will feel the happier for it. We will feel the vibrations of the harmony of nature and of the new faces seen and new acquaintances made breathe upon us for months to come and with the view before us of making a visit to another coun-

try in the near future to gaze at its marvelous grandeur and admire its inhabitants, we will develop courage to work and to save. We will give satisfaction to ourselves and satisfy the employer who is our servant in turn to arrange labor for those who have not the ability to make work, and who has the responsibility to arrange and to risk first, while we simply do our work unconcerned as to his outcome and draw our wages, to which we have a perfect right, for the laborer is worthy of his hire. We will thus draw the ties of friendship closer and closer between all mankind. Railroads won't be able to be built fast enough, labor all around we will see. The idle ones will take our places when we are gone to enjoy ourselves, while we take their places at the time when they take their turn. There will be no necessity to squeeze the nickels to have them turn into dimes. The disease, stinginess, will be a thing of the past, and as we gradually amalgamate into the complex whole, even this country will rise in its grandeur and yet be a light unto all nations, for out of it shall come the saviors of liberty, and provisions will be made for old age, so they no longer need to run with their scanty dinner buckets to the factory to earn a mite for the mere sustenance of an existence to keep from paying funeral expenses while the younger man or woman is running the streets looking for work in vain because his elder brother, who should have long retired, is keeping him from taking his place. Provisions will be made for all cases and peace will reign among all nations.

Wheat is the staff of life, while fruit and vegetables are excellent eliminators, but not nourishment strictly speaking. Nuts are valuable food for man, excellent muscle builders and used either in their natural state or in the form of oils or combined with grains and fruits, or grain and vegetables, make desirable food and delicious dishes for man. It has been estimated that at the present rate of wages and the implements at hand, the raising of wheat or grain in general costs in labor no more than $3\frac{1}{2}$ cents a bushel. Should the raising of fruit, vegetables and nuts prove a similar mathematical calculation, think how cheap we could live and yet how much time we could have for beautifying our homes, our cities, our country and the world at large. Wheat soaked for twenty-four hours, or even over night, in cold water and then dipped into boiling water for the length of one minute makes an excellent breakfast food. Cream improves the flavor to some palates, and

when boiled for three or more hours over a slow fire and then mashed through a colander and eaten either warm or cold, it will invigorate the whole system and feed the body for a whole day on but a very few spoonfuls. All bread must be toasted in the oven before using, and not over the fire, whether it be homemade or baker's bread. Whole wheat bread is the most nourishing, but we must not confine ourselves to it exclusively; we may alternate with Graham and rye, occasionally white, to equalize deficiencies of starch. Whole wheat soaked over night and then after being heated with hot water and ground fine is liked by many whose teeth are not in a very good condition, but who love the sweet taste of the juicy whole wheat. Predigested foods would not be bad if they could be procured fresh, but as they sometimes stand in packages for months in some damp corner of a country store, it will be necessary to avoid all risks and to redeem them to their original quality in part at least, we should retoast them in a slow oven to get the grape sugar and to form the dextrine. Bread must be toasted to kill the germ of fermentation peculiar to the yeast. The first baking develops it and with it the arsenic. If you break open freshly baked bread and breathe the fumes arising from it they will turn your stomach for twenty-four hours. No wonder that after eating fresh biscuits you feel heavy and your head dull. After the bread has become stale and the fumes evaporated, the germ of fermentation still adheres, and will sour the bread in a few days. When given to the stomach it will go through the yeast fermentation within a very few minutes by virtue of the moisture and heat of the stomach. Do you wonder then that children gradually develop a taste for liquor and begin to love it and fall a prey to it when out in the world of temptations? It is not born in them. Conditions of improper food have developed it. Mothers must become better cooks, more scientific nurses, greater students of nature than men even, for upon them rests the responsibility of the whole race. They are the life givers; then let them be the life preservers in truth and lay the foundation for the after-life, when the child will have sufficient knowledge how to perpetuate that life.

It is not necessary for you to buy coffee when you can make drinks far superior to any drinks known and which are nourishing at the same time. Make your own drink. It will be a pleasure to you to make it yourself and at the same time you

get the benefit of exercise. Take a pound of whole barley as you get it from the granary, mix with it six ounces of rye, one ounce of dandelion root and roast it in the oven until brown. Now and then stir it and as you do you get the benefit of stooping down before the oven, or, kneeling down before it, you get your kneeling exercise while you are watching the roasting process. This combination will give you a fine drink. Grind it whenever it is to be used. The aroma alone is enough to partly feed you. If you desire a still stronger drink as to flavor, take, instead of dandelion root, or in addition to it, two ounces of acorns, or, if you like, take two ounces of well roasted corn. It will act upon your kidneys at the same time and be somewhat of a tonic for your stomach. A pound of coffee will in this case cost you about four cents, and the benefit you receive from the exercise and the pleasure in preparing the coffee is not to be overlooked. If you are bound to have predigested foods, so-called, make them yourself. Don't get food containing glucose and other cheap ingredients. They will only sour on your stomach. If you want grain nuts, get whole wheat flour bread, some rye, some white and other bread. Toast lightly, grind it, retoast it a trifle and you will have it. If you want variety, make different combinations. Take barley, whole wheat and some oats, boil them after previously soaking for several hours, until a mass. Cool it and cut it into slices, toasting in a slow oven until dry. Grind it and you will have something you can't buy for money nor for kind words. Make your own dishes, prepare your own foods and you will not take on those many undesirable conditions of poorly-paid, sickly, mud-minded factory hands. Put in your own noble thoughts, your good feelings and you and your family will be the better for it. Make your own nut butters and nut preparations, but do not eat too many peanuts as they have qualities of the potato-intelligences which act religiously and rheumatically upon your functions.

Avoid all vegetation which grows under the ground, for only vegetation ripening above the ground and in perfect sunlight, imbued with the beams of celestial vibrations, is food for intelligent beings. As the cattle grazing upon the sunny side of the hills and mountains grow fat, while those grazing upon slopes where vegetation never gets the blessings of the sun's rays, grow poor, so you will grow well, slick and beautiful, being fed upon sun-cooked foods, while if you consume

foods produced in darkness you will be kept enchained in the shadows of death. When you eat, do so with thanksgiving in your heart, and your mind set upon the work before you. Don't talk, when you eat, do not talk business. Do one thing at a time.

When you prepare food, pay attention to it exclusively. Many a time after a meal in a restaurant, although you have eaten but little and with exceeding care, have you noticed that peculiar feeling which has come over you even before you have left the table? You felt like tearing things to pieces. Had you inquired you would have found that the cook was an ugly creature, angry, excitable, mean. That the food passing through his hands had been poisoned by his mentally unbalanced state. You can tell bread made by the hands of a consumptive, you can tell the cakes baked by a rheumatic, and the pies made by vicious characters. If you come home late from shopping, or from visiting your friends, don't get excited, don't slam things about and don't be in a hurry to prepare dinner for husband and child. You will pay dearly for it. Tell them the truth of your delay and they will eat some toast, a little fruit and a cup of cocoa with thanksgiving and peace, but if you hurry and at times get angry and mean, using expressions not found in gospel hymns, when your family sits down to the table, although you may try to hypocrit a smile, and though your husband be gentle as a lamb and your children like angels, after that meal you will find that they will get more or less sick. Inharmony will enter the place, some will get cross and leave the house, others will crawl into bed, and do you wonder then, when your husband, getting sensitive of the stormy vibrations, goes out on the streets, perhaps to a saloon to drown the foreign vibrations across his stomach in the waves of Jamaica's harbor?

It was customary by the ancients, and even so in the present day, to concentrate upon the food before them, to select a certain elevating aphorism or saying, appropriate to the occasion, and to hold it in mind while eating. When several members sat down to the table, each one repeated their sentence and in silence they would partake of their meal. The organs thus intelligently receiving the food would assimilate the same and but very little was required to satisfy their wants. Later on prayers came into use, somewhat similar to those offered today, with the exception that a blessing was never asked upon food not fit for the human stomach. You

know from experience that when at a banquet engaged in conversation, you would eat and eat, yet it seemed you would never get enough, and when getting up from the table, although your abdomen would stick out like a bass drum and feel as heavy as a lead bar, you would be hungry. The food has not been assimilated. It has turned to waste and unless removed quickly will result in disease and discomfort. Again, on the other hand, having visited a friend of yours, plain in his living, but good hearted, full of harmony and although but a piece of toast and a dish of apple sauce be eaten in perfect tranquillity, it satisfies you and you feel as if you would not get hungry for some time. It makes a great difference in what attitude we partake of our food. You also know that the man with a low forehead, whose thoughts run only on eating and drinking from morning until night, who knows nothing of thought of an elevating nature, will eat enormously. He must eat because his brain is small to vibrate intelligence to his organic system to assign to the substance taken its operations. A man engaged in deep thinking, a man of true intellect, a man whose mind is centered, whose ideas are firm, is satisfied with very little and is not particular about a great spread. The action of thought, through the generation of electric fluids, feeds him. We have too many dishes. Three to four ought to suffice. One certain dish should be made the principal food, the others merely eliminators. When we have fruit with our grains, we ought to avoid extra vegetable dishes, especially if our soup has contained any. Grains, fruits, a few nuts and occasionally a cup of grain-wisdom or cocoa will do for a meal. For breakfast we are not to eat anything at all, especially if we are fleshy. If working hard, we should even then avoid eating breakfast, just have a cup of wisdom and wait for lunch instead; but even in this you have to use your judgment until you have conquered. But you are not to eat more than two meals a day. In some countries they eat but once a day, as a rule at four o'clock in the afternoon. Those people are found to be the healthiest and besides the strongest. You will learn yet how to live on one meal a day, and the cost should never exceed, even if eating two meals, five cents a day.

With blessings of all good things,

OTOMAN,

Prince of Adusht.



Health and Breath Culture



ACCORDING TO

**MAZDAZAN
PHILOSOPHY**

(SUN-WORSHIP)

PRELIMINARY
NINTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH



INVOCATION.

Breathe out, Breathe out, O Savior of Liberty,
The beautiful gospel of liberty upon all minds,
That with understanding we may breathe in intelligence born without
fear, nursed without favor,

A free distributor of knowledge to all men.
At times that sense of duality still clings to my form, as if a reality,
Until the sun rises within my soul and sheds its rays gorgeously into
my deluded manifestation,

Revealing repeatedly like the sunbeams unto the dawn
That the light exists everlastingly,
That I am one in thee and thou in me,—inseparable,
Rise, yea, rise to the very zenith of understanding,
That humanity may awake to a fuller conception of what it means
To be mentally and physically free,
To bring forth from out of our innermost the Savior of liberty,
Born again for man, conceived by the Virgin of pure mind and unde-
filed,

To proclaim the message of a country free.
And may that blessed name of liberty
Take flight through the world upon that celestial morn
And lead us to our birthright, which gives a heritage to all.
As the hour of midnight, the end of oppression, draws near,
May I be ready to carefully collect every crumb of past uselessness
And whirl them into the furnace of the mind
And consume them by the fire that burns by love divine. Standing
alone upon my feet, it dawns upon me, that in looking backward,
I must take heed of the past, and remember it no more,

For it holds nothing for me
But the moldering of dead bones of untimely remembrances.
I am to welcome the day of Liberty
And give praise each day after the manner of the All Loving,
And thus through life express the purpose of manifestation,
Recognizing the rights of my brother,
Who like unto myself is the reflection of the Self-Same-Radiance.
No longer shall I hide my light of understanding under a bushel
But fearlessly shed broadcast the ideas of justice

To brighten the paths of others
Recognizing their rights to do the same,
That their lamps that yet burn dimly may be turned higher,
And give praise and glory unto thee who illuminates the world of
worlds.

Already the message of this gospel is being felt, as it moves upon the
depths of ignorance and oppression,
And it is being breathed by all that breathe the breath of life,
Permeating the veins of all with hope, truth, peace,
Until Love shall reign.

Thus liberty alone will be the incentive,
Leading the intellectual armies of love,
Which are the only true missionaries of the world born of good en-
deavor.

Hasten the day, reveal the hour, I come to thee. Be it so.
And unto this end let all things prosper.

PRELIMINARY.

NINTH READING.

SALUTATION:

In the name of the Gates of the East merging into the Gates of the West, salutation and greeting.

WE HAVE in the last two lessons paid attention to diet and although many more statements could have been made, far stronger and far more scientific, we do not care to give too much at once as we must allow ourselves time to reflect upon everything sufficiently so as to derive therefrom the most good. We do not by any means intend to hurt your feelings, we would not hurt so much as a bug. But it is necessary that we speak freely, for you are no longer babies. As a rule after the seventh lesson our classes fall off in goodly numbers, thus showing that the statements given are too strong and that they fear, we say fear, although they may have made that old stereotyped claim, there is no fear, still they fear their conscience might wake up and smite them, might reprove them and that they might awaken to a better life for which they are yet too proud. They drop off, but after many days, when trials and troubles and temptations come, they will wish they had done better.

In the meanwhile, they go about and misrepresent the work for FEAR they might be found out, lest they might lose their prestige among their own kind. Yet in secret you will see them go through the exercises, and to their friends they will say that they knew all this before. They will tell you that at first they took this gospel as God-given and its teachers for gods, but now they can accept the teachings no longer, or not all of it, and the rest they knew before. We glory when they express themselves in this manner, for this is a sign that they have been convinced of the greatness of this work and know the great good it is doing, and has done for them. It is taking root within them, but conditions of darkness, not yet fully overcome, influences of hypnotic impres-

sions not yet fully outgrown, still cling to them and they desire to save some of their old worn out theories for fear their friends might think that they are not as great as they have boasted to them, and they listen to stories circulated by those yet under the ban of hypnotism and suggestion, who have no good thoughts, for, if they were pure, nothing but purity would flow out of their mouths.

The ideas that they have heard will not contaminate them; for what they have learned in these lessons will never defile them, only what now flows out of their mouths, is their muddled conceptions, their unbalanced condition. Evil to those who evil think. But even they know better. They also will come as soon as they have become more at peace and their minds more settled. Going to an insane asylum you have to expect to be abused by its inmates. It does not hurt you any, for you know their condition. You know that they do not know you, they probably have never seen you before, but as you get better acquainted with them, in their brighter moments, they will not abuse you, they will be glad of your presence. We love them all whether in or out of the asylum. They cannot all be put into asylums, anyway, for then there would be but very few people running about the streets. We have had in all our class work the very best people on earth and they all are benefited through this work. Even those, slow about things and somewhat neglectful, give testimony to this effect, and you will remember that we have not come to destroy but to build up—to save, to construct. In the work of construction, we are aiming to build up those who in their somnambulistic condition are tearing down unconsciously what they hoped to build up.

In speaking about meat diet, we wish to give a few more points. Have you ever noticed that people, upon getting their vibrations raised, take on a hooking tendency, their heads going back and forth, first to one side then to the other, just as cows do when hooking each other? Well, those people are living on beef principally and through the blood of the beef have taken on the characteristics of cows. Some even go right for you and thus bring forth the bull nature. Some jump on you, but those are generally men, so-called, but not gentlemen. It is not necessary that they eat much beef to show this tendency, only the meat eaten brings it out more. They are internally bulls, for they are those of whom it is said that they have been forced into manifestation before

their time, not having developed into the stage represented; at least they show their real characters in their own lives so that those who have eyes to see and ears to hear may know them and take a lesson therefrom. You have seen people around you who are just like lambs, the same like mutton-chops. Now we do not say they have subsisted on mutton exclusively, for if they had, they would have turned completely into sheep, and wolves would know them on the spot and devour them. So they have to disguise themselves. Still they like lamb.

In going to a restaurant, all you have to do is to watch the incoming guests, and you can tell whether it is going to be lamb stew, veal cutlets, beef or pork chops they are going to order. The porkchoppers are of special interest. Now just fancy a person weighing 150 pounds taking, we will say, but one order of pork a day, weighing the insignificant weight of one pound. That would amount to 365 pounds in a year, and the poor creature only weighs 150 pounds. Where is the man, where is the pork? Do you wonder then that people not only look like hogs, but live and act like them? Do you wonder then that they can never get enough? But the hog, itself, is not quite as hoggish as you think, its imitators are far behind him, and it will be a blessing for them when in the incarnation to come, if any, they will be privileged to sail under their own flag, and not pirate among the children of men. A hog, when it is fed all it will hold, lies down in the sunshine and gives the other hogs a chance to feed on what it left behind. But there are two-legged hogs who will, even though they cannot use any more of what is in the trough, get into the trough and keep everybody away from it, by their incessant grunting. It is true, real hogs do that, too. They will get right into the trough and only give the little fellows a chance to nibble on what falls out of the trough and their own mouths; but once satisfied, they will get out of the trough and leave it to the others. Upon asking the farmer what this miserable swill barrel is for, he will tell you "That contains hog's feed." The wise farmer, knowing that the big fellows give the little ones but little chance, stands by the trough with a whip in his hand and keep the big fellows off altogether, and only after a while gives them a chance. Every time the big one, for greediness, tries to get into the trough, it gets one of those lashes that makes it squeal. After the trough is emptied, the farmer cares no

longer even if the big fellows should walk into the trough and snuffle around, sticking their tongues into the corners.

There are higher thought people who, of course, claim having outgrown these grosser elements and that they only subsist on ducks. Do you wonder then that when they come together and cackle about divine things, that it would put a real duck to shame? Again others only eat chicken. It is not necessary to be a colored person to be given to this weakness. You can always tell a chicken eater by how they turn around when they lay an egg of pride or self-exaltation. They love to look into every nook and corner and into the pots and kettles, always minding other people's business. Sometimes one of their number will raise his head like a rooster and crow when he has found a little worm, and as soon as the chickens have run to see what the matter is, because of his great noise, he swallows the worm before their very eyes, just as if saying, "How big I am that I can make you come to see I have conquered a little worm, and before your very eyes I eat it to show how superior I am to this little worm." Whereupon the chickens all go to their scratching after worms and say to each other, "How great our rooster is and how noble of him to give us the privilege of looking at his discovery, and then eat it himself." We do not object to people devouring each other.

It is nothing to us whether you eat meat or whether you do not. People can do as they please, but they must take the consequences. If they want to poison themselves, they can do so, but they need not think that we are going to encourage them in their sins. If you transgress a law of nature, a law of the universe, don't make a fool of yourself by calling upon the god of nature, upon the universal or that which is the power of creation and the sustenance thereof. When you find that it does not help you, that your prayers are not answered, don't blame the power behind the throne; can you expect help from a source you wilfully disobey? Can you ask a person for aid that you are harming right along in business and would continue to harm the very minute they should help you out of your dilemma? Use a grain of reason and do not blaspheme with things and against things that are good and holy. We do not care what anyone thinks of this work, nor do we care for their criticism. We have never asked them for their opinion, and their opinion is not our opinion, so they can keep what they think as their own.

We could make it still plainer, but it will answer our purpose to say but little, very little. But what little we say must have weight and cover the ground until the ground gives forth; then we shall give more to it, to make it really good, as we never like to be stingy in giving to everyone whatever he may ask. No one shall go emptyhanded.

We now come to another important point. We know that our nervous system is the greatest factor in our physical existence, for the reason that it is the transmitting organ of electricity, which electric power is the life of the manifesting form. As magnetism is the substance in which body, soul and spirit move and have their being, so the electricity is to the body itself the substance by which continuous construction is carried on, without which the mind could not work out its activity by virtue of thought as its agent, which again working upon the brain cells and by the action of the spinal cord, makes it known to the senses through the nervous system by virtue of the generative agency, or electricity. The human electric substance is thus an important factor not to be underestimated in our studies as well as the understanding of the operation of our bodily mechanism. It is expected that we all understand anatomy enough to at least get a picture of the ideas imparted, still we always aim to avoid technicalities and foreign expressions for the reason that we desire to make it plain even to the simplest mind. We use the language in its simplicity in behalf of the people we desire to instruct, avoiding even terms that would otherwise express our ideas far better and would do us and our work greater justice among those who are of a studious and intellectual make-up. But it is our duty to be plain, so that everyone may understand. We use Ga-Llama to begin with to get you to know that there is a principle which we would have to call centralizing life principle and to avoid this long term we give you ours. We could give you many terms that would confuse you, but we are here for the purpose of saving what was lost in superstition and we must use language that will be understood by the wayward child.

The nervous system in the average being is not in full activity and therefore the brain cells cannot unfold the great and wonderful ideas stored up therein. The brain cells are slumbering as it were, as the nervous system does not send its vitalizing fluid to the centers. It is not active enough, because the greater number of the ganglia or nerve cen-

ters are in a state of paralysis. The brain is thus partly paralyzed. You oftentimes feel as if there was something that you would like to express, but you lack the ability, you say. You would like to take up a certain study but you have to give it up as you cannot get it through your head. You would like to study sciences, but your head gets dull, you can go no further, and you would, of all things, know languages, but you cannot comprehend them. There are things you would like to know and the more you seek, the more you find that those you thought knew a great deal, know as little as you do, that all our knowledge is one-sided, is all only in part. Whenever you would like to go on, you cannot get any more light thrown upon your path, you cannot go on any farther yourself, and there you are. Every cell holds in its inner self the great secret of all the many forms in the existence of the universe and if all our brain cells were unfolded, we would see this life and all life as an open book before us. But this brain, as it is, is not capable of doing the work. In the savage it is asleep, because of the yet evolving process of time, in civilized man, because of the inactivity of nerve centers. With the opening up of these nerve centers, think of the opportunities before us, think of the enormous achievements; think of the possibilities, yet untold! We are doing well now, but we can do better. How we ought to use our judgment for the uplifting of our race. At the birth of a child we ought to use more care. But we err from ignorance on our part. We sever the child from its mother, we sever the cord barbarously, and the shock that the delicate mechanism of the child receives, is simply irremediable. The whole nervous system is shocked and only after a long time do some of the centers revive and resume their activity, others remain paralyzed. Some centers remain in activity even at the time of the shock. Should certain nerve cells, corresponding to certain brain functions, not revive their activity, also centers that are required for certain processes in reasoning and the use of organs and senses, and they should affect, we will say, the frontal region of the head, that child will grow to be an idiot. The functions of the back head in the latter case receive enough electric activity to develop brain cells of an imaginary nature, which will continue in their drifting tendency because of the inactivity of the intellectual brain cells. Thus the child not born idiotic will grow idiotic. It grows more idiotic, unless its head is shaped as much as circumstances

will allow. If it does not revive from the shock, it will remain an idiot for life. Those of us who were fortunate enough to retain the activity of centers operating upon brain cells of the intellectual group, thus controlling the drifting of the other to a certain degree, unfold understanding to the degree of the development of brain capacity. Yet we are idiots to certain degrees, only not quite as unfortunate as the other kind. We think, in our way, they are odd, and they in turn think that we are odd. It is possible to help them to realize their condition by great care being taken in establishing a deeper breath and by getting them to observe proper diet and labor, they gradually become brighter.

It is our business to help those unfortunates, and there are many of them who have become useful to themselves and others. What did we do to them? We got them to breathe the first thing, to increase the capacity of breath to get the nerve centers into activity, to accumulate a greater amount of electricity, thus vibrating upon certain paralyzed centers. Then by proper dieting and exercises, we soon got them so they were useful to themselves—those who could neither talk, nor walk, nor able to help themselves. They improved so that they were able even to take up studies of an elementary nature, so that they could write letters and read them. What the exercises and what breathing will do for certain phases of idiocy, it will do for others. There are 72,000 nerve centers in our nervous system, but you will not find them in the anatomy of the dead. Science does not know all there is in man, only what certain authorities claim. There are 72,000 nerve centers alone of a transmitting nature. We do not care to tell you of any more, lest it shock you back again into normal conditions all at once, and you may not want such a miracle to take place. How many of these nerve centers are in activity? Only as many as the surface microscopist can see. Of course, those which have fallen into a condition of inactivity, we cannot expect them to see. We will say that science ordinarily will count 250 nerve centers, which would be quite a goodly number. As it is, what wonderful ideas, what great strides and marvelous accomplishments through the mere action of 250 nerve centers upon our brain we have made. How much greater, if all the 72,000 were in operation! You would feel at this moment, were all these thousands of centers to act, your head to burst. Some people's heads are always bursting, not because of

the activity of their brains, but because of the bloating tendency and the rushing of the blood to their heads which they mistake for brain-activity.

You have wondered why, at your entrance into the class, we have taken measurements of your chest and your head. We wanted to see how far you were developed,* so we would know how to instruct you, as we instruct you according to your capacity until you have developed to a certain point, when we know it would do you good to learn more. You admit that you have learned more in all these lessons than ever in your life before. It is not from what you have heard here, but what your own brain unfolded to you. With the first conscious breath you begin to accumulate electric force that will gradually overcome the paralytic condition of the nerves, and you are already receiving the benefits. Your memory is getting better, you look better, feel better, and know better. When we measured your chest, we did not mind how you forced yourself to show off your expansion. We do not care for the expansion of your muscles, we only figured on your breath capacity, from which we make our deductions as to the activity of the brain, for the size of the head has little to do with the brain activity. A frog can blow up pretty big, but it is not all breath, it is only wind. We also consider the stature, and estimate the weight of the bones. A flabby piece of a flesh-pot with a small pimple on top its shoulders is always a case of little account, until the pot, which is only walking about to save funeral expenses, be emptied of its surplus effete matter.

The shock received at the time of birth follows us through life and places many burdens upon us which we have not deserved and which are due to the ignorance of those who gave us this terrible reception into this world. And were it not that it was ignorance on their part and that no harm was meant, it might have been worse, but as the vibrations suffered no suggestions, we have partially recovered from it by virtue of our nature, but a certain degree of the activity has to be performed by those still in action, seeking to bring about an equilibrium. If you lose your organ of sight, your senses of hearing and feeling become more acute. If you lose your hearing, your sense of sight becomes more acute, so you can see people talk, while in the former case you feel your way. So it is with the generation of the electricity through the nerve centers of the nervous system. Yet it is

not well to run about with dead functions in our bodies. We do not want to be crippled as long as there is a way out of it. You know how awkwardly a paralyzed man goes about his business, and you know he is not as bright as he used to be before he was stricken, just as a person having lost an organ or part of a limb is no longer the same person. The brain functions are suffering. There is intelligence in every particle of our being and one part lost means loss of intelligence to that degree.

We now come to an exercise which will help us in the final awakening of the paralyzed nerve centers and distribute their accumulated forces, vitalizing the brain cells, so as to give forth their intelligence to our sense condition. The tingling shocks that will occur, the heating influences, and strong currents that will penetrate the body and send their soothing forces to the top of the head, causing a gentle quivering of the pineal gland need not alarm you. It is a natural consequence of the exercise, a result of our work for the development of organs necessary for our final redemption from sin, sorrow, pain and poverty, the final redemption from ignorance. It is well, before we give you the exercise that will do so much to aid us in our work of final emancipation, to make a few explanations. You remember that we have said, we desire to talk plainly to you on all matters so as to avoid misconceptions, and misapprehensions as much as possible. There are ways for making things of a system plain and there is a way of clothing it in mysticism, using terms, expressions, names, words not readily understood by the average of mankind. Our work is to be taught from the house-tops. Every child shall hear and know, all men shall get to know of it, irrespective of position, color or creed, place or nationality, and in their own tongue it shall be delivered unto them. This use of foreign words without proper, previous explanation is merely a way to mystify which accomplishes nothing. When you hear us use a term not familiar to you, and not found in your ordinary pocket dictionary, we make it our business to explain it. If you do not think that is sufficient, it is your duty to ask the meaning and not dream about it, or give it a meaning, we never intended. When Oriental teachers come to you, bringing to you the fruit of saving power, and they have to use words not sufficiently expressed in your tongue, ask them the meaning of them frankly and do not gaze at them with open mouths, wondering as to the mystic

power such a word might hold. Those words are not what you have figured them in your fancy. You think persons learned, if they can throw around a few Latin or Greek phrases and come to you with a few Hebrew expressions. You force yourself to be awe-inspired when others use terms never heard heretofore in ordinary life. Using a language unintelligible to one is merely hiding ignorance, otherwise we would speak in words most comprehensive, even to a child. Why say Allah, when in your tongue it is God? Why Buddha, when we know it is the Enlightened? Why Brahma, when it is All-wise? True, there are words used in philosophies we cannot find in other languages sufficiently expressed and then we are justified in using words peculiar to a certain philosophy, until we have become conversant enough with them to know the meaning. For instance, we hear some people talk about Shusumna which is to open up by the use of a certain exercise. It is supposed to be at the coccyx whence it vibrates upwards to the brain. These people do not know what this Shusumna is, and it never dawned upon them to ask their teacher what they meant by it. In great expectations people will sit and repeat certain words like "cum, dum, bum, slum, chew gum" and so on, three thousand times a day and before bedtime they will take a look around to see if Shusumna has not yet opened up. In every city we find a number of people who have sat for development for years and yet Shusumna has not opened up. They go so daffy on these things that a constipation of ideas and diarrhea of words result therefrom, and they don't know what they are talking about. This Shusumna is the spinal cord, my friends. The spinal cord is of great importance to a thinker and a philosopher. It is the vitalizing transmitting function to the brain. Its mission is manifold, and it is found that in the average man of a stooping tendency with a weakness in the control over the vertebræ of the spinal column, the spinal cord becomes inactive, thus the ideas take on a clouded form of expression, but by firm, upright posture, deep breathing and the utterances of sounds, we can regain its action. Kundalini is also a term used frequently, and many there are who are waiting for the day to come for Kundalini to uncoil. The sympathetic nerves are Kundalini which in their uncoiled, that is, active form, send upward the forces required for perfect birthgiving of ideas or thoughts. An idea must contain all of the elements of activity to be of an elevating nature and capable of sustaining its existence.

When the term Kundalini is being used, the object is to convey to our understanding the idea that by the inner action of the sympathetic nervous system arousing the heretofore inactive ganglia to vibration, (thus generating electric fluid corresponding to the action of the spinal cord) a condition of harmonious vibrations between the organic functions is being established, thus inducing the condition of mind towards concentrative control, awakening our very being towards consciousness of life and its operations. Material life depends upon circulation and the latter is only possible where there is breath and the directing of breath. Conscious life requires the harmonious action of the spinal cord with the ganglionic system, by virtue of its agency with it.

As breath sets the dynamo of the human form into operation, the spirit of things moves down upon its operations and transfers its presence to the spinal cord which once in operation becomes conscious of the presence of life and recognizes the presence of the objective towards which ideas of thought become directed and expressed, increasing the consciousness of being in accordance to the power of breath. "And God breathed into his nostrils the breath of life and man became a living soul."—Genesis.

The breath of life is a condition consequent to the presence of form and formation and the culmination of action in one decided direction for operation, with an object and purpose designated and assigned by the unconscious condition of collectivity but recognized by the conscious realization of individuality which makes up the awakening of being by and through the sense condition of expression in the objective. As the breath of life or spirit asserts itself by virtue of organic correspondence, consciousness of life results by further operation, inducing conditions which follow a former state of operation, or, man becomes a living soul.

The spirit of man presents itself by action of breath whose seat is the lungs, and by virtue of the action of the spinal cord the soul life becomes conscious to the senses in accordance to the concentration of the mind whose seat is the function of memory. The more we breathe understandingly, rhythmically, the more active the spirit of things and more thorough the condition of purification or the control over the generating life fluids and their absorption. Thus the greater the consciousness of being and the recognition of

individual self become, which opens the portals of thought and breaks the captive's chains of past uselessness and superstition, for which the culmination of time has forced conditions and environments born of ill behavior, but now, that consciousness of life becomes part of our realization in the domain of action, we recognize our true position and adjust things accordingly to our own good.

To acquire knowledge and understanding, we must necessarily become observant and by experience learn to bring into order all that seemingly entertains the idea of disorder because of insufficient control on our own part. We must learn to keep our eyes and ears wide open, be ready to see and quick to hear, but wise to weigh everything well within our own mind and to destroy all that from the realm of thought which is useless to us for the time being and live conscious of that which is controllable by our attention towards the uplifting of our being.

There are no two things alike in all the Universe, there are no two beings alike, and for that reason, the solution of the problem of life is peculiar to each individual in accordance to their position and their own time of manifestation. Dealing in a world of vision, in a world of conscious sensibility, we must recognize our station in life as a reality that is not be underestimated in its operations, but be recognized as to its virtues and the possibilities for the attainment of objects of higher nature by ascending from one station towards the other and controlling them for the common good of all. As each and every energy of this collective body of ours becomes more and more conscious of its own individual intelligence, vibrating the same towards concerted operation of the collective mind, there is harmony, there is peace. Love, the virtue of the soul, arises to its realm and all is well, not only in the sphere of its magnetic realm of being, but throughout the electric condition of manifestation, asserting its operations throughout all life cycles.

Activity alone insures us of life. Activity alone brings satisfaction to our conscious being. Inactivity, although but to a small degree, affects the collective constitution of man, and sorrows, sickness and sin are the consequences. The nervous system, upon whose operation the happiness of bodily or organic conditions depends, must necessarily be kept in operation towards the generation of the electric fluids which

decide muscular motion and make up the vital and energetic forces necessary towards organic expression as well as the comprehension of the senses. Means are to be used, harmonious to the regulations of nature, not for a continued observance, but merely to gain an end for an object, that will insure us greater results in the pursuits of learning and general understanding. We thus take up an exercise which has for its object the arousing of the nervous system towards a greater activity by virtue of the basic breath, which is the principal factor in all our work.

We have had six exercises up to the present, which we are expected to follow religiously, each one of them once a day at least and in accordance to our ability in the use of breath and our temperament, in some cases using one exercise, in others the same exercise twice and even three times a day. In our new exercise, we propose to pay attention to it but once a day, as the effects are of such a nature that our system must be given ample opportunity to adjust itself and to distribute the generative fluids, the same as the digestive organs in their office of digestion, separation and assimilation require a certain length of time to intervene from meal to meal. We are always to remember that it is not the amount of work we do, but the attention we pay to it. Thus the little we do, will accomplish more good when done in the spirit of willingness and attention than all our careless exertion and effort, no matter how elaborate it may be. We are never to force ourselves to do things, and whenever we feel that there are things for us to do, but we lack the strength and ability to pursue them, we do far better to take a rest by drawing in a few well directed breaths and stretching the body into various positions, thereby insuring a condition of calmness and inspiration to our system which will lead us towards a better understanding of our conditions and reveal to our mind the means which will prove most effective for our progression. Before we have spent three minutes in contemplation of our better and higher self, we shall know better than to force burdens upon ourselves which only drag us down into the abyss of uselessness. Common sense and reason will be the guide for our bodily conditions, while the ever activity of thought will continue to lead us on by the presence of mind which will direct our affairs in life for our good.

EXERCISE SEVENTH.

You will find it most advisable when you wake up to stretch your body for a few seconds, air your body, sponge it with tepid water or cold, then rub it vigorously with your hands, breathing well at all times. Then dress, wash and get ready for this exercise, unless you have other simple ones you wish to go through, although you know you cannot take many exercises in succession, that you must distribute them the best you can during the day, although you may take two exercises together that will suit your peculiar temperament. Procure a milkpan for 6 or 8 cents, large enough to place both of your hands flat in the dish. Fill it with enough cold water to cover what is ordinarily called the wrist bone, you find it, as you look at your wrist, a little bone sticking out. That's it! To that wrist bone the water is to reach and half-way up, but not above it. In the center between your hands which must not touch, you place a cent, not a dollar. Place your hands in the water, stand erect and if stooping be careful that your spinal column does not bend, but simply stand bending only at the hips. Now inhale through your nostrils, as usual, a deep, full breath, pucker up your mouth, with tongue flat in your mouth, just as if you were going to whistle. You can whistle, if you want to. Whistle out all you can through the mouth, emptying your lungs to their utmost and take another breath, through nostrils, again exhaling through mouth, and again inhale and exhale. Note the current of breath going in and out, with the eyes steadied upon the cent. You do this every morning, before breakfast. The power will increase from day to day. The system feels heated for a time and the top of the head will throb gently, while the head will feel clearer and brighter. When taking this exercise, you may as well use the drawing up of water into the nostrils and throw it out through the same or spit it out through the mouth. You can use this water warm, and later on colder. With a little salt it will clear the passages and tone up the organ in general. After drying your hands, rub the palm of left with the right, then the back of left, in circular motion, and then with left hand rub the right, in motions always toward you. Do this until hands become smooth.

With blessings of all good things,

OTOMAN,

Prince of Adusht.



Health and Breath Culture



ACCORDING TO

**MAZDAZNAN
PHILOSOPHY**

(SUN-WORSHIP)

**PRELIMINARY
TENTH READING**



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH



INVOCATION.

Hallowed be thy name, O spirit of love,
The greatest of all sacred attributes.

Who but a soul awakening to realms of consciousness can understand thee!

For with thee comes the offering up of the useless or dead
Unto the useful or the living,

In the same manner as the night is offered up unto the day
And in turn the day unto the night,

The summer unto the winter and the winter unto the summer,
As the wind lifts itself from one sphere into another, yet the sphere
whence it came misses it not,

For it has gone forth as thoughts to return unto me in new garments
of purity,

And, always remembering the grand opportunities and the possibilities,
Peace shall dwell within the doors of him who loves liberty.

Listen, O my soul, to the voice of the three holy children—Thought,
Word and Deed—

That speaks in tones of unmistakable certainty.

Remember the fatherless, the widowed, the afflicted, the downtrodden,
the outcasts, the oppressed, the lowly, the poor and those in wealth.

They have the same right to life thou hast,

As all mankind is of equal value when they breathe for the first time
on earth, and are of like value when they breathe out their last
breath into domains of dissolution.

From the first to the last, the moments of life belong to him who con-
ceals the preceding existences, and reveals the future as in a cloud,
A cloud which may be lifted even in time being by the will of him who
follows in the paths that eventually lead to self-illumination.

Thus let thy accumulated wealth which has centered before thee,

Conditionally and unconditionally,

Flow from thy hands as from the bountiful river of plenty,
Giving not from thine own or thyself,

But from that great cause from which thou didst receive.

Thy deeds of impartiality, justice and love will not be rewarded unto
thee in the specie of any earthly realm, but in the consciousness

of that peace which is priceless and above all human valuation.

As spirit, soul and body are one and the same to the Holy One,
declaring the beginning and ending of all things, always distribut-

ing through the law of harmony with the same impartial hands its
most holy gifts, so are all that breathe but one and the same in the

sight of him whose god is Love, and whosoever abideth in that
truth abideth in God and God in him, yea, even life everlasting,

and to his dominion there is no end. Each season brings forth its
kind each day, and utters its own speech without the shadow of a

desire for reward. Let this be the great lesson of the dual sense
of existence, first manifesting universal selfishness—everything

existing for itself in its drifting condition of yet unborn elements—
until it immerses into the spirit of universal love, and by virtue

of its unitized harmony brings forth into reality the divine child
of universal progression. Hark! hark! O soul, to the voice of wis-

dom, and learn to master the great attributes of love, which is the
breath that awakens to paths of eternal progression. Be it so.

Unto this end, let all things prosper.

PRELIMINARY.

TENTH READING.

SALUTATION:

From the land of early rise and the valleys where eternal roses bloom, Salutation and Greeting.

WE CANNOT say enough of the great benefits to be derived from each exercise when taken separately and the great influence upon the nervous system when one or more are taken together. We have made plain that the exercises are of a general nature and for that reason it remains for each one to decide, which proves of the greatest benefit to his particular temperament. Those of greatest result are the ones best adapted to your peculiar temperament, yet the others are to be used, until the result aimed at is reached; after that intuition will tell you which may be dropped for a time, and when to resume it. Should we forget through some error or other, we shall notice how mind will impose a reminder upon us, which we are faithfully to carry out, lest punishment follow.

If you find, that you feel somewhat depressed, low-spirited or cast down, do not allow those conditions to remain. Stand up to your full height, raise your body. Take a few breaths, throw up your hands, hold your breath for a few seconds before you exhale and fold your hands. Then breathe for a while and if nothing comes to you to do, take a seat in an easy-chair, still holding a firm, upright position of the spine, but with the body otherwise relaxed and arms resting on the sides of the arm-chair. Think of nothing in particular, simply follow the rising and falling of your chest and listen to the sound of the breath and the beating of your heart. Send your attention from one organ of the body to another and at last it will come to you what to do. Perhaps, you are to take an exercise or other, and if so, do it. Perhaps, you are to kneel down in concentration to breathe out some good, cheering thought to some poor wandering child of nature. Do so. Re-

member that every good thought sent out with life, love and sincerity will accumulate in its vibrations, realm after realm, and fill dimensions upon dimensions, breathing its influence, its fragrance unto every one it comes in touch with and when its circle is completed, it will rebound, returning to you with its thousand-added force from the universal dynamo, to raise your own vibrations to higher spheres. As bread cast upon the waters returns to you after many days, so every good thought given to another will return to you increased, and if that thought can be given out with an action, a deed, to give expression even to the senses of our sincerity, the greater will be its force, for wings will be given to it and it will return with a message of success to our heart. As a dime, if doubled in its value every month and each succeeding sum doubled upon itself would amount to tens of thousands of dollars in but two years, so every dime we give for a good cause brings us benefits that all the money of the world can never buy.

There are times when we are restless, and some are troubled, even with sleeplessness. When you work too hard, you will not sleep very well, and if you allow your mind to drift about, you overtax the vital strength and you will suffer. When a gentle coolness steals down your back, that is the time for you to go to rest. That is the time, the spinal cord shuts off the flow of ideas of a representative nature and reverses the generation of electric currents in the nervous system for the storing up of vitality and the generation of life-fluids for cell-formation. At night, or during the sleeping state, the mind resumes its inner work for the building of its instrument. If the system is overheated, which is brought about by force used in the giving out of all vitality, the ganglia of the nervous system are compelled to over-expansion, in which condition no generation can take place. Immediately the mind becomes disturbed, as electric force is its agent to convey its thought to the senses. It cannot vibrate freely. There are obstacles that meet its currents. It seeks to arouse the will of self-reliance to the act of inspiration whereby the nerve centers may be aided in their anxiety to fulfill their function.

The operations of the nervous system are being too much overlooked, the bulk of attention being paid to the blood, and to the more gross and solid parts of the body. Disease is the result of insufficient generation of electrism in the nervous system and not the blood; it is then communicated to the

blood and from the blood to the flesh and so on. The unseen is the starting point of it all. In the spinal cord, which is the grand conductor from the brain and the seat of the soul, is lodged the whole strength of the system. From this spinal cord we see branching out pairs upon pairs of nerves, embracing nerves of motion and nerves of sensation, or the inductive and conductive fibers. From these again we follow up others and so on, until we find them spread into millions upon millions over the human system, in a network so infinitely fine, that we cannot put down the point of a needle without feeling it, and we would not feel, unless touching a nerve.

In all these millions of nerves there is no blood, electric fluid only is contained therein, generated by the action of the nerve centers, while the blood remains confined to the blood vessels and arteries. The blood vessels pass round among the convolutions of the brain and through them the blood freely flows, yet the brain is but a congeries of nerves and is the immediate residence of the mind as the spinal cord is of the soul, as the nervous system is of thought, the blood, the life. The soul or spirit-mind cannot touch any particle of gross matter but acts through the agency of electrism, whose source is breath, from which it takes the life energy generated as electrism. It again takes it from the blood that transmits it from the lungs. The action of the blood upon the brain produces no thought, were it so, we would think and reason in our sleep exactly as well as when awake, for the blood flows and acts upon the brain in sleep the same as when we are awake. It is for the nerves only to carry out the mission of the mind, yet when engaged in the generation of forces to be used by and under the direction of spirit-mind to organs of vitalization, it produces reasoning and thought-attributes but faintly, and we thus roam about as it were in a state of conscious uncertainties. By lying perfectly still upon your back, in a state of relaxation and in an attitude of non-resistance, and breathing evenly, there will be a cooling sensation steal over the brain. That coolness once felt, the nerves contract, resuming their action of generation. In this act, they continue to reverse their vibrations from a circular motion to an elliptical movement, and then all thinking ceases.

The moment a nervous warmth comes over the brain, it tells us that the nerve centers are resuming their activity in the body, and tends to wake us up. This condition may be

forced upon them through the irregular flow or action of the blood, which disturbs the mind in its office of directing. If the sleep is good and perfect, it is a magnetic sleep, when disturbed, it is an electric sleep, because of the interfering active agencies. It is not possible to prescribe for others, the time required for sleeping. It is possible, by a proper attitude, to store sufficient vitality and organize generation for transmitting purposes in two hours in some, while others would require ten, and others, even after considerable sleep, would not produce the required vitalization.

Electricity is the composite form of magnetism from which it draws its manifesting forces. Yet magnetism is no more electrism than vegetation is soil, but it may return to it again. Thus electrism is merely the phenomenon of magnetism by virtue of its evolution. It becomes a self-moving, invisible substance filling all phases of organized life-manifestations and directed to the required action by the power of mind which prevents it falling into conditions of a drifting nature to one of equalized action. We are at this time living in an age of constant investigation and continuous improvements, and the light of reason seems to be pouring in upon our minds in perfect floods so much so that it carries us away with its swiftness, and unless we are able to comprehend its power and gain control over this great influx of light, it will carry us adrift into some forlorn, little mudpool, where we no longer seem to get a chance or opportunity to be rescued.

Like a mote in the sunbeam, we are floating in an immensity of space crowded with ideas of the noblest nature, knowing no limit, and it is for us to determine to build a solid foundation, lest we lose our hold and be carried into space, whence there is no return. Those who sniff and sneer at others who are determined to open their eyes and be accordingly, are simply afloat upon the debris in the rushing waters, not seeing the terrible torrent before them, towards which they are rushing rapidly—but another moment, one terrible fall, a crash and all will be o'er.

There are many things that baffle the scientific world, but what of that? If they cannot understand how the water gets into the bladder, or what the office of the spleen may be, or why there should be an appendix to the colon, and have no proof as to where life begins or where it ends, what does it matter, when there are minds that are above these questions, who have no doubt in their minds as to having all these ques-

tions and many more solved? Must we continue to merely theorize with those who have not yet been able to see, to understand, and to prove? How can they find a thing that is only to be found in an entirely opposite direction from what they are looking? Know for yourself, think for yourself, and always remember that things will reveal themselves in accordance to the degree of your comprehension. And although a certain thing comes to you at one time differently than it did at another, it is simply the degree of understanding unfolding to you the truth best comprehensive to your sense condition at the time. Fear not then, all is well, all is and has been right, everything in its own due time.

In speaking of sleeping and sleeplessness, we would like to have you make a few tests for yourself as there is nothing better than testing everything for yourself, until you are satisfied in your own mind, always remembering that observation is sister to experience and the latter gives you knowledge. For instance, lie down upon your back in a position with head level with lower limbs, muscles not wholly relaxed, and the mind will begin to wander and ideas of an imaginary nature will thrust themselves upon us; we will drift about in our fancies and rest becomes an impossibility.

If you now still rest in that position and draw your lower limbs toward your body allowing the knees to spread, a sensation of fear and trembling comes over you, the circulation is partly checked, the respiration difficult, the action of the ganglia overtaxed. When lying on your left side, leaning over onto your shoulder, so that the arms are free, respiration comes easily. The colors before your vision will always return to the deep cream and white and your mind functions entertaining ideas of an elevating, forgiving nature, you will show an inclination to pity, sympathy, morality and be reflective. Lying upon your face, ideas of a passionate nature will at once arise, and act disturbingly upon your brain functions.

Retiring to bed, with head to the north and feet south, lying upon your right, facing west, as you go to sleep, you will feel calm and rest will come to you. Breathe fully and deeply, banish all ideas from your mind that have occupied you during day-time. When you close your shop, your business, when your day's work is done, you have no business to weary your mind-functions any longer, but take rest from your labors and thy works shall follow thee. Your time has come to turn your thought into entirely different channels.

Wait until morning with your plans for the next day. Each day has its own planning to do, and to carry out. But if you think you must do it, then get at it. Don't weary your system, get up and get to work and do what comes to you and relieve your functions of the condition of anxiety and restlessness you are imposing upon them. If it has to be done, do it quickly. The idea for one to brood about the labor before him that is to be done next day! Many a woman retires to bed with the scrubbing of the floors on her brain and then wonders why she cannot fall asleep when she is constantly thinking where she had better begin first in cleaning up the house upon getting up in the morning. They turn it all over in their minds, they see already how topsy-turvy the house is going to look, and they dread to think of it, especially if some one from the country should happen to drop in on them, to pay them a visit.

Those people remind one very much of the young mother, who with her first-born in her arms, allowed her mind to wander fifteen years into the future and began to cry bitterly for hours and could not be pacified even by her husband returning to dinner after a hard day's labor, finding the table not spread, and who, frightened at first sight by the picture that presented itself before him, learned the truth only after much persuasion that the mother had thought of her boy as grown up and engaged in the cotton mills, and how it would pierce her heart, how terrible she would feel, should that boy come home with his little finger scratched by a spindle, and, oh, how it would bleed!

We repeat, if you have anything to do and it is worrying you, get right up and resume your labor, however late it may be. When you get it off your mind, go to bed. You will rest and in the morning you can continue your labors in peace. When you retire to bed, you do so for the purpose of gaining vitality for the coming day and all drifting of ideas must cease. In case of sleeplessness, take a linen handkerchief or a piece of linen cloth, fold it into a bandage. Dip the middle part into cold water and wring it out. Tie it over the left ankle of your left leg, of course, so that the wet part covers the anklebone. Cover with a dry cloth to keep it from being exposed to the air. Retire to bed. Follow in thought the currents of inhalation and exhalation. Do not allow your mind to wander to the cloth around your ankle and you will soon fall asleep.

Should you at any time wake up in the middle of the night, don't be disturbed, just find which of your nostrils takes in the greatest volume of air. You will find it is the right. Then just turn over to the right, close the right nostril and begin to breathe through the left. At first it may be somewhat difficult, but you will soon conquer and while you yet follow the currents of breath, in a few minutes you will find yourself in the arms of Morpheus. The benefits received upon retiring to bed from concentrating upon breath, are of great efficacy for the reason that they will aid you in the power of concentration and improve the memory. Concentration upon the breath at that time will develop the breath capacity, for although you have fallen asleep, the rhythm as decided by the mind, will still continue in sleep and the result will be that you will get along with less sleep yet gain more vitality in the time taken for sleep.

Do not bathe too often. A good sponge bath of tepid or cold water is of greater benefit to the skin than a thorough plunge bath. Too frequent bathing clogs the pores as much as dirt will, and will weaken the activity of the skin besides. There is reason in all things. A man, shoveling soft coal all day, may do well to take a partial bath to remove the dust from his skin, which would be apt to clog its pores, unless he has perspired sufficiently in his labor to carry off the accumulated dust. But those not working in very dusty places, need a bath but once a week—a thorough hot bath, and then care should be taken that the skin be kneaded thoroughly, soap used freely, and afterwards rinsed off perfectly, the skin dried thoroughly, and rubbed with your hands liberally until the skin is perfectly dry and smooth, soft and velvety. If not velvety after being dried and thoroughly rubbed, it will be necessary to dissolve a little oil in a small quantity of grain alcohol and the body rubbed smooth with it.

A cold water sponge-bath before retiring over neck, arms, calves, hands and face is an excellent thing, although not particularly the face, except the dashing of tepid or cold water into the eyes. The face should be washed the night before, dried and rubbed with Ko-nut or some other good vegetable oil, although Ko-nut is the cheapest and best. And as you keep it in your house for cooking purposes, you will find it an excellent cosmetic that will put any other preparation on the market to shame for its purity. So far, we have found Ko-nut to be pure. As soon as we find it adulterated, we shall make

it known to the world as we will with every other preparation on the market that is being palmed off under the label of pure food, sanitary food, pre-digested foods, or as pure oils, powders or lotions. As long as Ko-nut is pure, it will prove a perfect universal home remedy. It is an excellent thing for the removal of dandruff from the hair by washing the hair thoroughly, drying it and then rubbing in Ko-nut over night. Repeating this for ten nights will cure any severe case, and with the addition of oil of eucalyptus (Australian) it will prevent the falling out of hair.

Speaking about Ko-nut oil, we may mention also that there are oils for cooking purposes upon the market, far finer than the ordinary cottonseed or salad oil, because of their perfect process of refinery. We are not in the business ourself, yet it is our duty to call your attention to everything that will aid you in right living. So far we have found Wesson oil excellent for cooking purposes. Should Wesson oil ever become adulterated, we will boycott it on the spot, because there will be many other firms that will be willing to do the right thing by us, until the day of redemption shall come when this nation will rise to its full realization and the government will take control of all industries best calculated to serve the interests of the people.

Those who have gray hair and would like to have it turned back to its natural color and who have learned to stop worrying, can hasten this rejuvenating process and aid nature by using cactus oil upon their scalp or make a simple restorative as follows:

Boil one good handful of onion skins, yellow Danvers, in one quart of water slowly for sixty minutes exactly. When cool, add one teaspoonful of powdered borax to each pint of liquid; one ounce of tincture of eucalyptus and two ounces of grain alcohol. Shake twenty minutes and keep in a dark place. Rub on scalp before retiring to bed frequently.

To treat the face and neck properly, so as to enjoy a velvety and smooth appearance as well as to remove wrinkles from the face, it is best not to wash the face too often in water. Too much bathing weakens the action of the skin, especially where the organic functions are insufficiently active. Through the action of the skin, nature, as a last resort, seeks to rid itself of morbid matters accumulated in the body. Should the action of the skin be retarded, the suffering of the body becomes much more intense as the organic func-

tions are at a loss to rid themselves of the overaccumulated matter. Such a skin takes up the fine dust of the atmosphere about us, and first settling in the lines of the face that characterize our temperament, produces a living organism which spreads over face and neck, causing the skin to wrinkle. It is not age so much that produces this wrinkled condition; it is the fine dust that works itself into the pores. Bathing with soap and water alone will not remove the dirt from the pores.

To treat the face properly, it is best to bathe it at night just before retiring to bed. Use plenty of castile or vegetable soap and wash the face and neck in as hot water as bearable. Rinse off well after a thorough washing. Then use cold water, as cold as can be procured and bathe neck and face. Dip a wash cloth in cold water and hold it over face. Also a cloth over neck, while you dry the face. As soon as face is perfectly dried smooth the skin with your own hands; use no flesh brush. As soon as face and neck become heated, use either Ko-nut butter, almond oil, or any nut or vegetable oil on your face. Oil it well and retire to bed with the oil on the face and neck. In the morning dash cold water into your eyes a few times. Then dry them and rub the face with a towel. You will find that the oil you put on the night before has done its work. The towel will be very dirty, as the oil having penetrated the pores, loosens the dust and forces it to the surface.

In continuing to bathe in this manner, wrinkles disappear and the face will retain its youthful appearance even in advanced age. Do not bathe your hands too often in water. When dirty, oil them and dry them with a towel. As long as we keep up the skin activity just that long we shall be able to throw off from our system substances foreign to the welfare of our bodily functions.

And now that we have learned how to appear youthful, we should desire to fill out the face as well as the hollow places in the neck and chest, especially when fasting. All we need to do is to bring our fists as closely to the armpits as we can. Then we inhale through the nostrils as usual. We blow up our cheeks and through the smallest possible opening of the mouth blow out the breath to its utmost, keeping the cheeks puffed out all the time, and the chin well drawn back. This will round out the face nicely, while if our necks are to be filled out, all we need to do is to fill our lungs with air. Then while retaining the breath; work your arms forward and backwards while clinching fists tightly and retaining the breath

for three or four movements, and relax them as you exhale through puckered up mouth. Doing this before the mirror, you will be able to note the result after a few minutes' exercise, and repeating it two or three times a day, you will be amply repaid for your trouble.

It is perfectly proper that we should appear pleasing to our own eyes and feel satisfied with our looks, for unless we learn to admire our own selves and gain our own self-respect, we shall never be able to expect it from others.

As we learn to direct our thought in any desired channel with the object in view of accomplishing our ends, we shall achieve and learn self-mastery, which is the secret of power, elegance and happiness. We cannot fail when once we have learned to understand the simple law that governs nature and have fathomed how to apply the universal principle upon which all life is based.

The more we simplify the operations of manifested being, the sooner we shall be able to control it for our own good. The simple things in nature are the ones that perplex us, while the more complicated operations have less charms for us. In our fancy we are only too liable to be carried away into realms of imagination less useful for the demonstrations of an everyday life. We are to learn to demonstrate to our own selves rather than to demonstrate to others by illustrations copied from others. We must be original. To succeed in this we must learn to control the powers within us, as everything within nature and the universe is directly concentrated within the functions of our own brain, and as these brain cells unfold by virtue of the conscious action of Ga-Llama, we become aware of the knowledge and understanding hidden within them and realize the objective of manifested being throughout nature, merely as the expression of our own self, as impressed upon our consciousness by the self.

To attain to such knowledge, to gain our end and reach the goal of self-recognition, we are to pay attention to our present need. As a desire arises within our heart, we are to further it with our good will by attending to it with our mind and bring it into realization. To desire and to win it are two different operations of being and require the double action of purpose. It does not suffice to merely desire to walk, we must express it by getting up on our feet and doing so. Not only are we to resolve, to think of the noblest and best, not only to aim for the highest and to feel confident in our mind to suc-

ceed and to win, but we are also to wake up and take hold of things as they are coming before us as opportunities to be taken advantage of. As we make use of every little opportunity greater ones will appear leading us gradually to realms untold, where we shall have abundance and realize that the storehouse of nature is inexhaustible to him who will economize time by opportunities.

Arising in the morning we do well to stretch our body in various positions with muscles relaxed and after a few well drawn breaths proceed to our daily calling, keeping our mind well centered upon our work, which enables us to hold the vital forces of our system under control, and helps to store up vitalizing conditions rather than to scatter them. Labor will prove to us a pleasure rather than a burden, and instead of feeling that we are compelled to slave, we feel thankful for the privilege of using our powers and directing them toward useful pursuits, which insure us of development, physical, mental, spiritual and divine.

As we concentrate upon the work before us, we gain pleasure and happiness for our reward. Every idea that comes before our mind will prove practical as we test it for ourselves without delay, and thus we not only work out our own salvation from the conditions and environments of time, but become saviors of nations in the work of the redemption of the whole human race; as by the solution of the problem of life through the operations of individuality we hasten the day of collectivity which is the reward of our labors in the manifesting sphere of action, that leads us on and on to still grander realms and accomplishments. This no mortal eyes have yet been able to behold, no sinful ears developed enough to hear, no ordinary mind able to comprehend and fathom, but which is revealed to the One, ever changing and ever acting throughout time and space, but never ending and ever conscious of its position. Such is our work in manifestation to work out the problem of life. To rise higher, to recognize our true and noblest nature, we are to conquer the natures of our characteristics and unitize them towards the common good of Oneness.

To succeed in this end, we are to become acquainted with our peculiarities, rather than to shun them. We are to recognize them, to confess them as present with us, although not within us, as they are merely the outward expressions of accumulation. As we learn them to master them, learn them to

use them—there shall be no more abuse to rise against us, and we will welcome the day that reveals to us our shortcomings. We gladly receive our judgment and become willing and ready to go on in working out the great problem of creation, which has an object in its operations towards ends untold.

EXERCISE EIGHTH.

Take a seat upon the floor, oriental fashion (see cut 2, page 16). Cross the lower limbs first before you stoop down to take your seat, for this is to be done gracefully. You are not merely to squat yourself upon the ground, for we are not taking up a squatter's claim just yet. Cross your right limb over the left, and let yourself down easily (see cut 1, page 16). Try it again. In getting up from the floor, you are not to cling to the floor, just place your hands over hips as you are required to do, when you take your seat and raise yourself gradually from the floor (see cut 3, page 16). It is no trick to do that. If you wish to get rid of a bay window or large hips, if you want a form beautiful to behold, you want to practice this a few times, sitting down and rising up again. To get up easily, all you have to do is to pull one limb a little forward and to throw your weight upon it, bending the body a trifle forward, and up you go it is so easy, and it will give you confidence in yourself, you will learn to balance yourself in every possible position.

You may, if you have gone through fasting and dieting, and are living the life of a true being, take up this exercise for the purification of the nerves. Place your right elbow into the palm of your left hand, chin resting in your right hand, and with your index finger you close the left nostril, while you inhale through your right. You gaze at the tip of your nose, but follow in mind the current of the breath and watch what may follow. You do this but for a minute, then alternate position of arms and reverse breathing. Do this only when it comes to you to do it.

Now we shall get up again and take an exercise, we may use frequently, if we so choose.

Take a full breath, throw out the arms, then hit the chest. Again inhale and repeat the hitting of the chest, as you gradually exhale, for three times. The fourth time, inhale and hit the chest again, but hold your breath as you move your hands under armpits (see cut 4, page 16), thence along to the spinal column, where the hands meet and pass them down along the spinal column to the small of the back, when drop hands of their own weight and exhale. With blessings of all good things,

OTOMAN,
Prince of Adusht.



No. 1.



No. 2.



No. 3.



No. 4.



Health and Breath Culture



ACCORDING TO

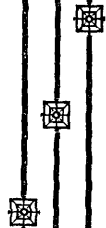
**MAZDAZNAN
PHILOSOPHY**

(SUN-WORSHIP)

**PRELIMINARY
ELEVENTH READING**



**REV. DR. OTOMAN
ZAR-ADUSHT-HANISH**



1 INVOCATION.

To whom shall I give thanks,
To whom shall I turn and look up,
When Bliss Absolute, when Light Immeasurable, is manifest in even
me?
When even I present through Myself the divine majesty, and am in
thought not yet able to sense the Ego which is seated in the
hearts of all mankind,
And which is the beginning, the middle, and the end of all things!
My delusion has been dispersed by the revelation of the words that
have been spoken by that still small voice inconceivable by sense
alone,
And that has become plain for my soul's peace as I unfold my na-
ture to realms untold.
Faintly at first, then clearer and clearer my vision, my sight,
Until I behold the mystery of spirit, the inexhaustible majesty, the
indescribable Self.
Of the waters of immortality I drink,
For long I had been thirsting after righteousness,
And released from sorrow and pain, birth and death, poverty and old
age,
I glory in the embodiment of Self-Illumination, beyond even goodness,
action, indifference.
By divine power my delusion is destroyed, and once more I am col-
lected to that state which falls not.
Free from fear and doubt,
I am firm,
And will act according to the bidding of thought divine, which ever
leads me, if I but follow. Be it so.
Unto this end let all things prosper.

PRELIMINARY.

ELEVENTH READING.

SALUTATION:

From the land of early Springtime, whence the north wind wafts fragrance of flowers divine, filling thy senses with its inspiring sweetness, Salutation and Greeting.

IT is not right to find fault with the conditions of the times, but it is proper to take a peep at the things around us and rid ourselves of their hypnotizing influences for all time, so as to clear our mind entirely, knowing for all time that whatever is—is best—best to him who views it in the light most appealing to the mind. We would, for instance, not mind the works of others however delusive in their operations, for the reason that they do not concern us. When once dissatisfied with the actions of certain men, you ought to know the next best thing to do, that is, drop them as you would a hot pancake, and then let them alone. People get exactly what they deserve and look for, some getting what they do not want, but that is their own lookout. Schemes of deception are being practiced all around us, and it is considered quite an art to sell a customer something he does not want, as it does not require much eloquence to sell people something they are looking for. This eloquence is quite an art and it is represented in many phases. Some call such an accomplishment a gift of God, when in truth it is but the gift of “gall”—not spirit, but “gab.”

Still, after sifting it all down, we always come to the bottom of what is true. The only trouble is that the truth is stretched so terribly that it requires a great deal of light to see where it began to be stretched and see where it is likely to end. But truth there is in all things, but as rubber will break when it is stretched too much, so truth will sometimes break by over-stretching, and then we cannot use it any more. Some man once said that the reason honesty lasts the longest, was because it was not in use, and truth would remain, because it had never been handled. We still hold that there is honesty in every being and truth is its principle, that with good intention the man starts out into the world, but comes

home a wreck. He lacked the character to withstand temptations. Is he to blame? Judge not, lest ye be judged also. But let us see.

We will say, here are physicians drugging people daily to death, knowing perfectly well the poisons administered to the masses. Is it wrong or is it right? Take it as you please. Were it not for the demand for drugs into which people have gradually been hypnotized and self-hypnotized, such conditions would not exist. We hold that the physician in most instances is compelled to administer drugs, not because he believes in the efficacy of the same, but because the people demand it. His patient wants medicine and if he refuses to give it to him, some one else will. True, that physician lacks character as much as the patient. A profession that will force one into hypnotic conditions is not a desirable profession to enter. There is plenty of other work to do. People need to be enlightened upon these subjects for they have been driven into these conditions through their ignorance. Even the professions fear to come out and acknowledge the errors of their ways, but continually patch up their text-books, knowing full well that the hour has come when the accumulation of authorities has to be thrown aside; yet, out of the debris, they are anxiously trying to save fragments of old superstitions, fearing lest they be put to shame; and others not of their profession, politicians, priests, scientists, aid them in the upholding of their errors, while the mass of the people are ever ready to follow. As you call into the woods, just so the echo resounds to you.

But men in the professions are so much tired of their own and others' theories, that they would welcome a new era, could this burden be rolled from their shoulders. But it cannot be done; they have to do it themselves by rising and teaching the coming generation better methods, although the old fogies will learn no more, as you cannot teach old dogs new tricks. So the attention should at least be turned to the rising generation, which they can win over to the better path. When they have done their best, others will come forward and take hold of those whom they can no longer reach. Protecting certain methods will never do away with injustice. If anything, it will only increase crime, for as soon as one certain class can obtain license to kill, it will gather around itself all the undesirable elements who will take advantage of such opportunity to obtain protection for their ill intentions. Education in the

matter of living does not belong to any one class, but to all people, and all those who hold otherwise are not for the good of humanity, but have selfish aims to carry out. This world is in need of more teachers and real physicians and less prescribers of drugs. When people learn enough to know how to live they will no longer see the necessity of filling themselves with things detrimental to themselves and society.

“Coming events cast their shadows before them,” and things, as they exist, only show what must come, as they begin to appear to our senses. When the boat began to sink, the captain announced to the passengers on board that there was no possibility of escape, that the crew had done all they could to save the boat. They could do no more but get down on their knees and leave it all to God, when a woman exclaimed in tones of surprise: “My God, has it come to this?” Yes, it has come to that. The boat of corruption is sinking, sinking. The politicians, the priests and their assistants, the physicians and their mates, the undertakers and druggists, are doing all they can to save the boat. They do it for their own sake. And to the people they owe that duty, for they have paid their fare. But sink they must, man and rat. It has been decreed that nature must revenge itself, that justice may reign upon the earth. When a thing becomes corrupt, it must go down because of its own corruption. If the people are diseased because of their corruption, those of like nature whom they hire as their slaves must serve them first so as to save their bodies as long as they can and do all possible to save them funeral expenses, and when they won't last any longer, at least do the fair thing by throwing a goodly per cent. towards their coöperators.

Have you ever seen a boat sinking, with people crowded upon board? It is a terrible thing to see. The captain had notified the senior of his company that the ship was not safe and needed to be abandoned as it was beyond repair. But the proprietor would not listen to him. He was hard on the captain and plainly told him unless he continued in his duties, he would simply hire another man, who would take out the ship on its regular trip. The ship was loaded with passengers for the Syrian coast. It made its time as well as could be expected of a boat in such a dilapidated condition. Occasional breaks occurred, yet it went on. The captain did all in his power to guide the ship. He had wife and children at home who depended upon him. It was for their sakes more than for

his own that he had not given up his position. It was the thought of them that made him more cautious than ever. They were nearing their destination. He saw a terrible storm approaching. He knew the treachery of the Mediterranean Sea. He knew how quickly, how suddenly a storm is apt to come upon one, and how dangerous it is to be caught in one of them, especially if your ship is not strong enough to withstand its terrible fierceness.

He ran about giving his orders. Every man took his post, threatened of being shot down like dogs if one of them should attempt to leave his place. Only a few more knots and they would be safely gliding into the harbor. But, what was that! Those on shore anxiously looked out to sea. They held their breaths in anxiety; moments seemed to be hours. But what was it? The howling winds brought terrific, heartrending cries to the shore. All was confusion and but one second more and the ship sank into the ocean. Here and there some one attempted to save himself by clinging to some raft. There, look! another is trying to get hold of the raft; already his hand is touching it, but the sailor standing on it fears for his own life; with his belt in his hand, he hits the poor creature. With the buckle he strikes him upon his hand, one more blow and the unfortunate sinks into the cradle of the deep. But there comes a wave at this very moment, it washes over the raft and the next moment raft and sailor are gone, gone to appear before the judgment seat of Him, whose right it is to judge. None at the shore cared to venture out into the raging sea. Only three who expected their friends on the boat dared risk it, although knowing it might be in vain. They never returned.

But let us deal with these things no longer than necessary. Let us turn our eyes rather to the picture on land where all is calm, all is safe, to a degree at least. True, even upon solid ground, calamities are apt to overtake us, therefore, let us learn how to control the vibrations of nature that even wind and waves may obey our will, through the power of the Infinite who is mighty to reign, and ever ready to please His own. Never mind those that have departed, never mind them that claim to know about them. Always remember that there is nothing lost in this world. Everything that is thine own will come to thee. Then why worry, why trouble ourselves? If some one near and dear to you should leave this sense condition, what is that to you? And if it pains you, if it affects

you, it is but your sense condition to which you lean the most that makes you feel the loss. To them that are gone, it is but gain. It is better so. How and what do you know about it? Go and do all in your power to learn more yourself and learn by the lives of those gone before you to do better. If they have gone, how do you know but what it may be for your own salvation, for your own good? Died, that you might live, sacrificed, that you might enjoy life in its entirety. Seek, therefore, the dominion of heaven, of peace, the harbor of safety, of assurance, that you may not blindly run against the rock of destruction.

Still, if you continue to feel downcast and sorrowful, you need not run around chasing phantoms and delude yourself with the idea you are doing good. If that departed one for whom you have endured hours of sleeplessness at night when you ought to have had rest, after you have nursed and cared for them, have smoothed their pillow that their head might find better rest, have fanned their forehead, wiped their clammy hands, and you have tried to make their last hours as pleasant as you only knew how, even calling in a physician to help them on their way, you have done everything that could be expected of a sympathetic, true and moral being. Yet they passed away. Now, if a big lump of beefsteak, with a little pimple on top of its shoulders for a head, should tell you he sees her or his spirit around you and hears her or his voice, don't get angry at this poor-brained conundrum. Have mercy on him; don't kick the life out of him, even though he would stretch the truth. Keep away from him. He is not deserving of your company. Do you think for a moment that one near and dear to you will hunt up a stranger, one who has never done anything worthy of praise, that the departed will give you the cold shoulder and reveal himself to another, who, after being paid a fee, gets into a so-called mediumistic trance, which is nothing more than fits, spasms, convulsions, epileptic conditions and the like?

Think of it, your little boy or your darling girl, to whom you have been so dear or that mother or father should materialize themselves by means of a piece of cheese-cloth, and then only by the power of a tobacco-soak, a wine-bibber and grog-shop chaser, a smokestack, or an illiterate woman, for a certain sum of money! If you think those departed consider themselves hireable by these spirit circus managers, you are very far on the wrong path. Think of it, paying a few bits or a

shilling to go to a spiritual materializing "circus" or séance, to see some beloved one appear and tell you they are feeling pretty well and they are glad to see you, and such like nonsense. If your beloved ones have anything to tell you, let them come to you, and if they won't at least be sensible enough to be independent, let them stay away. If they cannot come and play in your yard, surely you ought not run after them in some one's else yard, where you have to pay for such a privilege and be tied down to certain conditions besides. Wake up there! What is the matter with you? Why will you continue in these paths of illusion? Is it not time that you began to think for yourself? Then kindly remember, that as long as you are chasing phantoms and love to be deceived by voodooman tricks and have sprung upon you Santa Claus surprises, don't you dare to open your mouth against those who call for help at the shrines of saints, against those who feel their nearness to them; don't ridicule those who believe Jesus is near them and speaks a word of comfort to their fainting hearts; don't you ever dare to say anything disrespectful of the church, and its sects and denominations, for you have no right to judge who are yourself blind, and more so, than those who do not boast of their wisdom. Verily, it will be more merciful with Sodom and Gomorrah on that great day of gathering than with thee, Jerusalem, that boasteth of thy lustre and thy riches, but within thy walls art rotten to the core.

Our spirit-mind is the great factor of our individuality and by its action all phenomena are made plain and everything in the world of senses, however complicated it may seem to the yet deluded senses, will be made comprehensible to the mind that strives to know. Every thought, every action, every scene and face, are impressed upon the brain—the mind-plate of our being, the same as sound by a fine needle upon a phonograph record. Everything on that record can be reproduced at any time desired, and so every phase of manifestation can be reproduced by thought and the strength of the memory. You can hear voices, you can hear songs, you can see faces and forms, visions, everything you choose, not in your imagination, but in truth, and others around you may see the same, yet after all they are mere reflections of the negative which is in your own mind, for if they were not there, the pictures could not be produced. They may be produced repeatedly as long as the negative is there, yet the negative will not lose its vir-

tue, and remember that another, not in the possession of this negative, cannot make the picture until you lend it to him. But why should you bind your heart to things which you possess in the negative only? The original is gone. Let go of it! Seek others that have a reality!

There is no satisfaction in all this phenomena hunting, no knowledge to be gained from all its theorizing. Telepathy even is nothing to you. People make much of it because they do not know or understand it. It has been known by the ancients. It is being practiced by all mankind, more or less to-day. Some become more proficient in it than others, yet it is for all to know and possess. It is merely one of the senses opened that enables them to see and know for themselves. Orientals know it to be one of the senses developed, which enables them to see clearer than with the eyes alone, to realize the things yet unfolded, to send out thoughts of beauty, of truth throughout the world, thus drawing the cord of friendship tighter and tighter until we shall see face to face that there is no mystery, that it is all daylight. Your thought knows no limit, and it can be felt if you but think concentratively and determinedly in your mind the direction you desire it to go. To become proficient, to make yourself more impressible, more sensitive to the vibrations around and to control them intelligently, is merely a matter of practice.

You begin first by looking into a show window; glance at several articles therein; walk off, and now picture out in your mind all those several articles seen in their respective places and repeat the names whereby they are familiar to you. Should one slip your mind, should you have a doubt as to the true position of a certain article, return to the place and look again. Then describe the various colors of each article and so on. Place upon a table various kinds of fruit. Close your eyes and allow your hand to float over the table; speak the names of the fruit before you, touch it, then pick it up and open your eyes if you feel you have made a mistake. Exercises of this kind for a few minutes each day will repay you for your perseverance. They will strengthen your memory besides. In going about you will always do well to commit to memory certain sights and scenes. Do not take any more than you can master at one time. And as you continue to do so in your daily walks, you will find that it keeps you out of mischief, you become rested and you will rest better at night, too.

Should it be that you desire to write verses or put down

your ideas which you consider to be of value, take a pencil, tie it to your wrist with a silken thread, keep your tablet with you in bed and many a time you will find some beautiful ideas recorded thereon. They are your own. It is your hand that wrote them, your mind that revealed them to you. You may have never thought of them, yet they are from that same source that guides you in the daytime. It may be they are signed, and those signatures are yours also, the expression of certain brain impressions, certain conditions, which have been caught at some remote time, perhaps. If you desire to commit a certain piece to memory, just read it over slowly before you retire. Place the book under your pillow, in the morning open the book and read it over again, it is yours.

A person fast asleep can be made to walk around the room by merely holding a light before his face and gently calling him to get up and walk; he will do so. The senses will respond if the mind becomes responsive to the bidding. Yet, in the morning that person may not remember it, but when asked about it the following night in his sleep, he will be able to recollect it. Repeating this with him a few times, it will impress itself more strongly upon the brain, until after a few days it will seem to him as if he had dreamed it and at last he will know he has walked in his sleep. But if you had marched him around the room, and brought him before a mirror, immediately he would wake up. A mean little trick it is to put the hand of the sleeper into a vessel filled with warm water, as bed-wetting would result therefrom without a suggestion given to the mind, it being a perfectly natural result, affecting the bladder which would result in the loss of control over its function.

We desire to study man in his entirety and the relationship between man and man as soon as we begin to get an insight into our own life. We ought to understand these so-called secrets of nature and seek to solve them in their own simplicity as they present themselves to us and not attempt to mystify either ourselves or others and thus complicate matters. We will then not forget that attention must be given to our bodily conditions, so that we may understand nature and nature's calling. Let us watch the birds of the field and see how they take in a deep, full breath before they alight, see how they can hold the breath and add to it as they continue on their flight, how they hold it, and yet from time to time give forth notes of their coming. See how the eagle can

suspend in midair, how the spreading of his wings will hold him there aided by his control of breath. Learn how fakirs can continue to live in a dungeon of smallest space for months without ever leaving it, and yet live, and how they can go hungry for months and yet not starve. And let us learn that, although we may get into straits, we need not despair, for we will learn how to keep above the raging waters, although all else may sink.

There are so many things we might learn from the objective were we but attentive enough and observant as well as keen. Nature is full of beautiful lessons of life in all its four dimensions of space, the elementary, mineral, vegetable and animal, and from out of these four quarters of the earth we are to gain our recollection of past experiences. We have no need to pass through conditions of evolutions lower than our own manifestation if we could but characterize our true nature and manifest our being of individuality. Only when we forget our life consciousness and drowse into the lethargic state of negativeness, we become subjected to the condition of that law that regulates nature and instead of being able to stand upon our own feet, we are controlled by conditions and environments that have forced us into the existence of form, which carries with it the suggestions of the past, assigning to us our position and with it the struggles inherent to all the productions of negative nature. Our reasoning from cause to effect being based upon the objective as it appears to our senses, which are but partly under our control, cannot reveal to us the true nature of the purpose of life. We may try ever so hard to delve into the secrets and the mysteries of the universe, still, the solution of the great problem will remain beyond the average comprehension. The simple things in manifestation only carry the charm with them that teach us the lesson of life and are as milestones upon our path that tell us the distance as to whither and whence.

Instead of wasting our precious time in arguing about the conditions of our day, comparing it with the times past we should turn our attention to the present and learn to understand our own self so that thereby we might be able to map out the path we ought to tread. As long as we shall sit in judgment upon our brother and our sister, the day of redemption will be far distant and all our life in vain. As long as we are engaged in tearing down, we shall have no time left to build up. Leave the obstacles in your way to their own fate and resolve to select a position upon which you

can bestow your energy and construct the castle of solidity that will withstand time and change.

Only too frequently we neglect our duty to ourselves and those of our household by engaging in pursuits which have no real value. We sit down and talk charity and by the time we are through, we have resolved that a person in need of charity must necessarily procure the signatures of several members belonging to the charitable institution before shelter is to be offered the needy one. What a farce! And that we call charity, that we call philanthropy! We come together and argue for the Sunday and daily closing of the saloons, as they are a menace to our young, a danger to their characters and their manhood. We pass resolutions and make a platform by which our candidates are to stand, and when elected they will merely shrug their shoulders and say to us: "Easy, my lord!" We talk temperance and abstinence and demand that the saloons be closed and the proprietors be forced to give up their business, while we do not dare to raise our voice against the institution that we have raised for our protection and which gets its revenue from the distilleries and breweries, and even puts its own stamp upon the "fire water," thereby protecting it as pure and wholesome. Don't you think you are tackling things from the wrong side when you growl and rave against the retailer, while the one who stands protected by a power you uphold by your voice, remains unmolested? If we would but think, reason and reflect we would no longer set our minds against the things as they are in effect, but turn our attention to the source which needs to be wiped from out our presence.

We lay a great many things to existing evils, not realizing that they are the result of our own corrupt condition, our own uncontrolled being. If we would pay attention to the effect of foods upon the body and learn to eat and drink only that which is conducive to the development and replacement of cellular tissues, study the economy of life and economics proper, no longer would we be shifting about, scattering our life forces, but would learn to enjoy life, thereby laying a foundation for the redemption of the race. By proper and gradual development of our bodily action and the harmonious operations of our functions, we shall learn to appreciate our composite being and recognize the beauties of life and the grandeur of an existence. Unfolding our sense-conditions by degrees, corresponding to the operations in nature, we shall realize that our work is a great and noble one, indeed, and that life is usefulness, aches and pains merely the result

of misconstrued conceptions, and sorrow and troubles simply the misapplication of opportunities presented, and misrepresented by our misconceiving mind, which by virtue of the unbalanced conditions in the collective system of our being, expresses certain conditions of a manifesting existence. Once we have learned to understand the application of the principle of life—the breath—and direct it into the channels most desirous for our well being, we shall have no trouble in applying our knowledge even into paths where cases of emergency arise and demonstrate to ourselves the possibility of directing our powers for our own good.

Whatever befalls you, forget not that a few well-drawn breaths in a perfectly relaxed condition, will point out to you by a mind thus pacified the best plan or path for you to pursue. Even though danger be near, the presence of mind by the keeping up of the rhythmic breath, will reveal a way out of difficulties. What is impossible for philosophy, science, sociology and religion to accomplish, is given to the breath to demonstrate, to carry out. Keeping our mind well centered upon our work before us, whatever its nature, we shall never fail to derive benefits from it.

The same breath that can be used to produce cold can also be used to produce warmth according to the attitude taken by the mind and the position of the body assumed. Thus that same breath to which there is no end in manifestation of unnumbered phases, may be used to unlimited degrees in satisfying our thirst and hunger. To accomplish this, we are merely to use our knowledge towards the desired end and apply it. When you feel perfectly dry and suffocated, just take a long breath through the nostrils and finish the inhalation by quickly opening and shutting the mouth, drawing in air through the mouth, exhaling again through the nostrils. The exercise will prove of value in summer time or in asthmatic afflictions.

When thirsty, simply place your upper teeth over lower lips, draw in a full breath through the teeth, but exhale through the mouth. At once you will feel cooled off, the thirst will be quenched, and repeating it a few times you will thirst no longer. Do you see what is meant, that when we will take of the water of life we no longer need to run to Jacob's well? When hungry, when fasting for purification, when wandering about the desert or out in the wilderness far from home, and you know not where to get the next piece of bread, do not despair. Thy Father, all-loving, has provided you

with everything that will meet all cases of emergency. Place your teeth tightly together, with tongue pressing against the lower teeth and lips parted. Breathe in, close lips immediately, exhaling through the nostrils. Breathe again; if saliva forms in your mouth, hold your breath, so you can swallow it first before you exhale. You thus take out of the air the metal-substance contained therein. You can even taste the iron, which you convert into substances required for the making of blood. Should you feel that, although you have sufficient iron in the blood, there is a lack of copper and zinc and silver, place upper teeth over lower, keep lower lip tightly to lower teeth, now breathe and you can even taste the metals named. Then should you feel you need more gold element for your brain functions, place your back teeth together just as if you were to grind the back teeth, taking short breaths only. You will then learn to know that there is gold and silver all around us. That our bodies are filled with quite a quantity of gold. Should a process be found by the thinkers of the world to amalgamate the gold in the dusty sands of New Mexico and other fields into solid gold, it would be but one more step to get an idea how to win gold out of human bodies and you would no longer see them bury their dead, but their lust for gold would be so great, they would run their own dead through concentrators. Thus a man considered good-for-nothing would after all be taxed according to the value of metal he would be liable to bring



should he die, and his creditor would not rest until he had his debtor milled and the contents properly assayed and his share turned over to him. Even the banks would then loan money on anybody, and by default of payment would simply have you concentrated to get even with you.

Should you find yourself in a condition where it is necessary for you to keep up for a considerable length of time, take, besides the various breathings enumerated in these lessons, a handful of soil, two inches from below the surface and tie it over your navel with a cloth, exposing that part to the sun-light, for a time at least. Repeating this half a dozen times a day, you will be enabled to keep up your strength for

many more days and after some practice in the breathing, even weeks.

And now we come to our regular exercise.

EXERCISE NINTH.

Throw your head backwards. Inhale fully; now strike your chest with your flat hands, still inhaling, and throw up your arms simultaneously, and while you are retaining your breath, bend the body forward and allow hands to touch the floor, but do not bend your knees. Now, as you are exhaling, rise gradually and keep your hands gliding along your body over chest and throw them into position. You can repeat this exercise to suit your own fancy. It will be a great restorer to your depleted lower organs, strengthening the muscles of the trunk of the body and making good dislocations of organs (see cut, page 14).

EXERCISE TENTH.

Many of us are troubled with colds and their consequent affections, such as catarrh, etc. Such conditions are due to the overaccumulation of mucus in the stomach. As this mucus attempts to leave the system but cannot because of the inactivity of its native channel, some of it rises upwards and causes an irritation to the membranous lining which when inflamed produces coughs and hawking similar to that resulting from lung affections, and are frequently mistaken as such. We are to give our lungs freedom to act and space to expand in. The spine must necessarily be set more firmly to avoid all pressure upon the sympathetic nerves. Frequently we find one shoulder higher than the other, due to neglect on our part in changing position frequently when engaged in certain kinds of work. To overcome all stooping tendency, as well as freeing our organic functions from mucus, and getting more freedom for our back lobes to move in, we will have to take a particular exercise in



lobes to move in, we will have to take a particular exercise in

the morning after arising. This exercise will produce the desired end to such a degree that we shall never miss taking it, as the effect will prove beneficial in every respect.

In the first place, take a piece of chalk and draw a line on the wall even with the end of the fingertips placed on the wall as high as you can reach. Then place another mark four or more inches above the first. Now walk away several steps from the wall. Then walk towards the wall, inhaling, and as soon as the right foot comes to be set against the wall, strike up with your hand to the highest chalk mark, retaining the breath, with the heel of the left foot a trifle raised above the floor. The muscles of the body are to remain in a relaxed condition, while striking the wall. The hand does it with force, but the arm, in particular the wrist, is to remain perfectly relaxed and flexible. In returning to position, exhale, and when inhaling walk towards the wall. Now turn around and walk towards the wall so that the left foot comes to the wall and strike with left hand. Do this three or four times with each hand, always remembering that in all movements where arms are to be thrown upward, you are to retain the breath, to gain a perfect result (see cut, page 15).

With blessings of all good things,

OTOMAN,

Prince of Adusht.



Health and Breath Culture



ACCORDING TO

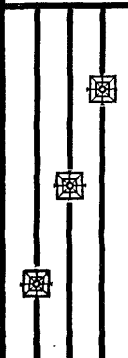
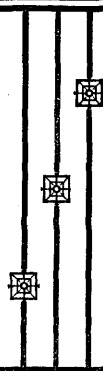
MAZDAZNAN PHILOSOPHY

(SUN-WORSHIP)

PRELIMINARY
TWELFTH READING



REV. DR. OTOMAN
ZAR-ADUSHT-HANISH



INVOCATION.

There is Light throughout our daytime,
Even at night there shineth Light.

Be this daily then my question:

Do I always do the right?

Do I follow my heart's bidding?

Do I act right, nobly, best?

Do I work with all my power?

Do I prove I am divine?

Do I act, as I am thinking?

Do I help those that are sinking?

Do I rescue them from shame?

Do I see my own reflection in the animal and all factions represented
by mankind?

Do I live by self-abnegation, loving every tongue and nation?

Do I seek the better part?

Do I always stand for justice?

For my brother's cause, do I fight?

Do I feel to sacrifice, if needs be my own life ev'n unto death?

Do I use my very power to upbuild God's glorious Bower over foe or
friend alike?

Do I feel, it's all illusion

When I fall into delusion

That I live for my own self?

Do I know that glorious lesson, that Esau-Jacob I'm myself?

That they are but the conditions which shall lead me through all
nations, from out darkness into Light?

If I know then what my duty, if I know what I must do,

If I know then my position, know of things I must undo,

If I know whate'er befalls me, that I am steadfast to the end,

If I know that God, all loving, called me to Him not in vain,

If I know wrong perpetrated, that I never will uphold,

If I know it must be righted—even though through death I go,

If I know to me 'tis given, to consider all things good,

If I know that any labor gives me ample livelihood,

If I know it is an honor to produce, to work, create,

If I know I owe my duty to myself, to love, not hate,

Then I shall gain satisfaction, then in peace on earth I'll dwell.

Then I'll hear the sweetest music, although but the ringing of a bell.

Then this world will grow sublimer, as I closer to it draw.

Then I shall enjoy the pleasures that in dreams my mind foresaw.

Then with eyes of open candor, even into suns I'll look,

Then the universe before me shall be open like a book.

Then no sorrow, no more trials, nor temptations I'll endure,

For the Old will all be vanished,

Heaven and Earth be always New.

PRELIMINARY.

TWELFTH READING.

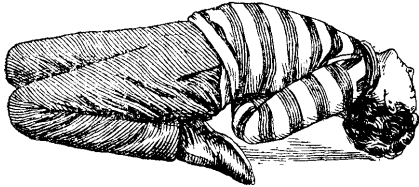
SALUTATION:

Salutation and Greeting to All.

IN this reading, we shall take up our exercises first and then consider points that may seem of interest. Seat yourself on the floor as in the eighth exercise. Now, without any effort or change of the position of your limbs, kneel forward, and then again take your seat on the floor and as soon as you can master that, get on your knees. Cross your arms behind you, so that you can place your hands under the armpits; that will protect your spinal column and give you firmness in accomplishing results from these exercises. While inhaling, change your position from kneeling erect to sitting upon your heels. And now retain the breath while you bend your body as far backward as possible, head touching the floor (see cut, page 4); now bend the body forward, the chin touching the floor in front of you; now raise to your first position while exhaling. You can repeat this as often as you think advisable. It will set the vertebræ of your spinal column more normally. And if you have any dislocations of the spine, to one side or the other, in bending, simply throw more weight of the upper body to the side you notice the irregularity of the spinal column.

Now take a kneeling attitude; place both hands upon the floor and throw out your limbs behind you so that your body rests upon toes and hands, all the trunk of the body being suspended (see cut, page 5). Raise your head a trifle as you inhale and when retaining breath, touch the floor with your chin or tip of nose and exhale as you get back into position, taking care that the trunk of body does not touch the floor; its weight must be upheld by the breath. Do this as often as you see fit. Yet always remember that you must not force yourself to do it, as it is liable to tire you, if not done by the power of will.

Now jump into position, kangaroo-like, putting fists down upon the floor beside your body, yet sitting, as it were, with body erect (see cut, page 6). Take a full breath and jump high into the air, yet retaining position. Jump high and do so three times in succession, always coming down on the floor into original position. Then rise and take a rest of shorter breathings and placing hands to small of back, kick yourself alter-



nately right and left, always touching the coccyx or thighs (see cut, page 7). Do this several times and if you feel like walking the floor and kicking yourself, it will do you good. You

will find that as you try to do the kicking easily, you will always strike the desired part, while, if you use effort, thus tensing the muscles, you will never reach the desired spot and it will tire you besides. It will teach you this great lesson in life, keep cool, and take things easy and all will come your own way. You will begin to feel that it would have been better for you had you learned to kick yourself before, yet it is better late than never.

Through with this, you inhale and raise your left limb as high as you can; lower it again, kick behind, and let it down on the floor. Do the same with the other limb. Again, when you inhale, raise your limb, take hold of it with both hands, raise it higher and higher to your body, holding the breath; in letting down the limb, exhale, standing firmly upon one leg at a time (see cut, page 8). In case your organs are lowered, which they are in most cases, and for which reason there is so much trouble, you will, through all these movements, strengthen the muscles and replace them in their original positions. It is because of the displacement of stomach, liver, kidneys and organs of a more delicate nature that you suffer. Mind will stimulate that condition if desired, but is powerless to reach the cause for a permanent cure, as it lacks the agency of electrism in transferring its force to these organs. You have learned to understand that electrism is the manifesting agent of physical manifestation, through which the mind, transfusing its influences, controls all the functions, or the mechanism of the body. It makes this arm of mine move by virtue of its ever-activity, but if that arm is paralyzed, mind will not move it. I have not the will to do so. Why? I am

lacking the generation of electric currents to that part of the body.

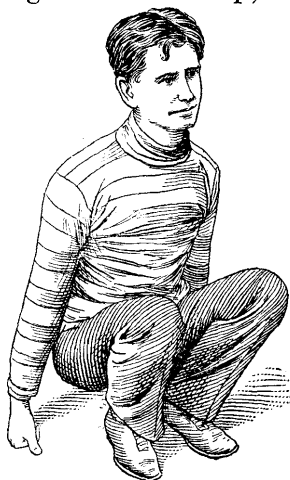
Those portions of the body, whose ganglia are still expanding and contracting, will respond to the bidding of the mind, others cannot, although the will may try to follow the biddings of the spirit-mind. Is mind powerless? No, it has the power to do, but as that particular field cannot respond to its bidding because of its senseless condition, it must use its power over other parts ready to respond to its action. Let electrism form in those parts described and they will respond to the thought. The blood is still circulating through the parts paralyzed, it still keeps the flesh warm. Everything has the appearance of a perfect limb, and yet it is motionless. Will the addition of blood produce action? No. What must I do? Breathe such breath, in such attitude, as will vitalize those particular ganglia to generating and gradually, according to the degree of generation, that limb will respond to the soul's bidding, because of its resuming harmonious conditions with nature in full. The reasons for paralyzed conditions are many. We cannot enumerate them in these studies.



We are now here to help people quickly over and beyond such undesirable, deplorable conditions, and they must learn how to remedy them quickly. We say quickly, as there is no time for theorizing. Time is so short and life is precious, otherwise it is not worth living. And if the control over the body is gone, if we are not aware of the source whence to draw vitality and strength to give life to these dead bones of Isaiah's cemetery, then let us get out of the way and not stand in the way of others as a miserable example, frightening to death the unwarned, those unaware. Let us keep away and get out quickly, before we contaminate the air with our foulness. Let us throw away this carcass, for it is no longer

any good, but an object of pity, full of sores, of pain, and it is only a drawback to those who have to pass your way. But if you desire to live, then get out of that condition. Why are you standing brooding over it? Be up and doing! Get those limbs into motion! Breathe, even if it does hurt you because of disuse of your respiratory wings. Breathe a little, then more and more, and do something. Saw wood, chop wood, do it for those who are too busy otherwise. Get up and out and do not think because you possess a few dollars, that work does not become you. If you have too much time to spare, pick up those tramps on the street, give them a wash, mend their clothes for them and send them out into the world with some good noble thought. Go into the back yards of those who have not learned to clean them up. Show them how to do by doing it for them and set them a good example.-

Go to that home of poverty-stricken parents where mother is sick and children neglected. They are sick because of ignorance. Don't go to only tell them there is no sickness, no sin, as that will harden their hearts against you, and it will be a detriment to them. Clean up their home. Fix them a good bowl of soup; see to it that they have clean linen and



the children are sent to school. You will find that after speaking a few encouraging words, you will awaken in those poor creatures, for the first time, symptoms of life. They will learn how to live. It is all very nice for you to belong to a half dozen clubs and go to tea-parties and talk it all over, year in and year out, as to the ways and means for relieving sufferings and so forth, and pay-your dues and assessments, with a little gift now and then to the poor. But it won't do. This only encourages crime and sets the hearts of the needy against you. They feel you only do it out of pride; that you do it out of mere sympathy. But if you

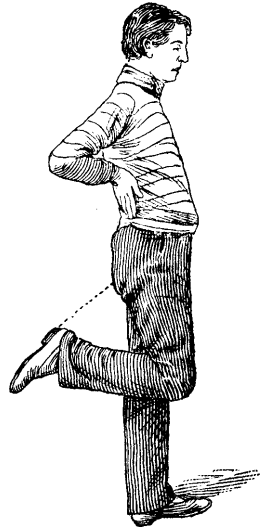
were asked by them to take home a pair of trousers with you to mend, you would be indignant and would say: "What do you take me for?" There you would show just what you are and what you are doing it for. And you can rest assured that

all you do in that way of philanthropy is only a detriment to those in need and to your own self and to society.

Just give it a little thought and don't get excited and jump at conclusions. Sit down and reason for yourself, and you will soon get out of your delusion. Get to work yourself, we say, and then you will reap results. Keep active at all times. Have plenty of change, physically, mentally and otherwise. You know how you feel when you are out of change—we mean short of money. Well, just so you feel when your body has not sufficient small change. It is the small change that does the business ; it is the small changes you are making physically that assures a good condition of the body.

Speaking about suggestion, it is not denied that upon negative conditions it has great influence. But we hold that a negative condition is detrimental to the individual and to society, that negativeness and positiveness must be polarized to make us perfect beings, for whenever a one-sided condition is present, there can be no perfection. It is thus possible to constantly grope in darkness as long as we are under the influence of continual suggestion. We are then drifting about all the time. It is a stimulant that keeps us from seeing ourselves in our true light and when we once fall into such a state of delusion, we drift farther and farther into 'it, until we recognize it to be a power that in reality has no existence other than our imagination and fancy. So, it is possible to delude ourselves even into the condition of having or possessing power over others when in reality we have none. We even go so far as to impose upon others, determined to have them accept our theories that we are trying to demonstrate and do not even shrink from using means of a delusive character to prove our assertions as true.

What a state of imagination! Of course, it is all for the sake of saving one's funeral expenses, for everybody and everything wants to live, yet we are not willing to create what is necessary for our subsistence, and ways and means are



schemed out for helping one to get the necessary wherewithal wherewith to gain a livelihood.

We do not blame anyone and would not find fault with them, except for the benefit of those who are getting out of illusion into light, for the benefit of those who have begun to see deception, for the benefit of those who are tired of such theories without foundation, yet who still have certain doubts



because depending upon one sense or another, thinking they have witnessed phenomena they cannot yet account for. We shall just mention a few things that will make you feel that the exercises given in this lesson are timely, indeed, and that you can go about kicking yourself all over. Don't kick anyone else. You have no right to do that. Many of those who have led you into conditions by deceiving you oftentimes, do not know it themselves. They are not demonstrators themselves. They have studied those wonderful sciences and witnessed demonstrations and now simply make repetitions of the same. We will just mention hypnotism, for instance, all other phases belonging to the same category of suggestion and deception.

You have all witnessed a hypnotic performance or circus. Same thing. Spirit circuses, of course, belong to the same category. We will say, you have yourself been called upon the stage to act on the committee, or to be a subject.

You may not believe in hypnotism. You may be a sceptic as they call it. Yet, when you come off the stage, you are convinced that there is something in it. You know that a demonstrator has to always bring his own subjects with him—that is perfectly proper, it is all made very plausible by him. You can see the reason for that, so it needs no further explanation. You are told to stand up, we will say, and to look steadily at an electric light lamp, or at any other object, for that matter. The performer tells you, he is going to make you fall backwards into his arms. He comes from behind you, after you have gazed at the given spot for some time, and after he has adjusted his vest a little, a weakness that all performers of this class have, he comes in front of you, and giving you a slow pass over your face—a whiff—and you drop into his arms, of course, immediately rising again. Marvelous, wonderfool!

Everybody with mouths wide open witness it; you are dazed; you go off the stage and wonder what has happened. You are convinced.

You have been given a disk to look at, perhaps, and after gazing at it steadily, as you are anxious to get at the truth of the thing, you notice the demonstrator approaching the subjects and giving them passes. You notice whenever he comes to you, you get that dazed feeling, just for a moment. Yet you won't be influenced by it, and, at last, he has to send you off the stage. "You will have to have a few more sittings," you are told. Of course, his regular, old-time subjects are so sensitive that they respond to the passes at once. Do not laugh, please. This is a serious thing. It is the wonder of the age and the research societies and scientists are going daffy on it, so it must be all right.

Have you ever noticed that the demonstrator goes off the stage occasionally? Have you ever noticed that he has that peculiar habit of adjusting his vest frequently? Does that vest inconvenience him, does it not fit him? Have you ever noticed that after his hands have taken hold of his vest and pulled it down, as it were to adjust the vest, that he felt stronger to advance to his subjects and give them passes? Do you think that in France and in hospitals in other countries, where so much fuss is made about suggestion and hypnotism as an agent in operations, where the patient is to be put under influences, that "suggestion" is used? You are not allowed to be present when the operator puts a patient under the influence; only he and his assistants are present. To make believe that the patient is not going to be put under anæsthetics, as this is widely dreaded, they give him passes. After they have given him the important stare, they love to poke their fingers into the patient's face. Could you but see it! You could not help but burst out into laughter and roar because of such ridiculousness. While the patient is looking at the operator and his mind is centered upon his monkey-shines, the assistant is not idle and in a few moments, the patient no longer knows what has happened. Has he been hypnotized? Is he asleep? Certainly, but by what power?

Well, my dear student, can't you guess? Must things be knocked into you with a fence-post, and can't you think, unless a stuffed club is swung over your cranium? Why do you suppose they are so anxious to get close enough to you to give you that—whiff? There lies the secret! Now you have it. Yet, is

there no such thing as being put under an influence by suggestion? Certainly. But it is not the power of suggestion of an operator. It is the suggestion of your own self. It is self-suggestion. If you would not make a suggestion of your own, if you did not give it the stamina for further vibrations, if you would get your mind to control your physical functions by your will, never could an operator put you to sleep. He has no more power than a fence-post upon which you may concentrate your mind for the purpose of getting under the influence of sleep. Yet the fence-post did not do it; you selected it as an object of concentration to steady your eye upon. Fear, and suggestion of fear, is the incentive of all hypnotic suggestion. Seeing a person drop down from a building, it takes your own breath momentarily. You cannot take another step, your feet are as fastened to the ground, you lose control over yourself momentarily. You are horror struck. There are hundreds of degrees of fear and hundreds of ways to induce conditions of phenomenal suggestions. But it interests us no longer. It has lost its charm the moment we throw the searchlight of truth upon it and find that the object that scared a whole village into frenzy, thinking it was a bear lying on the street, was because a drunkard on his way home had run against it and it had given an awful groan. But now as the villagers came up to it, with their lights turned upon it, it was found to be but a bass-drum, which some tipsy musician had dropped in his uncertain condition on his way homeward.

People love to make a fuss over things and discuss and debate them and even get excited and into fighting over something they know nothing about. In fact, after investigating the whole affair, it will be found that there is generally nothing to it, and that there is not anything at all in the reports made about it by those engaged in the controversy, nothing worthy of credit, but that an entirely different incentive was the cause of the excitement. It is like the town that got into a riot and caused much bloodshed, which necessitated the calling out of the militia to squelch the troubles. After investigations had been made as to the cause, the testimonies being very conflicting, no one really knew the start of it. It took some time to trace the trouble from one to the other engaged in the uproar, until finally, all being sifted down, it was discovered that a huntsman, calling at the coöperative town-store, had asked for honey. The jovial shopkeeper had to get upon the counter to reach for the jar. In his reach, he

tipped the jar a trifle, a drop of honey fell to the floor. A fly immediately lit on it and the cat, in her hurry for prey, made a jump for the fly that the huntsman's dog watched intently with pleasure. Seeing the cat jump on the innocent fly, it raised his canine-nature and jealousy, and with one bound he got the cat by the collar. The huntsman called the dog, but the dog would not listen. The shopkeeper got into a frenzy over the dog's daring to touch his favorite cat. So, with one bound over the counter, he went for the dog, which he kicked. This caused the blood of the huntsman to rise and he got hold of the storekeeper and soon they were in a fight. People outdoors who saw what was going on inside, sided with the huntsman, others with the storekeeper and they all got into a fight. Everything that had legs ran to the scene of excitement and consequently got entangled into the trouble and, lo, before an hour had passed, the whole town was in an uproar, all on account of—a drop of honey.

But now we have come to a point where the believers in hypnotism will make an awful noise. After they have given you all the tests possible and you have given them all the benefit of the doubt, they will give you a test that will make you think. They have one phenomenon still left in their favor and here is where they will play trumps. Here they will see the masses wonder at them with astounded and confounded senses. The operator will place a subject upon the backs of two chairs. He will cause his body to become rigid in the twinkling of an eye, as it were. The passes seem to work this wonderful, magical transformation. A huge rock will be placed upon the chest of the victim. A sledgehammer passed around for examination. Some one is called upon to swing the sledgehammer on the rock resting upon his chest and it will become shattered into pieces, perhaps a thousand pieces. We are not particular about stretching this great phenomenon. It is the cataleptic state. In this state only is it possible to accomplish this marvelous feat. This is the world-renowned cataleptic state, which puzzles many a mind. Do you still doubt the power of hypnotism, the power of the operator over the subject's mind? Your doubts are removed, you are now convinced that there is something in this power of suggestion, which you cannot fathom. Maybe it is the devil's work, some will say, for it is acknowledged by religionists that the devil has the power to do wonderful things, even things that will

delude the saints, if possible. But fear not, thou little flock. Fear not!

Let us go a step farther! Let us examine the case. To make it easy, very easy, just put yourself on the two chairs. Make your body rigid, by stretching it out well. Breathe fully, close your eyes if you like and either take hold of your trousers' legs, or cross your hands over your chest, still keeping rigid. Have some one sit down on you, more than one, if you like. Then let them go through the experiment and you sit down on them in turn, and you will then know that it is an easy thing to sit down on a subject in the cataleptic state. It will dawn upon you that it is all in the breathing. When you hold the breath, you can carry the weight and not feel it.

We use and have used the identical position now known as the cataleptic state, as an exercise to control the muscles of the body and gain strength of the spinal column. It will be well to go through this exercise in the morning after rising from bed for a few minutes. Another good and useful exercise that will set the unwearying to marveling and attributing the phenomena to some unknown power, is to first stretch out upon the floor; make limbs perfectly rigid while inhaling fully, and when retaining breath have another party take hold of you at the thighs and set you up upon your feet. You will find it an easy matter to raise one another and exercise motions and movements superior to anything in gymnastics and physical culture.

Now take a broom. Put your hand around it with thumb down and elbow turning to the front with the end of the stick down and the whisk up. Take a firm position. Then holding the breath, have two or three persons, for that matter, do their utmost to push the handle through your hand, by pressing their weight on it steadily and they will not be able to push the stick through your hand.

Take this same broom into both hands and bring it out before you with arms well stretched. Bend your body forward by breathing through upper lobes. Rest with one foot firmly upon floor while the other foot comes closely behind the former with heel a trifle raised above the floor. Now have as many as can place their hands upon the broom handle push steadily with the intention to move you from your position. They will not be able to do it. After a little practice, it will almost seem marvelous to people.

Have a person stand upon their feet while two others, one

on each side, place their little fingers under the foot of the subject. As soon as all three breathe, it will be possible for those two little fingers to raise the body of a two-hundred-pound person, and as long as subject will hold breath after being hoisted up, those two little fingers will hold him up in position. After a little practice in breathing and retaining breath it will be possible to carry the subject around the room as if floating in midair. All these phenomena are being used under the cloak of magnetic wonders and power of suggestion and such like. A very favorite exercise is the following, used to deceive the uninformed and to convince them of the great power of magnetism. Fold your hands and hold them about ten inches from your body with both elbows raised even with hands in front of you. Now have some one take hold of your arms above the elbows and have them try to separate your hands. While you take it easy, they have to exert themselves with all their strength and they will not succeed in separating your hands.

All these positions are splendid exercises for young and old, and especially beneficial when indulged in in the morning. In fact all the exercises of the last three lessons are to be practiced immediately upon arising from bed. The bodily functions are at that time most receptive and responsive to the generative conditions of the nervous system, and being vitalized because of the equal distribution of electrism generated by the ganglionic action of the nervous system during sleep, the muscles of the body are more easily controlled, and thus it is much easier for us to determine their proper location so that we can invigorate them by these movements and in time get them to such an action as will raise the organic functions of the body heretofore weakened in their operations because of them lowering and having a dislocating tendency, due to the weakened condition of the muscles, which muscles depend for their elasticity directly upon the continuous generation of electrism by the ganglia of the nervous system, and the latter is only possible when the lungs are kept in perfect action through the breath concentrated and operative towards the consciousness of the Ga-Llama contained therein.

Paying attention to the consciousness of breath from time to time, the action of the bodily functions will be continuous and by such harmonious action the consciousness of intelligence being assured to the individual energies of our collective body, the mind condition is found in a state of realization and

in a position to express itself intelligently through the senses correspondingly harmonious. Our brain cells continue to unfold and by virtue of the harmonizing vibrations towards each other and in unison with the individual intelligences of the collective energies of our composite being, we shall be able to solve all the questions that are perplexing all minds and find a solution to everything pertaining to the problem of life, which alone gives satisfaction to the ever searching mind. No longer is it possible then for our mind to be deluded by the objects of this world of presentation, as the objective in this sphere of manifestation is merely reflections concentrated in the cells of our brain functions which, when once brought into action, react upon the mirror of mind their true nature and reveal to our senses even the things pertaining to the remotest past and the future which, culminating into the present, polarize before our being the reality and grandeur of existence.

Dependent upon our own resources, armored with the shield of self-reliance, we shall be able to seek the better part. Neither belief nor faith in claims and assertions shall be our lot, but knowledge of things will be our crown for the work we have done towards the achievements and accomplishments of this nobler position. Once we begin to breathe consciously and begin to pay attention to our present need, we need no longer worry but go on directing and acting accordingly. All conditions and environments once having us in their grasp will be overcome as we continue the process of evolution by corresponding involution. We shall not find fault with the existing things, as in them according to their position we see the phase of manifestation once entertained and expressed by our own self, but now standing before us in memory of once occupied conditions, whereby we may be warned and learn to keep out of the past and to turn our attention to the goal before us, that holds out to us nobler ambitions. We will not look down upon our fellow beings but recognize them as part of the complex whole. In their existence and their actions we shall recognize the accomplishments of a part of our own self and by charity and love we shall arrive at that position which knows no difference as to the source but recognizes effects only, consequential to the degree of vibrations manifesting as to direction and time. Let us remember that the appearances of things are deceptive and unless our perceptions are keen enough to derive our experiences from observations well tested, we shall grope in darkness. Before we

enter into fields of investigation, it is best to be fitted with well attuned senses which respond to the desire of our heart.

My friends, if you will but use your reason and investigate things, you will find that all those things you consider in their presentation so wonderful, are but the simplest things imaginable, and that it is your self-deluded mind that draws deductions, not from the thing as it is in itself, but as it appears to the senses. Do not investigate things from the hidden side as presented to you by truth stretched, but from the base of its real nature and you will soon find the principle upon which it rests not phenomenal, but of a physical nature, means of like nature having to be employed. It is not trickery, it is not fakiry, it is not humbuggery, as you cry out. It is a mere phenomenon of a physical nature brought about by physical means and you and I can do it, if we but understand its simplicity. Investigate! Now go home and do likewise. Do not take things for granted! Do not run into things blindly, keep your eyes and ears open. And to be able to have eyes and ears always on the watch, you must develop the senses to a condition of sense. Those politicians who are driving you to the poles blindly will find their soft snap gone. They will have to turn their attention to social economics. The physician will have to study dietetics and know the virtues of foods and their effects upon the body, and give prescriptions of recipes for a change of diet. Instead of powders and pills, the druggist will sell perfumes, cosmetics and oils and nut-butters for cooking, baking and the softening of the skin when it seems desirable. The chemist will have to go with his science into the kitchen and take the place of the cook, while the cook will no longer be needed, but must either study cookery from nature's standpoint or else do other work.

The priests, holding before the people their scare-crows of theological superstitions, will have to devote their time to teaching the people the science of life in its true colors and leave the painting of a dogmatic heaven and hell to those of the past. In fact, there will be beauty all around when there's love at home. We need to love one another. Of course, this will remain true, that we shall continue to exercise more love for some than for others when taking this same standpoint, but as there is no end to matter, no end to space, there will be no end, but we will love them all, in time, only that some we love to have near, while others we shall love better in the distance, and others, the farther off they are from

us, the more we can love them. There is everything in the understanding of the application of distance, for there is no hatred, all is love, for God is Love.

With the instructions before us, we cannot otherwise but admit, in honesty, that we have learned more than we anticipated, and all because of our earnest attention paid to the power of breath which is our spirit of life. That by continuing to breathe from day to day, continuing to follow as we are led by our own spirit-mind which is guided, although yet unseen, by our senses, and which will reveal itself to us as we learn to understand our own nature better, we shall see all things as they are in truth. Nature will then appear to us as if clothed in an entirely different garb, the sun appear brighter, the moon and stars seem more beautiful, nature in all its variety far more sublime, grander, and we will see all mankind as good, in spite of all complexity. Love will do all this because of its being breathed upon us and by the concentration of this breath, Love will continue to evolve for all time and space and forever draw unto us all that constitutes our very being.

Cheer up, my soul, for success shineth upon thy path.

Thus let us continue ever in the good.

With blessings of all good things,

OTOMAN,

Prince of Adusht.