

MAZDAZNAN



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FEBRUARY

1952

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MAZDAZANAN

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MAZDAZNAN GAHANBAR PROGRAM**CHRISTMAS 1951**

Tuesday, Dec. 25th—11 a.m.

"THE SIGNIFICANCE OF CHRISTMAS"

Elector Henry Sorge

Wednesday, Dec. 26th—8 p.m.

(a) "THE ONLY PATH UNTO HIGHER ATTAINMENT"

Karl T. Duda

(b) "DIAGNOSIS"

Erich Stober

Thursday, Dec. 27th—8 p.m.

(a) "PRACTICAL APPLICATION OF MAZDAZNAN"

Philip Ramus

(b) "THE INFALLIBLE MESSAGE AND REVELATION"

Dr. Arthur Porter

Friday, Dec. 28th—8 p.m.

(a) "MAZDAZNAN PHILOSOPHY"

Otto Voetzer

(b) "THE SOLUTION OF THE PROBLEM OF LIFE"

Dr. Jesse Jackson

Saturday, Dec. 29th—7 p.m.

SOCIAL EVENING—Arranged by Flossie Kroeger
COLORED MOTION PICTURES—By Kurt Graichen
REFRESHMENTS—Courtesy of Jeanne Ramus

Sunday, Dec 30th—11 a.m.

"THE HIGHEST IDEAL OF GOD"

Flossie Kroeger

Sunday, Dec. 30th—7 p.m.

"AINYAHITA, THE MOTHER OF THE WHITE RACE"

Elsie Hughett

Otto Bezner

Monday, Dec. 31st—9 p.m.

THE ANCIENT RITUAL OF THE REBIRTH OF NATURE AND
THE DIVINE GIFT TO MAN—including individual Oracles
for the New Year—in the Ceremony of the
"CANDLEMAS"

Conducted by Elector Henry Sorge.

Followed by the "Family Pottage" as the First Communion Meal
of the New Year.

Happiness

CHRISTMAS SALUTATION AND GREETING

THE joy we derive through the happiness of others adds to our own joy and happiness. The correspondences that we call out determine the trend for us, and as we pursue that trend the ideas, dreams and longings become a reality. "Oh happy day that fixed my choice!" "If we seek wisdom, let us seek of God who gives freely and abundantly." As we sing on the breath, and the more that we do so, we become evangelically inclined, developing scientific consciousness of living power. Then, if we add rhythmic breathing, we gradually develop the apical region, forcing more brain cells into operation. If we impart blessings of joy, brotherly love, happiness, and success now, when we meet again at the next Gahanbar, we will meet happier than ever before. We have to come to the point where we can say, we are happy in the midst of

misery, for to be happy amidst those who are happy is very easy, but to be happy in the midst of misery wherein we have to create our own state of happiness, that takes real mental development. As we radiate happiness amid discontent and misery we influence that which surrounds us so that eventually this state of misery will disappear. But if we allow the surroundings of misery to encroach upon our state of happiness through negative suggestions we too will soon be a part of that state wherein life is not worth living. "Joy is the spice of life and misery is degradation." What constitutes the greatest state of happiness? Our Saviour gave us the example when he said, "Let your light so shine before men that they may see your good works and thus learn to glorify your Father which is in heaven!"

If we should reach that state wherein our happiness and our achievements are the example unto others we do not stay there. We go on and on and continue to grow and develop further, because we have done as the Saviour said, "As I be lifted up I shall draw all my kind after me!" Eventually, through diligent practice, we succeed to bring into a certain degree of harmony the physical, spiritual and intellectual parts of our brain, thus bring about a greater understanding of life and with it a greater comprehension of God.

—Henry L. Sorge

Mazdaznan Winter-Gahanbar

1951-1952

MAZDAZNAN TEMPLE, LOS ANGELES

THE old year has passed away and the year 1952 has already started with its new tasks and splendid possibilities for application and realization. We have had an opportunity to properly prepare ourselves mentally and spiritually in these wonderful Gahanbar-days during the 12 holy nights, concentrating in true fellowship on subjects vital to our own advancement as well as the welfare of humanity as a whole in these coming years of destiny or fate. Our combined thoughts and prayers dwelt upon subjects concerning creation and evolution and the Spirit of the Times in relation to Eternity, the most vital question for us all being: "Where do I stand as an individual and what do I have to do to turn my own efforts towards greater usefulness as a willing associate of the Creative Power." Time rushes on, and the need for conscious helpers towards a better life on earth in Peace and Progress according to the Will of the Almighty Creator is more urgent than ever before. The objective is to call out the constructive forces in ourselves and those we come in contact with, that the combined efforts may bring out the victory of Light and Love, as we see in the forces in nature during these Holy

hours of preparation and expectation: victorious is the Light over darkness, and after this short time of rest the earth is already gathering strength for new growth and harvest.

In this consciousness every serious Mazdaznan-student takes time each year during Christmas Holidays of grace and revelation, to join the center of study, preparing himself to receive anew the Christ Spirit in his heart. We are being guided by reminding lectures on these subjects by our talented speakers. These talks have been recorded and will be printed in later magazines. They are supported by inspiring demonstrations of our young gifted musicians and artists. Our own vibrations we raise through recitations of uplifting affirmations and our beloved songs with their wonderful words of Life and Love and rhythm which, when we sing them with correct application of breath, awaken in us dormant cells and thereby thoughts of a higher nature. What a great blessing do we have in these gatherings, coming together as a group which has had the great opportunity to study for decades with our outstanding Teacher and Master who never wearied to guide and point out the way to emancipation from superstitions and limited thinking through application of most simple and common sense means. Step by step He led us through these long years into a broader and more enlightened

aspect of life, while we gained according to our own understanding and obedience and zeal.

This civilization offers too many distractions from man's true purpose of coming here to this planet. Let us no more be side-tracked from our covenant to be true helpers in establishing better understanding of the sacred laws of creation and evolution! Let us continue to sow seeds of Kindness and Love!

May Mazda be rejoiced and His Associates continue to be victorious!

—*Emma Bezner*

An old Sanskrit aphorism says: "Life is the interval between one breath and another—he who only half breathes only half lives."

The man that is busy in the pursuits of life has no time to engage ideas of mental depression. The man of today will be the man of tomorrow, for we always take up our work where we left off last.

Man possesses all the blessings of Infinite Intelligence, still to become conscious of them he has to continue to grow, develop and unfold before he can mature.

Life changes not, but the vehicle in which it rides frequently meets disaster.

The Infallible Message and Revelation

THE topic assigned me can never be completely expounded by any one of us since we have not yet explored our infinite possibilities. The full revelation of truth depends upon the utmost refinement of the instrument through which truth is received. In that, Mazdaznan differs from all orthodox systems of theology where truth is exactly and fixedly defined. The orthodox systems pay little recognition to the fact that we cannot receive truth unless we prepare ourselves to receive it; it is not mere intellectual assent that we preach, but a realization of truth based upon the consciousness of the operations of the Spirit upon us. We do not create it, nor merely define it, nor read ourselves into it, nor permit ourselves to be hypnotized into believing something.

We prepare the ground for its revelation; we live for it; we are fascinated by it; we esteem it the "Pearl of Great Price"; worth any price. It is within you. Even the poorest man on earth has it; he has something which the richest man cannot buy. We are the aristocracy of Mazda; we are rich in the imperishables.

It is not more education we need, but the application of that which we have learned. We already know intellectually far more than we have ever experienced;

we are full of definitions which carry no incentive to practise. Why? Well, you know why; the Master told us, we must practise, we must make constant effort. That blessed Guromano said to me one day as we sat together talking about Mazdaznan in London, "We cannot do anything about the Spirit, but we can improve the medium of its expression." And to save us from the hypnotism of magic and ritualism we were not told that taking certain exercises would bring us salvation, but those practises done consciously, with a view, regarding everything we do not as an end in itself but a means to an end. Those who follow a system as a system are perilously in danger of becoming pharisees.

In the New Testament we find one pregnant and interpretative phrase concerning the life of the Saviour; "He went about doing good." He was known by his deeds. His life was not a meditative abstraction; it was not a mere concentration in the silence over some principle; it was a complete revelation of an inner principle expressed with dramatic power in practise. From his lips, "I and the Father are one" was not a mere mental affirmation; it was revelation and realization. His very body was the translucent medium of spirit; "He that hath seen me hath seen the Father." He took upon himself this form that the Word might become flesh; that the divine Logos, wisdom, truth,

might be revealed. He made the supreme revelation. It is from within; we must express it from within, without. This is the message for this age. The call is Mazdaznan—the Master Thought: The Thought that masters all matter for good.

The great message of Mazdaznan is expressed in few words; "I am to be in matter that which I am in spirit." That is deep and fundamental. That phrase expresses all there is to life in principle; we came here to do that very thing. We sing, "Love came down at Christmas" but in truth love comes down in every cradle. There is always the potential in every birth; the Spirit seeking to become flesh. That divine image and mission lies within every heart.

Some people, indeed far too many, do not know they are here for such a sublime purpose; they live as though they had returned to this earth just to pay taxes; suffer the sins of ancestors; be kicked around for three score years or less; keep doctors well employed; keep the dentists busy; fall into fashions, customs, conventions, and pass off the earth again without ever knowing why they came. Their biographies can be written in few words; they were born; they ate; they spent; they got deeply in debt; they scattered a few weeds upon this earth; they died; and, upon their tombstones could be written one interpretative word—they died of neophobia.

We are to become in matter that which we are in spirit. Oh! could all hear this message written within the heart; the blue-print of destiny; the ultimate truth of life; the highest and holiest privilege of birth!

Now lest we fall into the error of thinking that to become in matter that which we are in spirit means repeating some mystical mantram and falling into abstractions, Ainyahita gives us the sure corrective by also stating that "I am here upon this earth to reclaim the earth, to turn the desert into a paradise, a paradise most suitable unto God and His Associates to dwell therein." It is not for us to retire from this scene of action; that which we desire for ourselves we desire for all. What is within must flow out until something sublime happens, until this earth upon which has been spilled so much blood to no effect, becomes a paradise. We wait not for unknown regions beyond the Milky Way to know and do the will of God; we do it here at once in our immediate environment. We turn our little patch into a paradise. And we are to do that for our fellow men. We are to look deeply into the eyes of every being and call forth the image beneath to come forth and express itself. We are to give forth this call consciously and even unconsciously on all occasions.

We can ask no higher ministry upon this earth than help to transform it. When matter becomes our instrument we are free from all domination and fear and

we have supreme health because we have supreme freedom.

This will call for daily, hourly, momentary exercise. We are to look with keen expectation each dawn that we shall be conscious that Spirit rules; not mere mind. We are to look to the Spirit in all things; in all life. No longer when we look upon a tree, do we see merely branches, twigs and leaves but a mighty Spirit expressing Itself through the tree. In the Book of Revelation, John says, "I was in the Spirit on the Lord's Day." That day should be every day. That doesn't mean long hair, studied postures, flowing gowns, but rather an acquired spontaneity about life.

The Saviour taught us that God is Spirit and they that worship Him must worship in spirit and in truth. When we live in the Spirit we find that all nature has a voice and we experience what the great musician Handel expressed in music and words. "Where'er you walk trees shall crowd into a shade." There is no fatigue in such walking; we have then lost the imposition of matter; we have become creators of circumstance. All life then becomes a sacrament; a joyful sacrament, not a solemn religious sacrament. Then we learn that whether we eat or drink or whatever we do, we do to the glory of God.

You know a strange thing happens when we walk in the Spirit, we lose all sense of monotony; there is

then no fatigue, no disease, no death. We also discover that we require so little food because food as we know it is not our only sustenance. We begin to live on the spirit of food and until we can do that we know not the true enjoyment and sustenance of even food.

When the day is dull the coffee and tea pot are ever on the stove; we try to compensate for the lack of spirit by constant physical stimulation. We ice and ornament and spice and pour abundance of sugar over some fancy pastry because we have lost the delight of a grain of wheat. You may recall that wonderful Sunday morning when Jesus was walking through a field of wheat; he took some in his hands and rubbed away the chaff and ate the wheat. Have we lost that kind of appetite? Do we need a high stool, a jute box and a bowl of junk because we have flopped spiritually from our blue-print? Do we really want a coke? We shall until we have found the spring of life. And, we shall not find that spring of life by certain exercises, even exercises in breathing. "On the breath we must draw in the fragrance of the sweet spirit of life about us and take our fill of the rainbow-colored dewdrops as they reflect unto our vision their endless scintillating light of eternity."

Everything must serve this end. We are not here to develop a body as such. We could develop an impressive set of muscles that would serve little else save to

lift certain weights; we may in such practise become muscle bound; certainly muscle conscious. We may then develop biceps at the expense of concepts. The muscle must become the servant of the spirit. We cannot express ourselves without muscles. It is possible I use at least one hundred muscles in every word I speak. There is no way on earth by which your soul can express anything except through your muscles. There cannot be one gleam in your eyes except tiny muscles change the thickness of the lenses of your eyes. And, mark this, mark it well; all expression increases in power as you tune-up the muscles to spirit. That's how you attain spirituality in action. We are here upon this earth to manifest spirit in matter. Manifesting the creative powers with which God has endowed man is quite different from merely thinking the thought that you are made in the likeness of God. It is different from merely affirming or meditating about it. Infinite Spirit forever surrounds you and from It you receive all the energy you can ever manifest on this earth. Spirit is the source of everything; Spirit is the essence of all power. Your very soul is the result of Spirit.

The light you see on the earth never comes from the sun as light; it is the spirit of light becoming sunlight by the friction of the air through which it passes. Likewise there is a difference between mind as manifested

by man, and the spirit of mind. Many divergent thoughts are held by as many divergent minds; but the Spirit of mind is one; there are thoughts and there is the Master Thought, which masters all things for good.

“Not by might . . . but by my Spirit saith the Lord.” The word “might” in Hebrew means strength of mind. It is not by strength of mind but by the Spirit of mind that transformations are brought about. We are surrounded by this vast sea of power; Ga-Llama reaches through endless space. By this power God’s blessed ways are unfolded, and “by it calmest waves of breath are experienced.” When we lay hold of it consciously, and that does not mean by sheer physical effort, all things become new. When the body becomes the servant, when matter becomes the instrument of spirit, we take from this vast sea of energy all that it holds for us.

—*Arthur Porter, D.C., Ph.C., M.A., B.D.*

According to the steadiness of concentration upon a point of his own body the man free from the thought of possession is brought in touch with all of its corresponding forces and powers, gaining knowledge of things withheld from the wisest and best of authorities confined to study and prolonged practice.

Important Announcement

SOME 9,000 years ago, wise and intelligent observers of Nature and her Laws discovered certain fundamentals which had a powerful influence on man and his development. These discoveries were recorded and handed down to posterity through the ages under the collective names of AVESTA, the Open Book of Nature, or the Laws of ZARATHUSHTRA. Subsequent religious and educational leaders of world wide importance, notably Pythagoras, Socrates, Plato, Jesus and Mohammed, have used these Pearls of Wisdom as a basis of their teachings.

One of the subjects expounded, and perhaps the most important one, described the intimate relationship existing between man's breathing capacity or ability, and his mental development.

We are pleased to announce that, yielding to popular demand, Mr. Karl T. Duda will hold a series of lectures relating to the breath culture taught and practised by the followers of this ancient religion, and its practical application to modern every day life.

We feel sure that many of our friends will not want to miss these addresses, which will not be repeated again this year. Therefore, please attend, register yourself, and also notify all persons interested in this extremely fascinating subject, so that they likewise

can benefit. There will be no attendance charge whatever, as, according to the precepts of Zarathushtrianism, knowledge of a humanitarian nature must be given absolutely free and without any monetary reward.

Time: 2:00 P.M.—Last Sunday of the month.

Place: 1159 South Norton Avenue, Los Angeles, Calif.

1st Address: Sunday, February 24, 1952.

YIMA, Exhalation exercise.

2nd Address: Sunday, March 30, 1952.

AIRYAMA, Inhalation exercise.

3rd Address: Sunday, April 27, 1952.

GA-LLAMA, First rhythmic exercise.

4th Address: Sunday, May 25, 1952.

AINYAHITA, Second rhythmic exercise.

5th Address: Sunday, June 29, 1952.

YEHOSHUA, Third rhythmic exercise.

6th Address: Sunday, September 28, 1952.

ZARATHUSHTRA, Fourth rhythmic exercise.

7th Address: Sunday, October 26, 1952.

KHAYYAM, Fifth rhythmic exercise.

8th Address: Sunday, November 30, 1952.

MAZDA, Sixth rhythmic exercise.

Everybody is welcome. Bring your friends.

Separate copies of this announcement for purpose of distribution to people who might be interested in this vital theme, are available upon written request to the Mazdaznan Press, 1159 South Norton Avenue, Los Angeles 19, California.

Base and Inclinations

DIAGNOSIS

THE body of conscious man is the most intricate living mechanism, and yet in its component parts it is so wonderfully and correctly made that nothing can be added thereto, nor subtracted, except to care for it as nature has intended. We learn to know that all the component parts of the body are not submerged in a labyrinth of mentality but that the brain itself enjoys a centralization known as the mind; that mind uniting the physical and psychic factors unto higher purposes. By virtue of the mind man not only becomes *en rapport* with the organic side of the body but he has power to control the body at will, in as far as it lies within the province of natural laws. To the extent that man imposes upon nature he either suffers retribution immediately, or not until a long time after, according to the strength of his constitution—no two constitutions being exactly alike. To study the in-

tricacies of the human constitution would require more than a lifetime. For this reason the quickest and safest way to understand the individual self is to simplify the methods of life and living to a standard that corresponds to the laws of nature. We learn best to know and understand ourselves by observation and experience. As thinking and reasoning beings, we should be conscientious enough to never allow an opportunity to slip by; never postpone to do things that appeal to us as perfectly fitting and proper at the time.

Diagnosis reveals that no matter however little attention we pay to ourselves, this little should be done methodically, systematically and regularly. It is not always necessary that we exercise every posture for any length of time; just so we test ourselves and see that our muscles and all the joints respond to every move and are kept limber. As to diet, the seasons should be observed and whenever ill tropical fruits should be procured, no matter what the price and the preparation of dishes should be suitable to our particular needs, irrespective as to the amount of time it takes to prepare them.

Some constitutions call for more gymnastics than others; some simplify the daily exercise as proposed by labor or much walking. Those who are in need of exercise not only have to exercise themselves but frequently they require the assistance of others to give

them adjustments. Whenever ill disposed, it is best not to wait until nature helps itself, but it is timely to seek those among our acquaintances who are authorized to give proper adjustment and medication. To assist nature not only means an increase in health and strength, but adds materially to one's longevity and vitality. Much suffering and many ailments could be entirely prevented and even eradicated if the knowledge and application thereof is applied immediately.

Diagnosis reveals that life is by no means invaded by powers and forces of destruction; it is a phase of growth, development, unfoldment and maturity. But it is for us to pay attention if the best and highest results are to be obtained. We must not grow weary or tired of our task of diligent care, any more than we would with the garden, grove or orchard, if we are to be a success. To one really and truly interested in himself and keen to gain success there is no such thing as hardship. One takes everything as a matter of course and at the same time taxes his better self, devising means most conducive to success.

When we cease to think wrong, we *will* do the *right*.

Whenever we overstep the boundary lines we shall fail in accomplishing that which we so much desire.

And when we reach "the state of know it all," just one more step and then—we fall.

Mazdaznan Invocation

O Ineffable, thou realm of Thought, Word and Deed,
Substance of all, in all and through all,
Ever-acting, luminous radiance divine, which giveth
expression to the soul's desire,

Which hath 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 express 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 di-
vine lead henceforth our actions into paths of per-
fection.

Let 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!

Mazdazkan Avestan Prayers

THE Prayer "Assurance" when uttered *on the breath*—without ceasing—on one breath, assures oxygenation, purification of the blood, increased circulation and rhythmic heart action; also gives hope, belief, yet leaves the mind open; sets the mind to thinking.

PRAYER ASSURANCE

Our Father who are in Peace, Intoned be Thy name;
Thy realm arise; Thy will incarnate upon the earth as
in heaven.

This day impart thy word. And remember not our
offenses

That we may forget those who offend us.

Through temptation guide us. And from error deliver
us! Be it so!

The Prayer "Realization" spoken on the breath, thoughtfully and meditatively, gives purification of the nerves and bestows power of mind over matter.

PRAYER REALIZATION

Open, O thou world sustaining sun, the entrance unto
truth, hidden by the vase of dazzling light.

Soften the radiation of thy illuminating splendors,
that I may behold thy true being.

From the unreal lead me on to the real and unveil the
magic illusions of the phenomenal worlds that I
may see the path unto realization! Amen!

The Prayer Contemplation is the prayer of the soul.

PRAYER CONTEMPLATION

Remember that in body thine a God is dwelling there;
Thy temple from pollution free let it forever be.

Offend thou not thy God in thee, indulging in man's
lusts;

Moreover, if tormenting self thou groanest foolishly,
God has descended just to see the world with eyes of
thine;

Then breathe on Him with senses pure, the Breath of
Sacrifice.

It's He in thee that sees, feels, thinks, and speaks by
day and night.

Be thus in all thou dost see, feel, think, speak—
divinely bright!

The Prayer "Restoration" is the physical prayer,
the prayer to heal the body, and its peculiar meter is
for physical effects. It gives a relief from organic dis-
orders of the body relative to deficient porous action,
according to the degree of the karmic conditions.

PRAYER RESTORATION

By the five afflictions imposed upon Thee, Thou most holy Zarathushtra, I invoke the leaves of healing from the realms of Mazda, To instill through the power of holy spells, Patience from Thy crown of thorns, Thy chastized body, The nail-prints of Thy hands, The wound-prints of Thy feet, And Thy bleeding side, That purity may come to my heart and blood, Unto perfect health of the skin and the body, And thus witness as a Zaota the pure religion of Mazda! Amen!

The Prayer of the "Faithful Worshiper" is thrice spoken distinctly and with the presence of mind fixed upon the meaning of every word; the prayer that heals the body and assures tranquillity to the mind; the prayer that gives solace to the soul and whispers to the spirit Peace; the prayer breathed in tuneful measure with fervor, zeal and the spirit of assurance, on *one single expiration*:

May Mazda be rejoiced and His Associates continue to be victorious. May obstinacy in this home be destroyed through the Virtue of Obedience, discord by Peace, avarice by Generosity, vanity by Wisdom, false witness by Truthfulness, that the

Immortals may long bless it with maintenance and friendly help; never the Splendor of Prosperity or Progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leading unto worlds without end. May Peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendor. This is my wish! Be it so!

In literal translation of prayers from one language to another they lose their full effect; thus they need to have a free translation at the hands of one who is a master of rhythm and harmony in order to preserve their virtue in the new language, and even then it may be necessary to make use of some of the words in the original language.

We believe in prayer, not that we wish to escape our just deserts, but by lifting our minds and our voices in rhythmic words we arouse and repolarize the consciousness of the mind and body, and make this instrument a more perfect vehicle of expression for the mind, the soul and the spirit; thus the day is hastened when the body will be perfected to that point where it will become a fit temple for the habitation of the Living God.

Breath and Breathing

FROM time immemorial, the wise ones, awakened to their better selves, have attempted to fathom the secret of life and in their anxiety for the truth they have delved into the bosom of nature with the purpose in view of finding a key with which to unlock the mystery of man's destiny. The more observant we become, profiting by the experiences gained and applying them to the conditions of our being as we follow the course of investigation, the more readily we shall perceive that life and its manifestation is a continuous perpetuity of inspirational revelation, or inbreathing and outbreathing, involution and evolution.

The more understanding of the power of breath that we have and its importance in the perpetuation of life, the sooner we shall become conscious of a factor that decides our happiness and our woes in accordance with the power or ability of directing vibrations. The peculiarities of individuals may be determined by the length and depth of the breaths taken, as well as by the attitude of the body when breathing. Thus, even the life of the manifesting existence, or length of days, may be determined by one's breath and breathing; not the size or weight of a body nor its muscles decide the ability of a being, but the activity of its functions.

When effort is being made to breathe, the heart may

be forced to greater action in the distribution of the blood, but it will in no wise regulate the circulation. When attention is being paid to breathing, but the attitude of the body is abnormal, the process of purification and better circulation may be insured to the degree that attention is being given, but the distribution of the blood by the heart action will be retarded because of insufficient generation of electric fluid. The more rhythmic the breath, the more regular is the operation of organic functions. If we breathe rapidly and short, we entertain ideas of a drifting and uncertain tendency. The more we continue in that direction, the more fear and helplessness is manifested. While if we take a few well-drawn breaths, we find the heart beating more regularly, while one's mental condition becomes calmer and the ideas become more resolute in character.

Form and symmetry are requisite toward enjoyment of healthful conditions. When the breath capacity becomes equal to brain expansion, the nervous system then perpetuates in the generation of electric fluids, there will be no necessity of paying particular attention to the development of muscles, because by manual labor to which all bodies are called, they will by virtue of constant activity, keep within their respective positions and respond to the desire of the mind, in accordance with the control of the nervous system. Not

muscles, but nerves decide the success of being. If muscles were the desired end, then an elephant, that is all muscle, ought to be the brainiest of all animal creation. Then the athlete and gymnast would take the lead in intellectual pursuits, rather than in mere sport and prize fighting. Not muscle, but nerve force, is what our age demands and needs mostly.

To enjoy more healthful conditions, we need to pay attention to the nervous system upon whose activity and generation of electric fluids depends the control of organic functions. To gain this end, we must learn to pay attention to our breathing, to regulate the breath and to keep up the lung activity rather than the mere expansion of muscles. Breath capacity, when rhythmic in its operation, controls the nerve action by virtue of a better established circulation of the blood and regulates heart action. The brain becoming more expansive or vibratory increases mind control, whereby the intelligences composing the collective energies of our organized body, respond toward organic action, establishing an equilibrium between the functions of manifestation. We may have a large brain, but where the breath capacity is limited the brain can no longer manifest clearness of mind. An intelligent appearing forehead may manifest a dull understanding, and does not prove intelligence. A small brain may prove of greater value when the breath capacity

can be established so direct action can take place. Thus small brains, by virtue of continuous action may be most comprehensive and studious. The action of the brain depends largely upon the conditions of the nervous system, and this again upon the normal condition of the blood, the latter again depends upon breathing. Thus, if more attention is given to breathing, naturally we will enjoy a more concentrative mind, which insures greater control over conditions and environments of time. Breath and breathing decide man's peculiarities in character and the latter the form of manifestation.

Lenten Season Hints

THE spirit of the times demands that, in order to cope with the changes of time and season, we maintain a healthy body and a strong well-balanced mind. If we are to withstand the storms in the days to come, we need to fortify ourselves, for "What can be shaken, shall be shaken."

Lent ushers in the springtime season of nature's and man's renewal, and Ash Wednesday—February 27—begins the Lenten season of dieting, fasting and religious exercises, in accordance with time-honored custom. No wise man should underestimate the value of adhering to a Lenten regime. This time was already

observed religiously in ancient days, in order to rejuvenate the body. Modern science now recognizes the value of dieting and fasting during Lent, when all nature is vibrant and active with the pulsations of renewed life energies.

That the modern eating habits are fundamentally wrong, no one will dispute. Epidemics of diverse kinds have proven to the thinking minds the great need of a better understanding of nature's laws that govern the human body and its functions. Many schools of healing have been unable to cope with existing conditions because they analyze and study solely the objective side of life. The laws of nature are absolute, even as the planetary laws are fixed upon universal operations. As man is related to both nature and the planetary operations, he needs to have a comprehension of both and to live in harmony with them, if he desires to enjoy a state of health, happiness and success.

There are two contributing factors to man's well-being, namely, the knowledge and application of scientific breath and diet. Systematic breathing and a suitable food selection are means to better health and the individual's progress. We are to become immune to disease conditions which attack man, especially, when his resistance is low.

With the approach of the Lenten Season, we realize

that this is the proper time to purify and renew this physical body of ours. Occasional short or moderate fasts are seasonable, or a restricted diet, which will give nature an opportunity to adjust matters, and also it will strengthen one's moral fiber and character. It is worth the test to use the means that have proven of worth and value to others. As individuals we need to find the means most beneficial to our personal needs.



LENTEN SUGGESTIONS

A pinch of wood ashes may be used on the food at each meal. It is best to discard salt and spices, using in their stead powdered orris root, sassafras, vermouth, sage, marjoram; various kinds of seeds, and red pepper and curry in small quantities. It is advisable after each meal to take two charcoal tablets.

Mild disinfectants may be used to remove germs and entozoa from the system. Many ills can be traced to germs in the body. Australian oil of eucalyptus and garlic are two potent disinfectants. The use of garlic on toast (dextrinized) or in hot milk once a week is especially healthful for children.

Fresh greens are efficacious in blood troubles; mustard, sorrel, dandelion, spinach, celery, chard, kale, beet-tops, turnip-tops, radish-tops are plentiful in California markets.

March rain water is particularly beneficial to the skin.

In some cases, pulverized eggshells or seashells are helpful but only a salt-spoonful at a time.

For vegetables, there are sweet potatoes, foenucky, artichokes, taro-root, beets, carrots, celery, squash, peas, beans, tomatoes, eggplant, etc.

Baked bananas may be considered and added to one's diet, but discard grains and cereals with this diet.

To avoid contagion, rub a little oil of eucalyptus on palms of hands and finger tips, and anoint the nostrils with a drop or two.

A suggestion for breakfast: half a grapefruit or some other fruit juices, rolled wheat or oats, barley coffee.

For lunch: a salad, dextrinized toast or doughgod, herb tea.

For dinner: fresh greens or salad, a steamed or baked dish, an artichoke, a pudding or suitable dessert, herb tea or cereal coffee.

Honey, syrup, sorghum, etc., will take the place of sugar. Butter and cream should be excluded from a Lenten regime. Yeast bakery goods are to be avoided but doughgoods are in season, as is also unleaven bread products.

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