

MAZDAZNAN



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PHILOSOPHY

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OCTOBER

1953

M A Z D A Z N A N

Is the Thought
of Masters
and

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

MAZDAZNAN

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Ga Llama

(Los Angeles, June 28th, 1953)

PIANO SOLO, JULIAN KAROLYI

(*pause*)

THUS are we carried afar upon the waves of ether —by these sublime strains carried into the Cosmic realms until, for the time being, we seem to be in harmony with eternal forces—to the extent and degree that we have given ourselves to the harmonic vibrations; we feel at-one with an endless power and that we have been at a distance impossible to measure. Thus have we been carried to fields of Light, of Intelligence, which, though vast, are undirected, yet limitless, ever-lasting, everywhere present. This infinite harmony, infinite Intelligence, awaits our demand, our direction, that it may become focalized into a state of activity, of manifestation of progressive possibilities, of creative power. This power, this possibility unto creative activity, is ever available unto us through the *conscious breath*, through the recognition in our thought of the living-element-in-the-breath; through the power we have of retaining the very Life-principle by means of our thought *directed to "Ga Llama"*, the cause unto the focalization-of-Life, by which we consciously put ourselves into unity, into harmony, with the ever-creative-power.

This "Centralizing-Life-Principle" was termed by the ancients as: "Ga Llama". The shorter term gives the same meaning and is more direct. Ga Llama is an ancient Zend word and signifies the everlasting, all pervading, limitless and infinite-creative-Power. It is this Power which is within the conscious breath and which we have not only the liberty to take at will, but also, to direct into creative channels; the Power of which, as yet, science has made no recognition. It is through this Power and its Power of Life-focalization that we are enabled to bring into manifestation co-operated-atom-and-ether; for, by the focalization of living-thought does Intelligence give *direction* to substance—co-existent with Intelligence, that atom and ether may have coalition, aim and purpose, thus: manifestation.

In this way has the first, the primary element been born. By the power within it, acquired by the power of intelligence focalized, does there now follow division unto multiplication of the atoms in the elementary, in the unseen realm, which results in due time in the manifestation of all Life everywhere seen; manifestation full of Life and the spirit of unfoldment and of progression. All created things are flooded with Life. All things created are full of what the ancients called: "Ga Llama". All *space* is filled with this "Centralizing Life-Principle", all *things* are so

filled, likewise. It is by virtue of this Presence, of this Life-Principle, that existence continues. All of objective creation, although it exists by virtue of the same Power, has no knowledge of it, nor power, nor will to retain it, nor wisdom to voluntarily draw it ever to itself. Only one of created manifestation has this power and that is the last of creations—for MAN has the power to so do. According to the understanding, the will, the wisdom of the individual can man draw unto himself continuously this ever-present Life-force. According to the state of his manifested form can he know its power and its possibility. Yet, in a condition of lack of understanding, a state of ignorance as to its ever-presence and of his own power to make use of this eternal-living-force does man lack the ability to retain the Ga Llamic power at will. There must be a corresponding vibration within himself that he may make use of the highest Power, else he breathes it out again and profits not by its ever-presence. When unconscious of the presence of Ga Llama, it is not permitted to fulfill its mission; nor to do what it can do, what it is intended to do, what it should and would do on behalf of that individual were only the possibility given, the harmony there—the harmony with itself through man's understanding and volition. But, *when we are conscious* of its ever-presence and call to our thought the value

of the Ga Llamie power which enters our being with every inhaled breath and which penetrates our whole being through and through when there is found a harmonious vibration, this Centralizing Life-Principle, Ga Llama, will perform its part in awakening every cell of our being and will establish there a harmony which can be established only in this way—through our thought in unison with creative Principle. At the same time the Ga Llama would, through the consciousness of our thought, bring harmony to our entire being; it brings us also into harmony with all of nature—for throughout all of creation there is but one harmony; to be at-one with this is the ultimate aim. When we become conscious of the Ga Llamie Power and are in thought conscious of its flow, we then become in harmony not only within our personal being, not only with all objective nature, but, we come into a universal harmony which is unified in vibration with the Universe and with all of the Universes of space—we become at-one with the All. We come into harmony with the beginning—and subtly, silently, secretly—we come into harmony with the ending—which is:—ourselves! There is but ONE harmony.

The Ga Llamie force operates as a Flame, a flaming-immenseable-Light which is everywhere at once; and yet, it is not the Flame, the Light alone which is the living force, but it is the Spirit within the Flame, the

Light, which is the Power—it is the GA LLAMA. This is the LIVING POWER. Although it gives evidence of its Presence in the Light, it gives evidence of its Power in directed Intelligence, for it vibrates, arouses brain-cells into consciousness of thought, in the individual. It gives expression of its Presence, furthermore, in every possible way throughout all existence, creating and manifesting wherever the time and conditions are in readiness, and to a corresponding degree.

This Light becomes our Light, for our own use and for the glorification of its Source—as is meant in the words: “Let your Light so shine that it will glorify your Father.” When this Light does not shine forth, it is because there is no consciousness there of its Presence. When there is an appreciative consciousness of this Ga Llama as one draws the breath into his being, then it gradually becomes possible to recognize its Presence and to feel its Power. The Glory of this Light will gradually penetrate every fiber and cell of ones being; then “the Glory of the Father” will gradually shine forth “and glorify” our Creator. When this does not shine forth, it is because the harmonious necessity—the consciousness—is not there. If, therefore, we consciously partake of this Ga Llamic force occasionally throughout the day, at least once an hour for a minute, and also for three minutes in the rhyth-

mic-breath thrice daily, doing all thoughtfully, consciously, we thus unify the forces within our being with the incoming Power. Otherwise, our inherent forces are being deprived of the accomplishments which they are ready to perform for us, were it a possibility; through lack of harmony this is made to be not yet within our scope of attainment.

It is well also to vibrate the being to a tune, a sound, a rhythm, to a harmony with the All. This is one advantage of such music as we have just heard; this is the meaning and purpose of classical music—it vibrates to the harmony of the Cosmos—the harmonies of the spheres. To such music, as we listen, as we enjoy its fine strains, it is wise to adjust ones breathing—in accordance to its rhythm; we are in this way carried on the waves of ether, by means of the harmonic laws, to higher spheres—which we realize when the music ceases and we are obliged “to come back to earth”—as the saying goes. The Ga Llamie power has carried us afar.

As long as we are unconscious of this tremendous Power which comes to us with every inhaled breath, we are unconscious of our own possibilities here upon the earth plane. This Ga Llamie Power, through the breath, quickens and awakens *when* we permit it to so do, awakens every cell of our being, every cell of body and brain. Since the cells of the brain bear a memory

of all that is past in our unfoldment throughout the long expanse of our past expressions here upon this planet—and even before—it is possible for this intelligence, this memory, to become awakened, through the Power of Ga Llama consciously and appreciatively drawn in and retained, through the medium of the breath. The need is consciousness of thought, direction of the will, and a complete relaxation of the body and resignation of the mind—in a spirit of faith and understanding. It is by that Power that the Saints, the Sages, the Saviours, those in the lead of thought and activity upon this planet, come and have come into an understanding of Life and of Eternity. All this is within the scope of every human being who is born with his cranium above his lungs, so that by the natural power of the forces the ascension takes place. But that has to be done through, firstly, conscious thought as a result of one's volition, the power of one's own will. It is well that this is so, for were that great Power to awaken the brain cells of a mind entirely out of harmony with the Cosmic, the eternal Laws, it would, because of its immeasurable Power, consume the individual. Thus we see that nature builds safely and protects the ignorant from the all-consuming Power of this tremendous Ga Llamie Light. A Light which promotes progression and unfoldment to the highest thought, but—one must be in harmony

with the Spirit of such progression in order to profit by it.

All things in nature hold this Light and it is by that Power that they live, they exist, that they express, each one in its own degree, each one according to the status of the time-being as to form; not according to the Power within, for in all it is equal as to its pure power, but in accordance to the nature of the form at the time; according to that which has been expressed as to nature's unfoldment at the moment, at the very time. Just to the degree of possibility does the Ga Llamic Power with its ever emanating Intelligence, its Light, unfold, enfold, emanate into the form itself. Now, since all of nature holds that same Power—the Ga Llamic Intelligence, the Spirit of Life—and since the Intelligence held within ones conscious thought is corresponding to that of everything in nature—in its essence—to everything in the universe, in all of the universes, since all memory is latent, is held in one's brain cells—awakened or unawakened—then, according to the correspondence in his aroused thought, the awakenment of his conscious understanding, according to the “at-onement” which he has permitted unto himself through the eternal Laws of harmony, to just such a degree *does he recognize in everything of nature—a counterpart of himself*—and in-so-far as nature at its own status of unfoldment has given, is capable of

giving, expression of perfection—unfolding, ever and forever—unfolding, unfolding and unfolding. When the individual becomes conscious of his kin-ship to all that there is—to all of nature—he can no longer be cruel, he can no longer exploit his fellow creatures, he can not more be a destroyer of that which holds like life to his own. To all of the kingdoms does he hold a thought of recognition—to the animal realm, that of vegetation, the mineral, planetary realm, even to the elementary kingdom of the unseen where he recognizes that manifestation has its beginning; and most of all does he recognize all humans as his own kinsmen—through the innate Light. It is the degree of *consciousness* that makes the difference; difference in present status—but not in essential value and ultimate possibility.

Thus does the individual come into a state of maturity of soul wherein he is capable of realizing what has been meant by the ancient admonition that:—There is but ONE and all that exists is of that ONE and is in harmony with the everlasting Oneness and Power of Life and of Eternity.

May we become conscious and appreciative of the Ga Llamic Power in every breath—awaiting our command—awaiting our attractive power of thought.

—*Mother Superior Gloria,*
Mazdaznan Plenipotentiary

Ga-Llama, thou central power,
Into me pour out Thy shower;
With each breath inhaled I know,
Wisdom, peace, Thou would'st bestow.

Ga-Llama, through endless space,
Into Thee, absorb my place;
In myself Thyself remain,
That I may know God's domain.

Ga-Llama, Thou Staff-of-Life,
Within me, make end of strife!
Calmer waves of breath now raise
Unfolding God's blessed ways.

* * *

Avesta in Song

Today the whole world longs and cries out for a saving hand and yet a Savior has said:

“Nearer than my own self Thou art, O Soul of souls!”

It is from woman that we may expect a “new order of things.” It is she that sways society, nations and the world. It is through her determined thought for good that saviours shall rise to save the race.

Mother Ashoi

Passed Away July 30, 1953

NOW that the hour-glass has run down and the time is spent, we turn our most loving thought to the great Work fulfilled by our precious and so dearly beloved Mother Ashoi (Mrs. Arthur F. Gault) whom Master sent to the British Empire in 1922 with her Companion, Guromano, British born—to take charge of the Greatest Work in that part of the World. We wonder if our dear Associates are cognizant of the tremendous part that these two dear souls have performed in this world-redeeming and selfless Work. It has been done in so unobtrusive and quiet a way that many may not appreciate its wide scope and its great results for good. In England—and from there, many other places of the Empire—there are Associates too numerous to tabulate, persons who have been called to the greater understanding of life and its endless possibilities, through the efforts of these two dear ones, who now are again reunited and whose life's calling has been a universal and an eternal cause.

Last evening as I was contemplating the grandeur of the Milky Way, it came to me—that—so must be the Glory of the Star-lit Crowns of these two dear ones! To all of us interested in the Cause of redemption of the human race from—sickness, sin and bond-

age to the wheel-of-ignorance—it would seem that their Crowns of Glory must resemble the Light of the Milky Way—which is said to be illumined by the Glory of the departed Saints. So must be the illumination in their Crowns! For, the numbers of the ones who have been aroused to consciousness through Ashoi and her Companion, Guromano, both directly and indirectly, must be like the Lights of the Cosmic Fields!

After Guromano had been called-on, undoubtedly it was very trying for dear Mother Ashoi to carry on without her Companion, in making plans for the good of, and the extension of the Work, but, without complaint, Ashoi marched straight forward and fulfilled her part continuously—for well did she know the greatness of the everlasting Message and of the Calling of those who have been sent into the field. Forward, ever forward—seemed to be her thought.

Dear Mother Ashoi was ever ready to give counsel to those who came to her for that purpose; she was like a Mother to them all. All found her loving and of great comfort. As, for years, Ashoi had been closely associated with the dear Master, there was much of an intimate nature regarding the Work which she held in her memory and which she could give out upon rare occasions. All this was most inspiring to the Associates, giving them encouragement and comfort.

In the home, there were two daughters, Linda—

Iphigenia, and Viola. These two were married some years ago and have families of their own. These were most loving and devoted daughters and both have emblazoned in their hearts the principles of the Teachings—principles and facts which can never become erased. May they and their families continue to be examples as to the great Work of their parents—this is what we all anticipate and await and shall see. Theirs is an outstanding responsibility, without doubt; may they be blessed in the fulfillment of so great a duty and a part. To them, the love of all the Mazdaznan Family is going forth.

As for our precious Mother Ashoi—may her Light continue to shine forever in the paths she has trod upon this, the last of the planetary creations of the Infinite, and may that Light continue to be a glory to the Household of Mazda—still resident so far afield—as we, the Associates, are at present. May the Glory of this dear Mother continue to be an example to us all—and may her Crown be more illumined through the Souls she has won, than even the luminous glory of the Milky Way—for the Glory of the Conscious Awakened Soul—is everlasting.

Our thought of—

LOVE and of—

PEACE—

to them both—

GUROMANO and ASHOL.

—*Mother Superior Gloria*

To Become Conscious

YOU are the epitome of the universe—crystallized in you are all the experiences of past existence gathered throughout ages of evolutionary and creative processes. To become conscious of it all, to be able to enter the state of realization, this is your wish, your desire—a wish that shall be granted when *the requirements of the law* have been fulfilled. All the intelligences of the mind, soul, spirit and Infinity will be revealed when the work of redemption has been accomplished.

Redeem the natural side and Divine Intelligences will become revealed.

.
A reed may be moved by the wind to and fro, still it remains in place, while most people lose their ground the moment a whiff of fresh air touches their neck.

Pain experienced in the body is the result of inharmony with the laws of nature.

A circle of friends to cherish, to admire and to love adds to our surroundings and turns even a desert into a paradise!

Mazdaznan Harmony

LESSON X

IN this study of Harmony, as in all studies, "practice makes for perfection", therefore continue to combine the varied vowel sounds and attentively listen and watch their effects. Each new combination of vowel sounds should produce a different effect—should touch up a different cell of the brain and make alive one that has not been heretofore awakened.

For instance, combine the vowel "a" (ah) with all the succeeding vowels; each one of the other vowels with each other. There is no end to the combinations that can be made. The "a" (ah) vowel is made with the mouth wide open—no other vowel sound can be made with the mouth in that position. You will notice that the "o" sound is but a modification of the "a" (ah), and that when you sing the "aou" with some melody, in reality you make the intervening sounds between the "a", "o", "u". These are not so distinctly understood, but you must make them be formed ere you can pass from the "a" to the "o" in the continuous rounded out "o" sound. Try and watch these processes.

This is likewise true when the "do" ("o") is sounded on the piano. If you listen intently, you will hear that sound pass on and on, rise and rise, until

you can hear it no longer, and in its rising it strikes all the notes above it, else it could not rise and pass beyond your hearing. But it not only rises, it also falls. That is what makes the over and undertones. The sound vibrates on and on and it also falls, until it comes back, and the two divided parts meet, and all the time you think of but the one sound of "o", for it is the sound of "o" in all its variations—yet it is always the sound of "o" to you. It holds to its own, and so must you. We must be centered that we remain always in the center, the real, the inner, the essence of being. The composition of this is understood as we progress in our studies.



SINCE this is a study of the inner realm of forces, it is necessary to pay attention to the work according to the law that governs those forces and to follow up the gradual development, systematically. It is necessary then to begin with the muscles of the face and work on these muscles—to make them more and more conscious through the power of the will sent through the brain, that the face as a whole and the mind may become harmonized first. When the brain and its corresponding instrument, the face, have come under control of the will, and the mind is able to express the finer shades of vibratory action on and through the muscles of the face, it becomes possible

to reach the spinal cord through the vibratory action thus brought under the control of the will, and the psychic forces will begin to awaken through the vibratory action of the psychic cord brought into action by the finer vibratory action of the mind, thus arousing the psychic functions which will in turn so act upon the heart, that the action thereof will so enlarge the innermost cavity, that the spirit will be set free, and the spirit force will then be able to make itself known by and through the psychic forces and powers and the mental powers, brought under the control of the will. These forces in operation will in turn awaken the still higher ones, such as the thought forces, the entity and finally the connection will be made with the Infinite and the Universal. Thus we become conscious step by step and as we go on and on in our development, we realize more and more that the real powers and attainments of man are limitless.

We realize now that it is not a matter of going outside of ourselves to come into harmony with the outside world and its beings and objects, but it is a matter rather of the development from within, so as to awaken to a conscious realization of the corresponding senses with ourselves. By means of this awakening or becoming conscious of the essence of true being within that corresponds to the thing and the object outside, we have the whole world panorama before

us. When we know ourselves and have all the powers and forces that constitute our being under full control, then we need not analyze the grass blade as the outside entity, but simply come into conscious recognition of the essence of the grass blade within ourselves. When the spirit will reveal unto the spirit, the thought will answer unto thought, the soul will speak unto the soul, and the whole world within us will respond to the whole world without us. This will be the establishing of the harmony between the outer and the inner, and all that is necessary to do is to bring about the great consciousness of becoming acquainted with ourselves, the true being that we are. This cannot be accomplished as the occultist attempts it, by developing one faculty at the expense of the others and thus lose himself by denying the body, the instrument, for the body is to serve a great purpose in this work of harmonizing the lower to meet the higher, the demands of the higher and finer forces of one's being.

—Continued

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

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

Base and Inclinations

DIAGNOSIS

WHILE the physiognomy reveals the *reflex* of bodily and mental conditions, and viriology discloses the *symptoms* of the organic side of the body, thus gives the summary of the general condition, Mazdaznan diagnosis, or panology, unveils the *cause* of all troubles. Instead of looking for a number of troubles which are consequential, it is best to locate the *prime cause* and with the cognizance of this knowledge we become acquainted with all the symptomatic and reflex troubles, as each base has its inclinations that disclose the general condition of the body and the mind.

If the *base* is intellectual the dynamics are the cause to whatever the disturbance in the body may be. With the loss of dynamic capacity the heart will be drawn into sympathy if the intellectual base is *physical* in the *first* inclination. Being *first* physically inclined, it follows that the *liver* is drawn into *sympathy*. This being the case, the *reflex* will be found in the stomach. In case of complications the affects must be looked for in the *second* inclination and the second inclination in this case will be *spiritual*. The spiritual covers the small cavity, or the organs of the genera-

tive cavity. General debility and complete exhaustion would be the diagnosis of such a case.

In the case of a *spiritual* base the cause of any and all troubles is the insufficient secretion of the generative functions. The intellectual inclination being in first would draw the *dynamics* into *sympathy*. Therefore pain in the right lung first would result and gradually spread in accordance with the severity of the case or the depletion of the generative functions. From the sympathetic relation the *reflex* would fall upon the heart, while the *affects* would extend into the *second* inclination. Therefore it is the *physical* inclination that affects the liver, the alimentaries and the kidneys, all in their relative order.

Sympathy is symptomatic and draws into its province only a certain number of parts of the body. The same is true of *reflexes*; the reflex reaches all that lies within its province of direct relationship. Nature works on parallels and exact laws. As to *affects*, such occur in complications only. But even here the province is a limited one, although wherever affects make their appearance it shows that the trouble is a serious one and calls for care and undivided attention.

Reading the lines of the face as well as the corresponding outlines we may readily know the *reflex* of all troubles but *not* the trouble itself. Looking into the eyes, lines, spots, curves, etc., may reveal the

symptoms of the organs of the base and inclinations that are diseased. Even the extent or advance of troubles may be determined. But the *cause* is not determined within the province of the eye; it only tells of complications, but does not lead to the real cause or source which makes it difficult for a diagnostician to prescribe.

In panology, or Mazdazkan diagnosis, we acquaint ourselves with *base* and its *two inclinations*. Each *base* has its particular organ upon which the operations of the body are founded. As to the inclinations, each one of them has first a basic organ for guidance and with it all of the related organs which are either *sympathetic* or *affective*.

To speak of *reflex* means that the *sympathetic* side *reflects* upon the relative organ or organs; like in the physical, first the *liver reflects* upon the stomach, the alimentaries, the kidneys.

We raise our hands in horror, when the news reaches our ears, that another well-proportioned missionary has been killed and eaten by the savage islanders. And at the very moment we give vent to our opinions, the blood of thousands of our fellow-creatures cries out to heaven for justice, and the condemnation falls upon our heads.

Pineal Gland

THE more we practice the prayers of our daily affirmation and enter into their idea and spirit, the more the heart and mind unite, the more clarity we get from day to day. For the mind which has its seat in the pineal gland binds ceaselessly new ties with the brain cells.

The pinea is a body of the form of a funnel, the walls of which are again composed of nothing but little funnels. The kernel of the pinea is a tiny little gland as big as a wheat kernel or a lentil, out of which, according to the so far established facts of science, pour 2776 radiations, color-variations, over the entire brain. Wherever a brain-cell unites with this radiation, opens and submits to the inflow of light, there we receive an enlightenment, an insight-knowledge, a revelation. All cells which have not yet become receptive, can gradually tie a connection with the pinea and become accessible to the irradiation or illumination.

However, the opening of the brain cells is not in the power of the mind but is a question of embodiment with the assistance of the breath. Only there where the breath is even, where one breathes rhythmically and symmetrically with both of the lungs, the heart unites with the mind and sends day by day

one ray after the other to the pinea which reveals to us more and more understanding, leading us from one goal to another.

We have to add always new connecting links to the chain of understanding in order that they extend to the great planetary realm. No matter how far we would have to go on the way to realization, we have to become conscious of the fact that everything depends solely on a tiny little movement, scarcely audible to the listening ear, and to the eye oftentimes presenting itself as a sparklet, a lightening, a life spark. This makes it always lighter in our hearts and on parallel lines also in our brain, so that we become gradually conscious of that center of the brain, the pineal gland and we attain the confidence which is called faith.

Faith is the confidence of that which one does not see yet but of which one knows that it will be, because the thought strives for the goal which it set for itself. Through that confidence which one feels in one's self, one becomes conscious of the thought-light in the heart which purifies the entire body and at the same time unlocks and illumines the brain and parallel with it the mind which uses the soul for the purpose of connection with the spirit, the divine spark which prepares for the individuality the way from the airless cell in the left rear chamber of the heart to the

pineal gland and herewith into the world and its phenomena.

It is therefore said: "Your faith is like unto a mustard seed which is in you; if you would become conscious of it, you could move mountains". So if you become sure of this little gland which is now not bigger than a mustard seed in you, but which like the mustard seed grows into a whole tree if the conditions for it are accordingly, oh, if you only could visualize for yourselves this little mustard seed there where the faith, the confidence, the self-reliance has its seat, then you would feel the power in yourself, to move mountains of unreasonableness, to the mountain-high towered unreasonableness which raised itself to the highest position.

Could we do it to plant more light into every one of you, we would certainly do it even though we might have to give our last strength for it. For us it would be the same wherever we would work, here or there or elsewhere, even though this frame would have to fall to dust. But here everyone has to act for himself, make himself illumined by making use of the given exercises over and over again. The only reward for our work which animates us again and again, is to be aware that growing realization surrounds us, that the light of the world increases. For this reason we are still here and are ready to endure

until the entire race finally gains what became ours: to realize the God-idea in the daily life, so that none of us needs to ask the other any more: "Do you really know God? Where is God?"

—*Otto Bezner, Sunday, April 26, 1953.*

LIFE is a manifestation of the intelligence attempting to be what it has not yet proved.

Forget the past; forgive the lost and turn attention to things that will build you an eternal mansion.

Some people know much without thinking, and others think much yet know little.

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

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.

The individual child does not need medicine usually, but give him the freedom of life; let him romp about, climb trees, wade in cooling running streams. The elixir of life is found in ocean breeze and mountain air.

The Number Three

IT is true that all things in manifestation express through the triad of the Triune Principle. In everything there is the trinity expressed. Here in this corporeal world the number *three* is an incomparable one, since it represents the *center* with its positive and negative poles.

Magians have always considered the number three to be a most powerful number—spiritually as well as materially. Spiritually as the three great Princes of the world—Ormuzd, Mithra, Vohumano—God, the Mind and the Spirit. In all religious rites, prayers, and oblations, everything is repeated three times.

Mazdaznan recognizes three basic principles governing mankind: material, intellectual and spiritual. These are to be equalized, that perfect harmony, or equilibrium, may be attained. Perfection here upon this plane of manifestation depends upon the equalization of these three governing factors. This *trinity* holds the key to Nature's hidden mysteries and she refuses absolutely to entrust that key to any but a Master-hand, since it alone can solve the secret causes that produce all effects, whether for good or ill.

This key may rightly be called the "Key of Knowledge" for only through the knowledge of its manifestation can be read the source and cause of all the

diseases that afflict mankind and which have been *the undoing of Nature and her boundless resources.*

We not only have a right to be born well, but owe it to society to keep well, otherwise we become criminals who seek to reap where we have not sown.

“For God is love and whosoever
Abideth in that blessed love,
In him shall God abide forever,
And he abide in God's own love.”

Life is filled with things we know we ought to do, but when we attempt these things and do them with the constant repetition that is necessary for effective results, we more often than not find ourselves faced with a certain lack of dominant executive ability which keeps us from carrying out the dictates of our own convictions. We conclude that the “spirit is willing but the flesh is weak.” And that is the trouble. Our bodies are not equal to the demands which our brains make upon them, they are not sufficiently trained and developed. And until we have learned

Divine Service Sundays, 11 a. m.

Season Hints

October

OCTOBER brings to a close the productiveness of the harvest season. Proper selection of food remains the key to our physical well-being.

Grapes are still in season with enough varieties to suit every temperament. Catarrhal and rheumatic temperaments should avoid the heavy and dark kinds.

Some varieties of pears can be kept in cold storage but others should be eaten fresh. The same rule applies to grapes.

A good tonic is a dish of grated apple with cream. A dash of spice may be added to the apple.

Melons are still in season. Casabas act upon the alimentaries but they should not be used with starchy foods.

When frozen grapes are mashed and strained they are helpful to invalids. When the juice is heated, it becomes a stimulant. Do not add sugar and water in such cases as fermentation would interfere with the beneficial results.

Grapefruits are getting riper and they are healthful for the first meal of the day. Heated grapefruit juice is better for some temperaments.

Baked potatoes are most wholesome and when served with cream or cream gravy, they are fattening.

Tubers of all kinds are timely with the advent of fall and winter.

It is well to eat perishable products first. Winter squash, vegetable marrow and pumpkins will keep for colder days.

Eggplants are of great value to the constitution. We should learn to prepare them in diverse ways so we will not tire of them.

Turnips can be cooked and mashed, then seasoned with onion and made into patties, either to be fried or baked. When served with a rich tomato or browned wheat flour gravy, this makes an appetizing dish.

Vegetables when baked are more delicious and in many instances, more digestible.

All rice is wholesome, but it takes a little experimenting in combinations to make palatable and nutritious dishes with rice as a base.

Rice when quickly boiled for twenty minutes, then chilled, may be served either hot or cold. When served cold with cream and apple sauce, it is a satisfying meal.

Chestnuts are beneficial in some cases. They may be boiled or baked, or be made into chestnut shell tea.

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