

MAZDAZNA



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

DECEMBER

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 Winter Gahanbar

1960

Christmas Week and New Year's Eve

December 25 - January 1

Commemorative Anniversary Banquet in memory of
Dr. Otoman Zar-Adusht Hanish's Natal Day
will be celebrated December Eighteenth at 7:00 P.M.

THE SYLVESTER CANDLE MASS Service on New Year's Eve has been traditional with the Mazdaznan Family dating back many thousand years to Ainyahita and Zarathushtra. The verses upon the Altar Cards are a direct translation from those used by Zarathushtra. We have the opportunity to again present our names before the Twelve Altars. The vibration of thought directed upon our own envelope will determine the altar to which it belongs. The verse upon the altar card that you then receive shall be your inspiration and guidance for the ensuing year.

Kindly forward self-addressed envelopes with donation to

MAZDAZNAN TEMPLE
1159 South Norton Avenue
Los Angeles 19, California

Christmas

IT seems as if but yesterday that we celebrated Christmas, for the impressions of last year's celebration have followed us throughout the days of the year, ever and anon re-echoing the sweet refrain: "Christ our Saviour is born." And so it is! In every heart awakened unto the Divine Consciousness the Christ Spirit is a reality; a second coming—coming to each and every one as we individually conceive and perceive it. As He came once to the lowly shepherds in Galilee, just so He will come to whomsoever longs and prepares for His coming. The world at large may continue to worship Him without avail. It suffices to know that neither a Caiaphas nor a Herod can stay His coming. In the days of Jerusalem, the Wise Men brought their treasures to the Christ Child, but today the treasures of wisdom come to the awakened souls in a different way—by revelation; free from all authority or authoritative institutions. The outward signs of materialism and symbolism have disappeared like phantoms at the approach of dawn. The souls conscious of God see with the eyes of illumination and hearken to the voice of the Spirit.

“Glory to God in the Highest,
Peace on Earth and Good will to man!”

Mazdaznan

MAZDAZNAN means Master-Thought, or the Thought that Masters.

Mazdaznan has risen to notice in Europe and America since the return of Anquetil du Perron in 1762 A.D. from Surat, India, where he was successful in translating the fragmentary writings of the Avesta of the Zarathushtrian religion, with the help of the Dastur Darab. The latter was a descendant of a Dastur Nahareosing Dhaval, who in 720 A.D., or about eighty years after the Mohammedan invasion, left the land of Pars with a company of fugitives and settled in India, where they have quietly lived and labored for the last 1200 years, having guarded the sacredness of their monotheistic faith, which was brought to Iran about 1200 B.C. from Bactria. It is this city of Bactria from which, still many centuries previous, Mazdaism was spread over all Asia by the missionaries of the holy Zarathushtra, the Prince of Peace, who communed with Mazda on the mountain of the "holy questions," and where the "Eternal Religion" was revealed to him—"the religion that stands behind all other religions."

In 1770 A.D., five years after the first publication of the translated Zarathushtrian writings, ecclesiasti-

cal Europe was greatly embarrassed, and chiefly the Christian church entertained great suspicions that the growing materialism might intend to counterfeit their Bible under the pretense of a literary discovery. But, notwithstanding, many scholars devoted their time in piercing into the translations and examining the many mysterious manuscripts procured by Anquetil du Perron, and, all suspicions once set aside, the learned men manifested a still greater and more ardent desire for earnestly studying the Zarathushtrian writings.

It may not be taken amiss to add here that the Masonic movement in England at the beginning of the eighteenth century drew most liberally upon the Zarathushtrian ritual since the return of Anquetil du Perron. It has been held that he studied with the Parsis for the express purpose of serving the Masonic cause, as many more phases peculiar to Parsi ceremonies had been embodied in the Masonic ritual since his return from Surat, India. Up to that time Free or Accepted Masonry established a footing in India and America, and as far back as 1713 Mobeds from India were invited to England to impart initiations to the then rapidly growing Masonic order. That Free Masonry is indebted to the Zarathushtrian or Parsi religion for many of its mystic symbols can not be

questioned, as they show various points of striking resemblance.

The Zarathushtrian messengers themselves never did proclaim their religion proper, although their ideas and conceptions were freely circulated in England the latter part of the eighteenth century. During the first part of the nineteenth century several countries attempted to introduce the teachings of Zarathushtrianism under various or no names. In most instances the work was left to the judgment of each individual to promote his ideas, which resulted in the establishment of manifold occult schools and new thought cults.

The means used to attract the better minds toward rational thinking were ingenious, and the themes of lectures and general tone of literature carefully disguised the purpose of the missionary efforts. Instead of teaching the abstract subjects, the messengers of the order of "Men in White Clothing," who styled themselves "Strangers," selected phenomenal objects or natural history for their subjects and in this way led the student's mind toward problems, the solutions whereof aroused general interest in the studious minds and encouraged freedom of thought.

In England and America, "Chats with Nature" were leaflets treating of these various natural philo-

sophie and scientific topics, largely considering the evolutionary stages of the three great kingdoms—mineral, vegetable and animal. After 1840, circularizing ceased and since 1844 Zarathushtrian ideas have been given broadcast but the quiet workers were lost to sight. In their stead cults upon cults followed each other in rapid succession.

Mazdaznan recognizes the Bibles of all races as inspired writings. Man at one with the Infinite Intelligence of Mazda is the highest accomplishment of God in matter, and man exists upon the earth to prove his limitlessness through untiring efforts in subjecting nature to the Divine Will. The exercise of man's ingenuity is only a proof of the magnitude in operation of the Intelligence of God.

MAZDAZNAN SCIENCE OF DIETETICS is available through the Press. Order your copy now of this amazing book of diet and nutrition. Price is \$3.95 for the bound book and \$2.95 for the paper cover edition. Add 4% sales tax in California.

Harmony

(Continued from November Magazine)

IN the practice and study of Mazdaznan Harmony we continue to intone the variations of the eight prescribed vowels in our own *individual key*. We should exercise as follows:

1. The regular vowel sounds.
2. The vowel sounds with front teeth closed.
3. The vowel sounds with back teeth closed.
4. The vowel sounds with mouth wide open, jaws relaxed.
5. The vowels on octave and with skips.
6. The vowels on triads.
7. The vowels with melodies.
8. Lastly, in the above positions and with humming.

It is necessary to pay particular attention to the differences in vibration during each exercise. The various exercises will affect different groups of intelligence through the different parts of the brain, which are being set into vibration. Each one affects its corresponding parts. We should try to create melodies, as well as to sing the regular melodies such as "o aa o" — "o oo a," and make different combinations repeating and emphasizing the same vowel in the center

of group vowels. There is no end to variations. We accustom the body to variations, but should go slow and not make combinations so complex that we cannot follow their vibrations. It is well to use the consecutive group vowels, closing them with "m"; then follow the vibrations and at the same time draw in the abdomen and hold the chest high as the breath is exhausted. As we draw in or breathe in, the chest is raised, the diaphragm is raised, the solar plexus is set into action. The abdomen makes a semi-circle. This exercise strengthens the spinal cord, and consequently, the brain works better when the spine is set into a normal condition. Thus we become at one with nature and all intelligence of an Infinite nature.

In our practice from day to day, we will notice the things that once seemed beyond our comprehension. Everything will become clear as daylight to our mental vision. We will need no longer to screw our face and strain to think, but, as if in a flash, the truth will become revealed. As we learn to know our own composite being, to that same extent we will be able to see through or understand other things and objects, as well as human beings. We will recognize and understand the principle of truth as never before. When we hear about things or happenings, we will at once know whether it is true, or if the re-

port is being misrepresented. We may read something in a book, one on history for instance, and all at once we pause and feel impressed that it is not true, therefore it must be false. It will at the same time come to our mind why it is not true and we will know what is the real truth about that particular statement. It is simply our own senses at work, in sensing the truth and fact instead of the error as it has been represented or misrepresented.

The Scale of Vowels in this Harmony Study is repeated as follows:

1. ä—sound as in *ah*.
2. ā—sound as in *at*.
3. ā—sound as in *ate*.
4. ē—sound as in *eat*.
5. eu—sound as in the French *u*.
6. u—sound as in *rude*.
7. oe—sound as in *Sir*.
8. ō—sound as in *no*.

METHOD OF EXERCISE

Practice the sobbing breath until in time it becomes an art. Then empty the lungs thoroughly and draw in the breath with a sob. Open mouth as wide as possible and send out the broad “*ah*,” vibrating it through the entire body, thus getting control of the different parts of the body. Do the same thing with

the entire scale of sounds, always filling the lungs with the vibrant sobbing breath first and sending it out under perfect control. At the same time, listen intently as it diminishes and fades away, holding the correct position of the body, as in all the Preliminary lessons and exercises.

The vibratory action should first be felt in the face, thus bringing the muscles of the face under perfect control of the brain. In producing the broad "ah," the mouth is opened as wide as possible, and the next "a" in the scale requires the mouth to be lengthened a little, while the third "a" sound in the scale requires the mouth to be lengthened still more, so that when we reach the "e" sound, the mouth is lengthened to the fullest extent possible. When the mouth has been stretched in the direction of the ears to the fullest extent with the fourth vowel "e," the French "u" eu, requires the beginning of the rounding of the lips. The succeeding sounds "u" and "oe" continue this rounding, until the final "o" which requires the perfect circle of the lips—the smallest possible oval.

(Continued in the January Magazine 1961).

There is success in everything; some succeed on the gaining side; others on the losing side.

In Fond Memory of Mother Superior
Gloria

*Obeisance Unto The Lord God
And
His Great and Holy Ones
Holy Memories*

“No QUEEN the world has ever known
Can equal MOTHER on her throne.”

“Once in an age God grants to some of us a FRIEND
who loves in us not a false imagining, not an unreal
character, but, looking through the heap of our
Imperfections, loves not the Man that we are, but
the Angel that we may be.”

Such a Friend was Mother Superior Gloria to many,
all over the world.

Mother

God gathered all the angels
And from their sweetness drew
Enough of Love and Tenderness
To make the heart of YOU

He borrowed from their kindness,
Their Strength and Faith so true,
And added Understanding
And made the soul of YOU.

—Arthur L. Brownell.

The Glory of Life

“The glory of Life is to Love,
Not to be loved,
To give, not to get,
To serve, not to be served;
To be a strong hand in the dark to another in the
time of need,
To be a cup of strength to any soul in a crisis
of weakness;
THIS is to know THE GLORY OF LIFE.”

Beloved Mother Superior Gloria knew it to Perfection.

“The Rosary”

“The hours I spent with thee dear heart
Are as a string of pearls to me
I count them over every one apart
My rosary, my rosary.

Each hour a pearl each pearl a pray'r
 To still a heart in absence wrung
 I tell each bead unto the end
 And there a cross is hung.

O memories that bless and burn
 O barren gain and bitter loss
 I kiss each bead and strive
 At last to learn
 To kiss the cross
 Sweetheart
 To kiss the cross."

"If I were damned of body and soul,
 I know whose prayers would make me whole,
 Mother of Mine O Mother of mine."

—*Rudyard Kipling*

Serene

Sermonettes

THE Season's Greeting is: "A Merry Christmas to one and all!"

"There is a door to which I find no key;
 There is a veil through which I cannot see."

“Dangerous it is to wake the lion;
Bloodthirsty is the tiger’s tooth;
But the fiercest of all dangers
Is man—when mad with despotic thought.”

Blessed is the man free from desires and the thought
of possessions.

The less we want the more we accumulate.

“*What man soweth* that he shall reap.”

I want to be thankful for the things I miss.

All is well that ends well, yet there are things of
which we do not see the end, and for this reason we
should say: “*All is well that ends in a well.*”

Life is an aggregation of sensations accompanied by
experiences, and illusions are ever changing but never
ending.

He who follows illusions falls into delusions.

The wages of fancies with their sins are—death.

An honest confession may pacify our uncultured
conscience, still the wrong is not righted, for “*What-*
soever a man soweth, that shall he likewise reap.”

The Saviour said, “Go, and sin no more!”

The illiterate, uncultured sinners alone seek re-
venge; the man of honor and true pride knows how
to overcome every limitation and obstacle.

Mazdaznan Confession

I AM a Mazdaznan who worships but one God, who is in me and I am in Him.

I recognize all things throughout time and space with their diverse causations to be the result of Infinite Thought.

I acknowledge all things in matter to be the means to an end and not the end of the intelligence of God.

I realize matter to be the result of the operations of God's intelligence through substance co-existent with intelligence through Infinite Thought.

I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the child I realize the perpetuative principle of destiny as Our Saviour through life, and add that these three images of God constitute the one Holy Family, reproduced and multiplied unto the greater Family of God and the Congregation of Gods with its endless chain of associations.

I confess all the painful in matter to be the result of obstinacy on the part of substance through its processes of creations and evolutions, declining to yield to the peaceful operations of intelligence, thus introducing repulsion and impelling resistance.

I hold that all misunderstanding through the processes of creation and evolution is to be eliminated through the application of the higher intelligence, and that for this reason man must take up his work where the Spirit of God left it to our care.

I join the sentiments of our Blessed Mother as expressed through the ideal of Ainyahita, that *I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein* (page 274).*

I declare with Our Father of the pure faith through the reality of his Holy One, Zarathushtra, to stand for *Good Thought, Good Word, Good Deed.*

I agree with the saving power of the sonship of God through the incarnation of Christ in His command, *Love thy neighbour as thyself.*

I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part.

I deny the bonds of ancestral relation through sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion.

I shall no longer recall to my mind my offenses nor the offenses of forefathers, but exercise all the attributes and endowments of my birthright which

come to me through the blessings of Mazda, without measure and abundantly, that I may thus verify the words of God, *I shall remember their sins no more*, and continue to bear in mind, *What man soweth that he shall reap*.

I shall follow the still small voice of Spynenta Mainyus in all its directions as coming from the realm of God, that by right living I may always demonstrate the full Truth through the health of the body and most ably perform my duty in a spirit of obedience; prove the power of mind through reason, logic, consideration, discrimination and deduction; have assurance of soul communion, comfort in spirit and the joys of life everlasting.

I shall conduct my life in a way that the knife shall never need to be resorted to and herbal medicines shall never need to pass my lips, but in their stead holy spells through the formulae of invocations and prayers, exemplify the perfect life in God on earth.

I shall ever laud creation and through the objects thereof worship the Lord God Mazda, and in all things of Nature, whether great or small the creature, behold the face of my Creator.

With mine eyes lifted beyond the mountain-tops and my heart fixed by the burning fire of love, I shall

daily join in harmonious accord the prayer of the faithful worshipers; the prayer 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 exhalation*:

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.

* * * * *

Although our knowledge is great, if there is not a market or an outlet for this knowledge it becomes a lost treasure.

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. In presence sweet
Cheer, bless and greet
All the oppressed,
Evil possessed.*

2. *Presumptuous heart
Oft' troubles start,
Still, I deny;
Matter defy.*
3. *Silent contempt
Laughs off attempt
To hurt the heart—
Love's charm I start.*
4. *All glooms of doubt
Go by the route
All matter goes;
I know no foes.*
5. *Depression dense,
Sits on the fence.
God's wondrous peace
Brings me release.*
6. *No, never wait!
Relentless fate
Oft' shall relate:
"It is too late."*
7. *Without caress;
Help in distress;
Comfort the less;
Give cheer and bless.*

Seasonable Hints

THIS is the Advent season of great expectations, consequently, a time of manifold preparations for Christmas celebrations.

To go hungry is to prepare the stomach for better digestion.

The more hungry we are the slower we should sip hot water preparatory to a good meal.

Do not drink hydrant water unless the juice of half of a lemon is added to every glassfull.

When thirsty it is best to masticate a crust of dried bread until liquefied slowly and then swallow the saliva.

Fruits and vegetables at separate times are suitable for all temperaments.

The less cereals and breadstuffs, the better it is for all temperaments, and the sooner diseased conditions are eradicated.

For some it is best to dilute grape juice half with hot boiling water.

Salads should be nominally small if they are to become eliminators. Too large a salad only too frequently retards the desired effect.

Continue to use casabas and Persian melons as they are procurable.

Cole slaw with French dressing is appetizing with luncheon or dinner menus.

Where *breakfast* is indulged in, use for lunch just a piece of pie or be satisfied with a muffin and a cup of cocoa or herb tea.

In case of a severe cold, resort to irrigating the bowels without delay, and take flaxseed tea with lemon quite freely.

In severe throat troubles use from five to nine drops of Oil of Eucalyptus to a glassful of hot water and take it in large mouthfuls.

Persimmons are best over-ripe and frosted. The fine skin should be removed. Served with cream, they are digestible for most temperaments.

Orange juice served with lemon agrees with most temperaments. In some cases it is improved by using additional hot water.

Baked potatoes are wholesome, as are also mashed potatoes, providing they are returned to oven after thorough mashing. Baking dextrinizes the starch in potatoes.

When exposed to severe changes in weather, make it a point to bathe the feet for ten minutes at a time, twice a day, and put one-half teaspoon of sulphur into each sock or stocking which should be changed for clean ones twice a day.

Indulgence in prepared, baked, fired and stewed dishes is proper, but we should use intelligence in the selection of food, and remember that small quantities are far more wholesome.

Let your dinner be the principal meal, starting with an herb tea, finishing with an herb drink or flax-seed, slippery elm or horehound drink, not to forget six mustard seeds where there are stomach or liver discrepancies.

In case of sniffles and irregularities, better take three drops of Oil of Eucalyptus to a glass of hot water, rinse mouth and take three mouthfuls internally to warm and tone the stomach. Do so upon arising, also last thing at night upon retiring, and *before each meal*.

The most scientific diet consists of salads, grated vegetables like carrots, beets, turnips, celeriac, parsnips, and baked dishes, either as loaves, roasts or symposias. Avoid cooking with or in water. Steam everything in its own juice, while all the vegetables void of much liquid are better when baked.

Hot bread, rolls, muffins, dough-gods, biscuits, are permissible, still, do not forget, that one slice of toast made of stale bread and toasted in the oven to a golden brown, will furnish all the dextrin promoting natural habits and help to keep gums in good health.

Food Symposia

Vegetables should be combined with grains and nuts; fruits with grains and nuts; but not vegetables with fruits.

Onions or garlic may be combined with sour apples without detracting from the beneficial qualities of either.

Do not use raw flour in preparing roasts, but brown the flour in a moderate oven, stirring occasionally to prevent burning.

When using bread, it should be cut in slices and toasted to a golden brown in a moderate oven. It is necessary to procure a mill, or small grinder, with which to grind the toasted bread, crackers, shredded wheat biscuits, nuts, grains, etc. The nuts used should be fresh, otherwise they will be rancid and unfit to eat.

Use graniteware or porcelain cooking utensils for baking purposes. Tin is easily oxidized and often poisons the food.

To facilitate a variation in vegetable roasts the following formulas are given which will satisfy the most fastidious taste. Select only strictly fresh articles for the ingredients.

Green fruits and vegetables which have become

wilted after being picked have lost their life-giving properties and are so much dead matter. They should be eaten as soon as possible after being picked, observing particularly that all are free from blemishes, and that there is no evidence of decay. As soon as disintegration sets in, the entire fruit or vegetable, as the case may be, has become permeated with effete matter that produces like conditions in everything with which it comes in contact.

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Symposium No. 1

(Combined With Fruit, Nuts and Cereals)

Use one cup cereal; choice may be made of cracker-dust, finely-ground toasted bread crumbs or browned flour. Three cups finely-chopped fruit; choice may be made of any fruit, separate or mixed. One cup nuts; nut butters may be used, or finely chopped or ground kernels of any nuts desired. Two well-beaten eggs. One cup liquid; milk, water, or fruit juices may be chosen. One teaspoon salt, one teaspoon spices or extracts, to taste. Bake for forty-five minutes.

.

Symposium No. 2

(Combined with Vegetables, Nuts and Cereals)

Use one cup cereal. Three cups finely-chopped and boiled vegetables; selection should be judiciously

made, avoiding as much as possible the use of cabbage and potatoes. One cup nuts. One tablespoon savory herbs. Two well-beaten eggs. One (in some cases two) cup of liquid. One teaspoon salt. A little savory, except black pepper, to suit taste; bay leaves, sage, celery seeds and green parsley will give a decided taste. Catsup will give additional flavor. Bake one hour.

.
Chestnut Roast No. 3

One pound of boiled Italian chestnuts, one pound whole-wheat bread crumbs, toasted and ground fine; one pint boiled celery stalks, one pound fresh or one-half can tomatoes, one cup each of green parsley and celery leaves, chopped finely; two good-sized raw onions, chopped; just a little marjoram and thyme, finely ground, enough to give a distant flavor; finely chopped fresh red Spanish pepper, about one tablespoon; two tablespoons olive oil, heaping teaspoon salt, two or more eggs. Stir and mix well. If consistency should be stiff, add lukewarm water or eggs. Make into loaves and place in a medium heated oven for an hour or until done. Occasionally moisten the top with a spoon or more hot water. Serve with nut tomato sauce made from one pound or half a can tomatoes, three bay leaves, one blade of mace, a pinch cayenne pepper, one tablespoon ground raw peanuts, one small

onion and one cup water. Boil for fifteen minutes over a quick fire, adding hot water frequently as needed. Thicken with browned whole-wheat flour.

* * *

Sauces or gravies may be served with the roasts according to taste, such as browned flour, mushroom, horseradish, cream, tomato, soya bean, nut, caper or mint, etc.

.

If acidulous, fast one day out of seven, two days out of seven if one is of an alkaline nature.

If out of sorts and unable to determine what ails you, take a teaspoon of saleratus to one tumbler of hot water. Fifteen minutes later use the beaten white of an egg followed by a well devised meal.

After meals, take ginger in some form or another, a few juniper berries, a piece of calamus (blue flag), pepper wafers and above all things two three-grain tablets of charcoal to prevent the hardening of arteries, blood poison, diabetes, gout, rheumatism and pulmonary troubles.

The little we know and daily apply is like a seed sown in season that reaps a full harvest.

If catarrhal, delete all dairy foods from the menu for a time.

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(Roman numerals denote month. Arabic numerals denote page)

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The proof of truth is found in demonstration—not confession.

“*There is no authority* greater than God and no religion higher than truth,” is the motto of the advanced thinker.

The world does not owe us anything, therefore there is no need to impose on the world anything that is ours.

It is better to let the adversary go his own way than to fight him; for, “Vengeance is mine,” saith the Lord, “I shall repay.”

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