

MAZDAZNAN



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

OCTOBER

25 CENTS

Wherefore

Be Ye

as PERFECT

as your Father

in Heaven

IS PERFECT!

MAZDAZNAN

Transcendentalism:—Is that which transcends—rises above mundane concerns.

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Mazdaznan

AS Mazdaznan Science is the proof of truth through reason and deduction, defining matter and its endless possibilities, so the Mazdaznan Philosophy carries the mind into abstract realms defining the operation of the Infinite Intelligence, independent of matter, as matter is the result of Infinite Intelligence exercised upon Atom and Ether, co-existent with Intelligence, yet dependent for its reality upon the Infinite Intelligence of God.

To philosophize means to untangle the network of matter and find ourselves within eternity, that the *object* of life may be cleared and we know ourselves in matter as we are in spirit—in reality and not in the magic illusions of matter. Whatever science may disclose to us as to the possibilities of *matter*, and *through* matter, does not *comfort* the entity of our being. Caught within the magic illusions of matter, we need to know our relation to it, if any, and the real, true purpose of our existence, finding the way to co-existence. All vocations, chosen, suggested, psychologized, are the means leading to an understanding. Failure to make deductions leading to realization is by no means a detriment, for it merely plays its orgies deferring the release from illusions. Sins, degrada-

tions, shortcomings, infirmities, delusions, are fluctuations within the scale of matter; the wage of all these *experiences* is *death*, the destroyer of them all—the opening wedge unto another *beginning*, or in the words of Omar Khayyam:

“If I have pried into thy secrets, Lord,
Some Knowledge and some Wisdom to afford
Yet such desires be 'gainst Thy will; ah, then,
Let Thy good grace greater be than my sin.”

.

MAZDAZNAN is, indeed, the infallible Science and Philosophy of Life, and one has but to take a detailed glance into its vast system, to realize that through the application of its principles, man may develop his being to the highest degree of utility, with ability for calling out from the mind its latent, hidden powers, as well as quickening the mental faculties to the greatest point of efficiency, thus charging his entire system with a powerful agency, developing a *will power* in itself sufficient to conquer “himself, the world and the devil.” Therefore, fully equipped, man arises forever freeing himself from the domination of servitude—the thralldom of fear—and the psychology of suggestions. He then is no longer subject to the forces of negation, no longer held in bondage by undeveloped minds: he is *free!*

Breath and Breathing

THIS is one of the subjects that will ever remain inexhaustible by reason of its basis and principle conducive to the forthcoming of man. For what is man but the culmination of the crystallized operations of the breath. All Nature breathes; all Nature lives by virtue of the breath. Even man must breathe, and to the extent he is conscious of the power of the breath, controlling the rhythm thereof, he is able to break the captive chains of ancestral ties and remove the fetters of negative influences to the extent of liberation, assuring freedom in all things destined for good.

As by the breath of God an Adam is made conscious, and the breath of a Master declares the wholeness of life, even so, by the power of the breath of a prayer, the weary and laden one may become emancipated and set free from sickness, sin and sorrow.

First of all learn to breathe a little prayer, but breathe it with fervor, zeal and emphasis; breathe the prayer with dynamic force; breathe it prompted by love for the deed. In breathing a prayer you empty the lungs and breathing with fervor you breathe out that prayer *on one breath*, pausing or halting only to adjust the position of the body that in so doing the speaking of the words *on one breath* may become all

the easier, although with some effort at first. A prayer thus breathed upon one breath from three to five times in succession, and from five to nine times a day, insures perfect circulation and a greater purification of the blood. To "pray without ceasing," so often advised in Scriptures, does not mean to pray day and night, but to pray *on one breath* without stopping for an inhalation.

The Gathas or the Psalms are so arranged as to impart responsive breathings calculated to impart the importance of pauses necessary for the awakening of the finer forces in the ganglionic system and their conversion into ethereal substances conducive to mental activity. The Gathas or Psalms recited in that sense and with thoughtfulness assure not only good health, but also a sound mind; naturally, all else being equal.

Formulas of prayers are calculated, in accordance with their length or significance, to effect stimulation, to ease a malady, or for the purpose of illumination to the mind, the soul, or the spirit propensities, endowments and attributes. The "Lord's Prayer" spoken *on one breath* and repeated three times in succession, with real fervor and absolute resolution (which means relaxation, a condition free from all tension) will make good every statement contained in the prayer and will actually "*deliver us from evil;*" the evil of

sickness, sorrow and sin; the evil of dread, fear and poverty; the evil of influence, witchcraft and hypnotic spells; the evil of the day, class consciousness and despotism.

“Prayer is the desire of the soul, unuttered or expressed;” but when it is spoken with absolute faith upon conscious breath, it becomes the living word of God.

AS HUMAN beings, we are particularly endowed spiritually and intellectually, to say nothing of materiality and its powers. We should know definitely and positively what we have in mind to do and accomplish. We should *know*, as the Blessed Saviour knew and expressed it, that we may be sure and certain as to His origin and His end in view when He said: “I and the Father” (according to the old translation of St. John, and according to the text), “I and Abba are at one!” They are one and the same; and He adds: “He who sees me, sees the Infinite.” But I am not the only One that may come to that understanding, that realization. “Be *ye* as *perfect* as *your* Abba in heaven is perfect.” Even as a Saviour, He has no patent right to be perfect or at one with the Infinite; this privilege belongs to every one—to all who breathe and find their being within

the substance that is all-permeative—to all of them and all of those who are of that same plane, state, position and realm.

Throw Out Your Chest

YES, that which you need to do at first is to “Throw out your chest!”. When troubled, when under the weather, when disappointed or aggravated, you will find that you are not conscious of the Adamic position of your chest, consequently the heart is not in the right place, the chest cavity having diminished and with it the freedom of heart action has been interfered with. Whatever your condition may be, remember that to get out and beyond an undesirable state, you first need to sit or stand up erectly and “throw out your chest”.

The first thought will necessarily, by reflecting operation, induce a fuller breath, a rhythmic action, which will bring to you a chain of ideas conducive to the welfare of mind and body, and with it reveal to you ways and means conducive to your welfare, disclosing treasures of thought and the wealth of this earth. For to this end we have become manifest, for this purpose we have come to this earth, to enjoy the beauty of the earth, to rejoice in the sublimity of Nature and to be

happy while the sunbeams dance before us in merry-making. The higher consciousness awakens in our souls to lead us to the table spread with superabundance to delight the hearts. We are to let the light of understanding so shine before men that they may see our good works and learn to glorify our Father who is in Heaven, in the Heaven which surrounds and abounds us, now and forever.

In the way and manner of finding correspondences or relations of planets to our earth and also the corresponding relation of planet to planet, we may know all about life and its varied conditions on other globes without going there bodily. We thus know it fundamentally, instead of getting only vague glimpses and imaginings. A planet so located, for instance, that it corresponds to the north pole of the earth, would be small and very cold, yet there would be an intelligence controlling it that would be found on no other planet in any other position, owing to the correspondence of the earth's head, or the seat of the intelligence thereof. And so it goes on, the whole complexity of things and realms becoming simple and clear, when once the governing laws are known, and one has grasped the key to the whole situation.

Need of Saviours

IF there is a need of a Saviour at one time, there is a need of Saviours all the time, as in the nature of things demands remain identical and the same.

If it is possible for God to reveal Himself to man at one time, it is possible for Him to reveal Himself all the time, as the limitless God cannot be confined to any particular time.

If it is possible for God to manifest Himself at one time, it is possible for Him to become manifest at another time and all the time, for if He is needed on one occasion He will be needed on many more occasions.

If God can save from destruction at one period He can do so at another, and if He can speak through the mouths of sucklings and prophets, He can speak through the mouths of the rest of his children, also; or is He limited to sucklings and prophets? If so, then all we need to do is either become sucklings or prophets to get in touch with Him.

In short, a claim made at one time and its veracity attributed to a distant age must be borne out by demonstration even *now* to prove its truth.

Mazdaznan is the summing-up of all there is in life, and he who masters his situation is a Mazdaznan.

In Paradise

WHO does not remember the words of the thief upon the cross, saying to the Master: "Lord remember me in thy Kingdom," and the answer came: "Verily, this day thou shalt be with me in Paradise." How many more like this thief utter daily the wish for a paradise, free from all the cares imposed upon us through error, misconception, misapplication, misuse, abuse! But do we think of what a paradise really consists? In turning the pages of Scriptures to their very introductory remarks we find the description of paradise conveying the idea of a place luxuriant in growth of fruit trees and such vegetation that would delight only heavenly beings,—Avestan beings, or the people of *Zend*, with knowledge and wisdom to *interpret* the laws of Life and Nature. Men seek a Paradise Lost, but as long as their tactics are contrary to divine law, contrary to the principle of common consent, agreement, Paradise Lost it will be to them. Let man turn from the bloodstained fleshpots of Egypt and it shall be to him Paradise Regained. At the prayer-meetings we love to sing of "the land of corn and wine," but not until we have had our fill on a "broiled bird and a cold bottle."

And still we hope for a Paradise? If so, remember

the words of Genesis I, 29: "And God said, Behold, I have given you every herb-yielding *seed*, which is upon *all* the face of the earth, and *every tree* in which is the *fruit* of a tree-yielding seed: To you *it* shall be for food." That is the Paradise of Adam and Eve we would enjoy; that is the Paradise they lost as soon as they listened to the voice of a stranger who would have them eat of the forbidden fruit, creating an appetite for the blood of fellow-beings.

Genesis would suffice to the wise, to him who will use his common sense and reason to learn to discriminate between fruits, grains and vegetables as conducive to health, happiness and beauty. The herb-yielding seeds are *grains* and all such *vegetables* which perpetuate their kind through the seed; not tube, slip or cut. Every *tree* raised from seed gives the proper fruit conducive to health and strength. Although perpetuated from a slip or cut the tree must possess the tree-yielding seed, otherwise the fruit thereof will not be vitalizing to the human system.

Vendidad V, 20, reminds us identically of the same Paradise, where the garments of the Saints are pure from blood stains, and where pure thoughts, pure words, pure deeds reign supremely: "I, Ahura Mazda, have the waters rain down *collectively* for sustenance to the righteous man and food for useful cattle."

“The *grains* shall be *food* for man; the green foods for useful cattle.” Here the *grains* are all the seed-bearing vegetation, whether fruits, nuts, grains or vegetables; all such that perpetuate their kind, even after many crossings, through the seed. The fruits containing *seeds* that could be eaten with impunity are the real, true cell perpetuating and vigor-creating fruits, as apples, pears, figs, gooseberries, blueberries, grapes, etc.

Of vegetables, all those are most conducive to health where the seed in the *fruit* of the vegetable could be eaten with safety, as tomatoes, cucumbers, melons, pumpkins, pawpaws, cauliflower, cabbage, spinach, etc.

There are pulses like peas, beans, lentils, etc., that may be used in a green state or ripe; the *seed* is *fruit* at the same time and of high nutritious value.

Cereals, as wheat, barley, rye, oats, corn, rice, etc., are *seed* and *fruit* in one, and of all the herb-yielding *seeds* are by far the best, as in nutritious value they just about reach the measure necessary to supply our constitutions with all the required salts, iron, potassium, magnesium, etc.

Of all the treatises written on the subject of proper selection of food conducive to the welfare of man there is not anything in all our scientific twaddle that is as sensible and to the point as Genesis One and

Vendidad Five. Be of one mind as Genesis and use the five common senses of the Vendidad and your being shall blossom like the roses of Khorassan, while its strength shall sprout like the nine-knotted cypress of Huapi*. Like the Prodigal Son, return to first principles and cease to live on the flesh of creatures, which is contrary to all decency and only breeds disease in this God-created tabernacle, this "temple of the Living God."

We remember once of having had an invitation to a frugal repast held at the home of a *divine* where the table was loaded with all the blood-stained dishes of civilization and strongly mixed drinks. Grace was spoken with the smoothness of a well-oiled machine. Afterwards, the oldest family member read out of a book considered to be the guide unto salvation, wherein the eating of flesh and drinking of strong drinks were forbidden by the Lord. What a comedy, a blasphemy!

*Huapi or Hvapi: All seeds-possessing, or the region of endless variety; source of vegetation, beginning its growth through the action of agitation of the great sea. Its correspondence is found in the ethereal regions by virtue of planetary action and creates an endless variety of seeds, the intelligences

whereof are scattered by winds and embodied through rain, finding in the earth the mother unto maturity.

Submit to the counsel of God and it will be easy to make concessions to man.

Daily Affirmations

IN addition to recapitulations engaged in upon retiring, i.e., mentally depicting all the important occurrences of the day from the time of awakening to that of retiring, we may memorize daily one of these affirmations in regular order, beginning with Sunday morning, on every morning thereafter, and ending with Saturday morning. Again repeat the same week upon week, to the end of the month. If possible, take these stanzas, or repeat them, according to the musical scale. Such exercises when conscientiously and religiously pursued will encourage memory and develop our reasoning faculties, and will also improve calculation and develop perception so necessary for the concept of academic or scientific measures now current, and many more to be revealed. The Saviour said, "What eyes have never seen, ears have never heard and heretofore never has entered the mind of man shall be revealed to you."

1. *Day by day, in every way,
I am better to the letter.*
2. *While I sleep, I learn to keep
Better health, grow in wealth.*
3. *With every step I gain more pep,
Growing bright with delight.*
4. *Never borrow other's sorrow;
I must tell: I am well!*
5. *As a churn with every turn
Makes butter, I must flutter.*
6. *While I walk, things to me talk
Of strength and health, success and wealth.*
7. *Here or there, and everywhere,
I see in life the end of strife.*

(Continued)

Harmony

Continued from September Magazine

THE harmony exercises should be practiced faithfully. Hum to the melody of "Sun of My Soul," *a, o, u, a* (the vowels given in the last lesson) with the front teeth closed, with the back teeth closed and with the mouth open.

A singer must sing his melody and his words mentally, whether humming or silently following the melody.

Take the sobbing breath several times before beginning the exercises and several times after having finished the exercises. We may in time learn to take the breath while the vocal cords are still in use; a short breath, of course, but enough to carry us through.

These exercises, vocal and breathing, are the means of making the individual truly sensitive, the nature refined and fine. They cause the senses to vibrate to their highest point.

Sound is all motion, all vibration. It takes the common senses and the finer senses in unison of harmonious vibration to catch the sense of the growth and understanding of things. There are moments here and there when the finer senses are called out and

we see, hear, feel and sense things that are beyond our comprehension, beyond our logical solution. All we know is that we thought something and we are satisfied with the knowledge that it was so. Even though that moment of consciousness happened while we were in a state of ecstasy, of conversion, we feel, see and hear clearly but we have never had any real knowledge of how this state came about.

We have often heard some name, our own name, or possibly some other name that we have associated with ourselves, that no one has ever heard and has never been spoken aloud. It seems phenomenal; although that which exists in the mind and memory may and will be called out at some time through the finer senses.

A taste all of a sudden comes into your mouth. Where does it come from? It comes from within you. The impression is there. If you do not receive these things in the state of wakefulness, then they come to you while sleeping. You have spoken in a foreign tongue, fluently, and you have wished you could make that dream come true. The knowledge of this language is stored up within you and needs only to be called forth.

The soul, the brain, the spirit becomes conscious during sleep—why, then, can we not do the same

during physical consciousness? We cannot become entirely conscious while the cellular physique is not in harmony with the mind and soul through the spirit entity. We cannot call out that which is hidden within if there is no relation between the cellular and the finer component parts of our being. The river of life has two shores, just the same as any other river. The ferry boat goes up and down this river, the link of life points to the two shores, even though we may lack conscious knowledge of it, still everything is there. If we make the cellular instrument respond to the powers and forces of our being we then become conscious that the link of life points and is related to the two shores.

If a mechanic or musician comes to a place where there is an inferior instrument, there is nothing which he cannot use as an instrumentality to express himself, but he cannot come up to the requirements of his position. The instrument must come up to the mark of the artist. The case of that instrument may be ever so dilapidated, worn, and scratched, but if the keys are tuned to the octave and from octave to octave, the musician can call out the music contained in that instrument. It is the rate of vibrations of the strings by tuning the instrument that is necessary and not the external appearance.

We need to pay attention to the tuning of our instrument in order to enable us to control every component part to respond to the mental, the mental to the psychic, the psychic to the spirit and the spirit to thought. Thought, to be conscious of the entity or to be the conscious entity of everything throughout nature, must go through all of the intervening stages of relation. There are no jumps, it is all by natural and harmonious growth and relation. We can use the spirit consciousness in proportion since there is a direct relationship between it and all other stages. We will not attain to this control through study, but through practice. The little done with understanding is the key that unlocks all growth and understanding. All the tools that an expert tuner needs are a key and quill. The simplest means are sufficient for a skilled workman.

We are the tuners of our own material instrument, and the simplest means applied with understanding do the work. All instruments are valueless until they are tuned. An expert tuner can correct flaws in that instrument by keying it differently; so it is with us, if our body contains flaws, we must overcome them.

Anything that is not crystallized, is not centered within us, no matter how ably it is put before us, we cannot understand it. If there is no corresponding

relation, then it is beyond us. The reason we do not recall things now is because our memory has failed us for the time being. We have not formed the chord to set into vibration that recalls it to our mind. All knowledge is there, but it cannot express itself through the channel of the mind. The nerve fibers expand momentarily at times to just give us a glimpse of recollection either waking or sleeping. Just as soon as the finer forces are brought into proper play, then we can express the desire of our real self. We cannot find the great things in life, because we are looking beyond the simple basis. The phenomenally great is based on the simplest principle.

Nature is so wonderfully arranged in its simplicity that the scientist, naturalist and all seekers after the problems to be solved are being continually deluded.

As soon as we can control one instrument, it is an easy matter to manipulate another. The first language aside from our mother tongue is the hardest to master. After mastering the first language, the others come easier, and the more we learn the easier it all becomes. The same methods and requirements apply to all phases. If we can become conscious of self, we then become conscious of nature, of earth and her products. We learn to know and feel how the body functions and how the organs are arranged, which

are the same in the earth. We feel our heart beat, feel the earth's and sense her rhythm. The divisions of your own parts are the same as the earth's. We humans have long legs; there are creatures with no legs, only feet attached to the body and yet how swiftly they run. There are creatures with no feet, not even hair to help them move rapidly; they just coil up and throw themselves yards at a time.

Think how the earth passes through space. In substance the earth is entirely different from us. In principle it is identical. A body has bones, nerves, fibers, parts and functions. We are the result of the earth's activity, hence the correspondence. We recognize the correspondence as we become acquainted with the earth's bone, blood and nerves and fiber. Everything has to pass through the same principle of unfoldment. If we know ourselves, then through this knowledge we can find the correspondence in nature.

From the dust particle to the mountain is but a step. It is the same collectivity on a larger scale. The dew drop displays all of the seven colors, within itself is the intelligence of the whole world. The drop has all of the component parts of an ocean. The dew drop, through its color display, is equal to an ocean. The change of colors are equal to the waves of the ocean. The dew drop cannot stand still, it continues

to move, expressing itself. Due to the fact that the dew drop is intelligent as to itself, it collects all intelligence unto itself, that it may become conscious and know all things within its realm.

We have to establish the scale. Simple manipulation in the beginning determines the variations later on. Get into tune and then keep the instrument tuned. You cannot tune your instrument without knowledge of the keys. You must have practiced the vowels, they are the notes, the keys. Practice single vowels and the combination of vowels. We establish the scale by the change of the position. Sound the vowels ah, ä; note the difference, ah is more serious than ä. Even the slightest change in position shows a change in the mind, even in the heart which is really the seat of the mind.

ah: The heart seems to rise and open.

ä: Puts a damper on the heart.

ā: Shows a big difference.

The savage does not know the difference of scales, notes and keys, therefore he will never think, see and understand how to discriminate as we do. We can determine the visible, the perceptible as shown in nature. We do not sense the finer at first as that is a matter of growth.

Sound carefully from one vowel to another, then skip from one to the other vowels. Establish the ascending and descending tones.

One composition can be played on all instruments. You have the scale and the notes, now it is necessary to practice—to play. It is the same principle, but in different degrees.

Even both eyes do not see alike, both ears do not hear the same. You do not taste the same with the tongue rolled and flat; both nostrils do not smell the same. The same is true with the touch. The same breath makes a and e. It is difficult to be happy and say U (oo). When sounding a vowel you have to force the facial muscles to hold it up.

The vowel determines even the physical condition; u lowers the tone. In raising or lowering u, you have to employ means not within self. The violin has the tone changed by loose or tight strings. The tighter the string, the quicker it will break on you. The string must be tightened gradually, giving a little, then tighten till the correct pitch is reached. The instrument is everything, expresses everything, if keyed to the true scale.

Sound from a to u, learn to know which is the sound of nature and which is the counterpart, which the principle and which the counterpart. The taran-

tula plant quivers and produces sound as it senses an animal within its radius, thus it seeks to deceive.

The principle of life must reveal to you when it is the principle of manifestation and when it is counter manifestation. You will find both in every walk of life.

Hum when you walk, when about your work, when depressed or uncertain—hum. Humming will help to conquer all things. Put the mouth into position and whistle out; a bird to be happy must sing all the time. As soon as you feel any foreign condition, whistle out, hum and sing.

You are not a true musician if you allow anyone to touch your violin, piano or instrument of any kind that you play upon. Every other touch takes away the individuality of that instrument. You can tell as soon as you touch it that someone else has touched it.

Once this body becomes at one with the thought, with the entity, it will respond to your wishes and through this response becomes certain of itself and the things about it.

Are you unhappy? Go through your scale over and over again. Hum, sing out and repeat until the depressed feelings have disappeared.

(Continued)

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Announcements

Classes:

Self-Diagnosis: Advanced Course,

Tuesdays, 7:45 p.m., starting Sept. 20th
Mazdaznan Center, 1159 So. Norton Ave.,
Los Angeles 19, Calif.

Breath and Posture: 1st seven lessons,

Thursday, 7:45 p.m., starting Sept. 22nd,
Mazdaznan Center, 1159 So. Norton Ave.,
Los Angeles 19, Calif.

Ritual and Songs:

Sundays, 11:00 a.m.
Mazdaznan Center, 1159 So. Norton Ave.,
Los Angeles 19, Calif.

Sermonettes

Prejudice means a judgment without foundation in reason of justice.

We need not be our brothers' keeper, yet we should at least keep respectful distance.

The world proclaims most beautiful precepts but it takes the consciousness of the Infinite Intelligence to help us live and demonstrate them.

Ignorance is lack of knowledge.

Peace is a state of satisfaction, yet, the Saviour said: "They say Peace, but there is no peace."

He who is in harmony with himself necessarily keeps in harmony with nature, enjoying the endowments of good health and a happy disposition.

The long and dreary ways, with little result, appertaining to life and eternity are science, philosophy, religion and economics. "If there is anyone among you who still lacks wisdom, let him ask of God who gives abundantly and without measure."

Since God manifests the highest power, and man is His offspring, called "His heir and joint heir," then there is no higher power to man than that vested within his own spark of infinite relation.

All breathing exercises in Mazdaznan are of inestimable value in the creation of ethereal substances that bathe the brain cells. There can be no progress mentally if the necessary ethereal substances are not furnished as food to the brain. What food is to the body, the ethereal substances, which are transmitted from the glandular system to the grey matter of the brain, are likewise food to the brain, furthering mental activity.

Seasonable Hints

OCTOBER is upon us with its northern winds, rain in some localities and Indian summer waves in others. On the whole a pleasant season, abounding in colors, pleasant to the sight.

Mornings and evenings turn cool and even cold; sometimes chilly.

It is for this reason that there should be an extra wrap to keep even temperatures as most of us are easily exposed and contract colds, sore throat, even stomach catarrh.

In severe cases of colds and sore throat take nine or more drops of Oil of Eucalyptus to a glassful of hot water and gargle, always swallowing the last mouthful.

Now is the acceptable time to use preventives. Do not allow a trouble to get ahead of you. Nip the thing in its bud.

For aches and pains resort to drinking of thyme tea every three hours. In a comparatively short time the trouble becomes relieved.

In all catarrhal troubles it is well to swallow three drops of Oil of Eucalyptus to a glass of hot water before each meal. Rubbing Oil of Eucalyptus on gums every three hours will ease pyorrhea and neuralgic troubles.

Instead of bouillons use freely purees and consommés.

Fired foods are in season. Still, do not overdo. Continue with your salads. Add a bouillon, a stew, a pot pie, to your menu and be satisfied.

Cream tomato, cream asparagus, cream peas, cream limas, cream corn, are still the most appetizing purees. Do not forget that clarified butter and cayenne pepper improve the taste.

True, in some cases, liquidized foods are too heavy. In that case baked dishes are advisable, but let one baked dish with salad, pie or pudding be sufficient.

A fruit salad should have no more than three diverse fruits. The same holds good of a vegetable salad. A dressing is not necessary but is permissible.

A good stew, too, consists of three diverse vegetables, using onion, garlic, parsley, celery, mushrooms as flavors.

To prevent membranous and pulmonary troubles we should be more religious in our practices and observances. We should start our morning exercises with gargling the throat with 3 to 5 drops of Oil of Eucalyptus to a glass of hot water. Gargle and swish well the tongue around the gums. Swallow the last mouthful of the solution.

Potatoes or any vegetable can be put into a moderate pan and fried without any grease. The slices should be thin and the pan covered with a heavy lid, yet after turning keep the lid off so as to have your vegetables dehydrated and crisp. In all cases of diabetes, dyspepsia and all stomach or kidney troubles this way of using vegetables will be found the most scientific.

Accustom yourself to use "clarified" butter in your culinary departments. There are many who cannot take oils but every temperament and constitution can digest "clarified" butter. How to make it: Place one pound of creamery butter into a two-quart sauce pan and bring to a simmer. A foam forms on the top. This you remove with the aid of a spoon. Keep dipping it out and let the contents simmer for twenty minutes. No more foam forming, pour the clarified butter into an earthenware or porcelain pot or a mason jar. When cold it will be ready for use. When kept in a refrigerator, a cool place, it keeps for months. It is easy to use in frying, baking or steaming. The flavor, too, is excellent. May be used on bread or biscuits; children prefer it as it keeps the membranous lining smooth.

Some thrive on a lot of liquid foods; others fare better on solids.

Butterize

Butterize your stomach with *clarified butter*; eat plenty of scraped or grated apples, using cereals sparingly for a few weeks and your organic troubles will disappear like chaff before the wind. With the changes of the moon, make your change of diet and at every new moon during this season *butterize your stomach* for three to nine days according to temperament. The physically based temperament, three days; the spiritually based temperament, six days; the intellectually based temperament, nine days.

Pomegranates should be used freely by the nervous active temperament as long as they are fit for use. They hold good until February. Begin with them now. Take the clear juice before each meal for three weeks, thereafter using the juice but once a day and on an empty stomach. Nervousness may be entirely overcome ere winter comes upon us.

Eat cranberries, mashed, beaten and strained, or steamed in a little cider. Start your meal on them. Refrain from water. Once the organs become adjusted it will come easy to select the food suitable to one's temperament.

Breathe out in short prelude breaths; inhale through the nostrils well bathed with borax water. Aids in membranous irritation and inflammation.

Pottage

THERE is a deeper meaning in the pottage: those few pulses contain all of the chemical compounds required and necessary to impart all of the biochemic salts which feed or rather cleanse and wash the tissues. We are to learn through the pottage, *simplicity of food.*

May we, as the Saints of God, not lose ourselves in creating recipes and hugging the stove, but scheme how to select our food so as to derive the most possible good. Do not talk chemistry so much, nor calories and vitamins, chemical compounds and food analysis, but *prepare dishes that produce the greatest amount and variety of biochemical salts.*

Pottage is made from rice, lentils and chick-peas (Garavances). Corn may be added. The base is boiled rice, thoroughly chilled until starch is largely removed, then a smaller amount of cooked lentils, and lastly a still smaller amount of chick-peas. Pulses are best soaked thirty-six hours until they germinate, changing water frequently; then simmer over slow fire until done. Less lentils and chick-peas are required as they are rich in nitrates and phosphates. Prepare a browned flour gravy with onion and seasoning. Salt and mix thoroughly, adding gravy last. Stir well.

Bake it well and serve hot.

Tomato Sauce: To one can of tomatoes add 1 bay leaf, a bell pepper, a pepper-corn, a pinch origanum, 2 or 3 spice cloves, and an onion which has been simmered in oil. Cut plenty of parsley fine and simmer in a little butter. Add the parsley to the tomato sauce after the tomato has been strained. Cut and fry garlic until brown, then remove garlic. Add to the oil an equal amount of flour. Brown the flour to a golden color. Add the strained tomato to the flour and if more liquid is needed, add the extra liquid that has been poured from the peas and lentils, or just add water or more tomato juice. Cook well and season with salt. If desired add a little catsup to the sauce or a few drops of Worcestershire sauce.

Changes can be made by using barley instead of rice or changing the proportions of the peas, lentils, etc., or by seasoning the sauce differently.

A nation that produces a Saviour must in turn follow in His footsteps without the least deviation from the plan outlined in order to become a Saviour Nation.

The Avestans would have it understood that a child's mind should be met with in a child-like manner.

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