

MAZDAZNA



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

JANUARY

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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The Old Has Passed Away

AT least the time appertaining to the past has passed away, still to the world at large the things of the past mean much, be they good or better. Of course, we all, more or less, love to dwell upon the past, even if we cannot live in it. It is for this reason, no doubt, that many of us wish we had lived in the days depicted by poets and evangelists as glorious days, as in the days of the Saviour, for instance. But it is just as well that we did not live then, for if we had, we, too, might have cast a stone on Him, or helped Him to the cross. There are Saviours all about us, not one, but many; still it is a grave question as to whether we hear the voice. We fall for strangers by far more easily and lend them our ears. We seem to take to the voice trained by artifice and vaudevillian measures, while the still small voice, or the voice of reason and good judgment, falls upon unfertile ground. Some of us have grown metallic and we would rather listen to a gramophone than the soulful executions of a living virtuoso. As Count Tolstoi would say: "Our tastes have been perverted."

The Old has passed away, while the things thereof continue to linger in our memory, there to be given

an impetus that is apt to call out conditions similar to those of the past, and thus to cite the specter of past antiquity into our presence— suffering all the pangs that attend fear.

When we say the Old has passed away we should place the emphasis on *away*, thus never to be recalled again, not even historically. We are not to cite to our mind the days of the inquisition nor those of the dark ages of churchianity. We are not to think of the persecutions of saints, nor the days of Nero. The days of witch trials and of martyrs are to have passed away. Away with the things that harass the mind and torture the heart! It is enough that we have to face the evil of today. But though we face it we should be ready to take to means that will eradicate the wrongs of the present that to-morrow may assure us a brighter day.

The Old *has* passed *away*. Then with renewed resolutions and better prospects we shall go our way rejoicing and not tarry by the roadside to unload and load up gossip that stifles the heart and cripples the mind. With the course of the sun the mind shall wander, while the heart remains fixed upon the One Infinite Center where the Divine Spark remains at one with the Father.

The *Old* has passed *away!*

Whence, Where and How?

WHEN man makes a discovery of inestimable value and conveys it to the world, then his thought is being perpetuated; he makes a discovery that already is assigned to him by nature; he follows the promptings of his finer nature; not the promptings of brain cells, not the promptings of any particular part of his anatomical body, but the promptings of his Infinite Intelligence in his heart and that tells him he must always mind his own. He must exercise his heart intelligence so as to make a discovery of inestimable value to convey to the world that mankind may profit by it. Thus his thought is perpetuated—and with it his individuality.

So long as we do not enjoy the things of life and nature, so long as we do not enjoy our discoveries and our inventions, we are still caught in the network of sensations, and all sensations if perpetuated are degradations that will keep us down, lower us until we are lost—lost in the whirlpool of uncertainty, ever and anon trying and attempting to save ourselves, but there is no salvation, for “*What man soweth, that he shall reap.*”

As the children of God on earth, let us not lose ourselves in the whirlpool of uncertainty, but always

be sure and certain of our plane, to always be able to answer those questions which continuously arise in us—answer over and over again—whence, where and how did I come? Who am I? What are the designs assigned to me? What is my relationship to all that surrounds and abounds my being? Whither am I drifting—where am I going—what may I expect—what has the future in store for me? Again and again these questions will arise from the innermost of the heart to the very mind, and wait for the answer, absolute, positive—hence affirming origin of being—only then when I continue to ask myself, shall come to me answers, waiting and waiting; only then do I really live when I am alive as to all the issues that appertain to the daily walks of life. Then it is not the outward or the apparent that I attach importance to; it is the solution of all the corresponding problems; the solution to these problems that will assure me satisfaction. And that is life, when I am satisfied that I am exercising my gifts, talents, endowments, powers, forces, attributes of mind, soul, spirit—the very entity of my being—enjoying it, and everything therewith.

I enjoy everything—all these plants; enjoy one another's company—not for what we are worth according to the present rate of valuation, but the full

worth and value. Think of it reflectively, recognizing, finding and discovering God in each and every one of us; to be able to see with these eyes of flesh, *God*—God in all His glory, in all His fullness; to find God with all the attributes and gifts that are yet to awaken within me these powers and forces, talents, gifts, attributes and endowments; to see the God in each other; to attract that God to myself and to use it for the furtherance of good to be attained; to see all the good in each and everyone of us. For everyone has a certain something that is their birthright, and that something, although it is not I, recognizing it I am able to materialize it—thus I enjoy it all the more.

May we then catch this spirit of rebirth at this time more than ever heretofore; may we be re-born—born again; may unto us come the angelic hosts of better understanding, and thus from the depth of our being may we be able to see God. Glory to God in the Highest—yes, Glory to God in the Highest, in the highest of terms, in the highest of terms of language, although language is too poor to express the sublimity of an Infinite Intelligence; and therefore Glory to God in the Highest—the highest of thought, the highest state of realization; Glory to God in the Highest! Peace on earth—peace on earth—for the

earth, the world, the people at large; however great a misunderstanding as to a state of peace. The Savior even said, "Why, they say 'peace, peace,' but there is no peace." Peace on earth, may it come—the earth needs it, all that is of the earth, that is of material, for the world is in a state of chaos, in turmoil; may peace come, and may goodwill come to man; may we wish good to everybody. Can we do that? Yes, as Saints of God we can do that; as friends of God we are able to do it; as Associates of God we must do it; we must wish good will to all humankind; we dare not reserve it for any particular few. The declaration of good will goes unto all the world; though the worldly may not conceive it or receive it, nevertheless we will have to continue to wish it to them; we must demonstrate that good will toward one another; we must prove the harmonious laws through the daily walks of life as to a state of absolute peace. We must demonstrate that we indeed glorify our God; not in language, not in words, not in song and prayer, but *by demonstration*; we glorify Him. As the Savior correctly said, "Whatever ye do, *do it unto the Glory of God;*" do it in such a perfect way, right way, inspiring way, that those around us cannot help but recognize it and recognizing it as

the higher understanding that leads, directs and controls all our acts.

Breathe! Breathe! Breathe! a soft undulating breath—a relaxed, conscious breath, and yet a fluttering staccato breath. Let raise on aspiring waves our desires, longings, prayers, and perchance an answer comes on wings of a descending dove—the dove bearing in its mouth the olive branch of peace.

Breath

DID YOU know that breath was holy? Perhaps then to you it is just common ordinary air. As long as the Spirit manifests upon the Breath do you not think that sufficient to make it holy? Holy means *Whole*, perfect, complete. Breath being a perfect substance it tends to restore and make perfect all that it comes in contact with. The greater the intelligence used in Breathing, the more potent and powerful it becomes in renewing and restoring nature's lost estate. Great care must be used in applying the deep rhythmic breath, lest we do greater violence to certain nerve centers. We cannot trifle with the delicate and subtle forces of nature without detriment to the soul propensities. When we come

face to face with the talents and gifts with which we are endowed by our higher nature, we are immediately met by the great judge, our own conscience, which either sanctions or condemns according to the motive which *prompts our actions*.

Power of Conscious Breath

Breath is life.

Breath readjusts and sets all things aright.

Breath strengthens the muscles.

Breath keeps the blood in good circulation.

Breath rejuvenates the nervous system.

Breath equalizes the functions of the brain.

Breath restores the memory.

Breath generates and perpetuates those finer forces known as the magnetic electric substances.

Breath increases, quickens and expands the magnetic circles.

Breath generates the electro-phosphorescent fluids.

Magnetism is a spiritual substance; Electrism is a soul substance. One has its correspondence in the WILL, the other in the MIND; these again are related to the body through the heart and spine. Thus we trace intelligently the links that bind the body to the mind, the mind to the soul, the soul to the spirit.

Existence and Attributes of God

God is the Principle of Goodness and Truth; the Eternal Source of Sunshine and Light; the Center of all that exists; the Creator of all things; the Sovereign Intelligence; the All-Seeing; the Just Judge. He sitteth on the throne of the Good and the Perfect, in regions of Pure Light. He pronounced the primeval word: "Be it!" and His own abode of Celestial Light sprang into existence, as far above the Sun as the Sun is above the earth.

Worship, with humility and reverence, the Giver of Blessings, and of all the Spirits to whose care He has entrusted the universe.

God appears in the best thought, in the truest speech, in the sincerest action. Through His Pure Spirit He giveth health, prosperity, devotion, and eternity to the universe. He is the Father of all Truth.

The height and depth of the world is centered in Thee, O Lord. I know not what Thou art. Thou art what Thou alone canst be.

Think not that our fathers were worshipers of Fire. That element was merely an exalted object on the splendor of which they fixed their eyes. They humbled themselves before God. And if thy under-

standing be ever so little exerted, thou must acknowledge thy dependence on the Supreme Pure Being.

Communicate to me the least name of God, and I will return to thee His greatest. Every day He is in action. One day of His is equal to a thousand years of man's life on earth.

O Thou, Whose Light manifests itself in the vesture of the world! Thy Names are manifested in the nature of man; Thy knowledge shows itself in the science of Thy prophets; Thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God.

O Thou, who existeth from eternity, and abidest forever! Sight cannot bear Thy Light, praise cannot express Thy Perfection. Thy Light melts the understanding, and Thy Glory baffles wisdom; to think of Thee bewilders reason; Thy Essence confounds thought. Science is like blinding desert-sand on the road to Thy Perfection. The town of literature is a mere hamlet compared with the world of Thy Knowledge.

Man's so called foresight and guiding reason wander about bewildered in the streets of the city of Thy Glory. Human thought and knowledge combined can only spell the first letter of Thy Love.

Praise be to Thee, Amplest of Stars! revolving in abundant Love and Greatness! Abiding in the midst of Perfect Order! Cause of whatever is produced anew, and Creator of the seasons! Thou, Maker of the day in all its Splendor, art God, clothing the stars with Thy brilliancy. Thou causeth them to be symbols of Thy Grandeur, rays of Thy Glory. They are as proofs of Thee unto Thy servants. Through their activity, beaming with Glory, I seek Thee, of whom they are the reflection.

Thou art the Establisher and Limit of all, the Light of Lights, the Lord who giveth Harmony to the worlds. Wilt Thou illuminate my soul with Pure Light, Adorable Knowledge, and Lofty Excellence? Enable me to be one of those who are nigh unto Thee, who are filled with Thy Love!

Thou pure and perfect God! Thine is the world's beauty and dominion. Thy Beauty transcends the Sun, and Thy Completeness the Universe of forms. I call Thee not high not low, recognizing no limit to Thy being. Thou art Highest, Thou art Deepest, Thou art the Essence of all Being. How can I know Thee, who art beyond the vision of reason? Being so concealed, Thou art the more revealed to the eye of the heart.

The world were an empty tablet if Thou hadst not written thereon Thy Eternal Thought. Of Thy Divine Poem the first word is Reason, and last is Man; whosoever shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy Love.

Antagonistic natures blend in sweet accord; in fine ether behold the solid sphere suspended; fire and water work together for that great harmony from which the Good sprang into being. Such harmony is the sign of The Best.

We worship the Pure, the Lord of Purity. We worship the Omnipresent, the True Spirit, visible and invisible; who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

Thou true, happy Being! We try to speak and do only what may promote the two lives of body and mind. We worship the Wise One, Who formed and furthered the Spirit of Earth. We beseech the Spirit of Earth to yield to our labor beautiful and fertile fields, for believer and unbeliever, for rich and poor. We worship the Wise One with our bodies and our souls. We worship Him as being united with the

Spirit of pure men and women. We worship the Promoter of all Good; all that is very beautiful, shining, immortal, bright; everything that is Good.

O God, show compassion on the wicked! The virtuous have already been blessed by Thee, in being virtuous.

—*Avestan Scriptures*

An Invocation

“What are ten thousand worlds compared to Thee!

And what am I, then?

Heavn’s unnumbered host tho’ multiplied by myriads

And arranged in all the glory of sublimest thought,
Is but on atom in the balance, weighed against Thy
greatness;

Is a cypher brought against Infinity!

What am I, then? Naught? Naught?

But the Effluence of Thy Light Divine,
Pervading worlds has reached my bosom, too;

Yes, in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.

Naught? But I live and on hope’s pinions fly
Eager towards Thy Presence;

For in Thee I live and breathe and dwell
Aspiring high, even to the throne of Thy Divinity!”

Announcements

Divine Services will be held every Sunday,
11:00 A.M.

Study Classes in "Self-Diagnosis" are held every
Tuesday, 7:45 P.M.

Health and Breath Classes meet each Thursday,
7:45 P.M.

The Second Course of 12 Lessons in "Self-Diagnosis"
is being printed and will be completed in two or
three weeks.

San Francisco, California: Dr. Charlotte Steiner's
"HEALTH AND BREATH CLASSES" are held
each Tuesday at 7:30 P.M.

Divine Service of Song is held the Second Sunday
of Each Month.

Place: WESTERN WOMEN'S CLUB (Room 401),
609 Sutter Street, San Francisco, California.

MAZDAZNAN TEMPLE
1159 South Norton Avenue
Los Angeles 19, California

Harmony Course

SECOND LESSON

IN THIS Course of Harmony the main thing is practice—in fact there is no use in taking it unless we put it into practice forthwith. This is true of all the studies and especially this one. It is not study and meditation that we need most, but practice and demonstration. We must put into practice what we already have learned, and more and more will be given to us according to the use we make of that which we have already received.

If we study music, it is necessary to understand the law that controls and governs music; then comes the practice and putting into effect these governing laws. We can never accomplish anything that is worth our while unless we do it in this way—the natural and scientific way. Ordinarily speaking, we can learn nothing, develop no talent unless that talent is in us. If we are not talented in music we can spend all the money and time for instructions, and still we do not become musicians. We must know how to get hold of the law of music, the law of time and rhythm, and then be patient and faithful in the application of the law or principle, then our path is clearly defined to the road of success. There is no end to our

accomplishments in music or any of the arts we propose to develop. We may study mineralogy, botany, physiognomy and any branch we choose, but unless we apply the principle of finding the law and operation through it, we can never know anything fundamentally.

Our aim, our point, is to know, to be informed, to become wise and apply this knowledge gained. In this manner any talent can be developed, if we will only go to work in the right way, and then the whole world becomes easy and our studies a pure delight, for we are acquiring the principle of the study at hand and thus master it, instead of it mastering us. It is all simple, if we once start on the right path and work basically and scientifically.

In music, for instance, there are but seven little keys or notes; all the variations are but modifications of these notes. There are only seven for the eighth is a repetition of the first on the higher scale. The seven tones are all produced by the same sound modified according to position—the five intermediate steps of sharps and flats are but modifications. So the seven with their modifications make twelve, the entire number of tones on which the most varied and intricate, the most complicated musical compositions are built. The infinite variety, the varied shading and toning

are all based upon these fundamental seven keys, notes, tones. There are those who can express the most divine music, but they are not able to write it, and in that respect they cannot teach or hand it down for posterity to receive the benefit.

So it is with all fine arts, and even with languages. Each language has its own peculiarities and its own benefits to those who use their varied tones of expressing the shades and varieties of feelings. The German language has caught and is rapidly adopting the commercialism of the English and the American. It is, or rather, it has been a language of philosophy, but for that reason purely theoretic and impractical. Deep but indefinite, beautiful but unfit for commercial slang of the street. In order to make this language practical, the Frenchman has to make it scientific, and the Englishman has to throw it into the market.

The French is the language of science, and the English is the everyday language of the world of trade and barter. As these languages, so is the person who speaks them. The German is philosophical, the Frenchman is scientific, the Englishman is commercial, the Italian is dreamy, etc. When, for instance, the rustling American goes to Italy he becomes so changed in a single year that his former

friends hardly know him. All his greed for money has changed, and he now thinks of the beauty of the fields, sky, mountains, air, sunshine and language. Likewise so it is with all foreigners who come to this country. The Armenian who put in his fourteen years at the shrine of his God in his own country comes over here, and in a short time he is walking the streets with a bundle of cheap rags trying to sell them and make money. It is the effect of the sound on the system, the body, that makes the difference—it is the effect of the vowel sounds. We can have no language, no intelligible form of expression without the vowels, and the language that gives us the greatest variety of vowel and vowel modifications, gives us the greatest opportunity for development. The vibratory action of these vowels has an effect upon the entire body, and especially on the muscles of the face. As the face is affected, so is the brain, and as the brain is affected, so is the face, except in such instances where the person has not yet learned to express what he thinks. Watch with a sharp eye the person who is speaking or thinking, and you need no further means of mind reading. Every thought is shadowed on the face; it is a veritable panorama of the flickering lights and shades. If you are intelligent enough to know where the thought action plays and affects the coun-

tenance, you can tell exactly what that person is thinking about. If for instance, the highest part of the cheekbone is slightly twitching (funking), you may know that person thinks about elevated and sublime things. If the cheeks at the side of the mouth are being slightly drawn in, you may know that he is entertaining thoughts of a very deep and mysterious nature. If silly, passing and trivial thought matter passes through his brain, then the ends or wings of the nose will dilate, etc.

This is true in one direction, and so it is in all, for all things are based on the same principles, and we need not learn things in detail to become wise, for that is impossible, but we can learn general principles and then work out any details we choose. Think, for instance, of the first steam engine that was constructed; its bulkiness, its awkwardness, its awful noises expressed in puffing, belching, rattling and acting like a veritable fiend from hell, and yet it could hardly move itself at first. So the next thing to do was to find a way to harness more steam power, so it could be made to pull more than its own weight. This was slowly accomplished by getting such inventions constructed that would be able to utilize more and more of the steam, until at last we have the beautiful engine that seems like a living being, carry-

ing thousands of extremely long trains across the plains. The same is true of electricity. Think of the first crude instruments and compare them with the finished apparatus of the present day, and at the same time put yourself fifty and more years forward, when the present instruments will be clumsy, compared with those of the time when the first was made.

This is exactly so with these wonderful bodies of ours. We want to learn how to apply the law in the broadest way to accomplish the best work and make it the most effective in the shortest time. We want to learn how to manipulate these wonderful machines to the best advantage so we may get all out of life that the Eternal Powers have placed there to bring out. We want to know all about ourselves and our forces and our real talents. We want to know all about the things and the world about us. We want to be able to go to the very center of the earth and know all that is going on there; we want to know and see the origin and the reason and the purpose of all things, ourselves included. Why is the one bright, the other stupid? Why is the one black, the other white? The one red, the other brown? The one green, the other yellow? etc., etc. We can know it all, for this knowledge is within us. All that is necessary is to know and apply Nature's

laws. This is done by getting control of our being, first through the basic principle of sound. We must learn to use effectively the seven sounds and vibrate them through our system in such a way that the whole being of ours becomes sounded and attuned, so to speak. Since we are the crystallization of all there is in existence, we can attune ourselves to all things of the world, all things outside of ourselves by awakening all the forces within our own being. To be in tune with everything means to be in such close touch that we see, know and understand all things and all persons that we come in contact with.

There is no misunderstanding and no inharmony there where the person is so highly developed that he can vibrate with all there is in existence, when all his powers and forces are awakened and active. From this it follows that the more we know, the less trouble we have with things and persons. The less we know, the more we get into trouble and into vibrations and conditions inharmonious with others. A person, for instance, who has the attitude of thinking that all the world is against him or her creates such an atmosphere that all things of advantage are driven away, and the condition becomes worse and worse for that being until the tables change by the person, changing his attitude of mind. So it is not

in books, in schools, or even in institutions that we may seek for knowledge or understanding, but we must begin with ourselves. To work, demonstrate and practice on ourselves is the first requisite.

To begin with we have learned that we must know how to sob and sigh, to wrest from Mother Nature (in us) the secrets that we are after. The next step is to sound the tones of the scale of eight vowels, namely:

1. a - sound as in ah
2. a - sound as in at
3. a - sound as in ate
4. e - sound as in eat
5. u - sound as in French
6. ou- sound as in rude
7. oe - sound as in Sir
8. o - sound as in no

First open the mouth as wide as you can, and you will find that you can make no other sound than the sound of "ah". Sound it through the entire body so that you can feel your very finger tips and your very toes vibrate with the broad sound, and after it seems to have died away in the system, follow it mentally until you can hear it in the mind, then in the soul, then on in the psychic realm, then on to the spirit, and after that in the divine sphere. Be-

fore making any of these sounds you must always draw in the breath with a sob or a sigh, and then intone the vowels with outbreathing. Listen to all the tones that are above your key, with the right ear, and listen to all tones that are lower and consequently descending tones with the left ear.

Use the inhalation with a sob or sigh, and then make the second sound *a* as in "at". Sound it until it too dies out, and watch the effect on the body and the mind, in the same way as the other vowel sound; then sigh again, and with an outbreathing take up the next vowel which is like the sound *a* in the word "ate" in English. Follow with the other vowels, one after another. Always note the effect of the tone on the body and on the mind; note the effect of the sound on the physical body, as to where the sound strikes, the spinal cord, the head, etc.; how high or how low. Thus the body will become attuned, and after a time we can become conscious of the workings of the spirit, and so on, each step widening our horizon of conception and understanding. The idea is to get control of the muscular system first, then the mental, then the psychic realm, then the spiritual state of consciousness.

There is no end to this development. The point is for us now to begin working on the vibration of the

psychic cord that lies between the mental and the soul realm. It must be awakened through this vibratory action. When all these planes of consciousness are thus awakened, we can function on any of these planes and know all there is to know of this world and all the outer worlds of correspondence.

The ultimate object of this study is to be able to understand the things about us so well that they yield to us their secrets of origin, purpose and end. We want to be in harmony with all things and beings, and to be able to inspire and help all to find themselves; that is, when we understand things and beings about us better, we are able to work in harmony with them. We are able to inspire them and the inspirations are always followed by revelations. That is, we must be able to appeal in such a way that they in turn will reveal to us all that they hold in their depth of being. Inspiration is followed by exhalation or revelation. We can so love our work and be so in harmony with it that we see more and more to learn all the time and we comprehend that which we did not even dream of before. We can make our tools glide along as if they possessed intelligence. We can so appreciate these tools that they will respond, and the work that is turned out will be perfect. We will find the greatest pleasure in doing the most ordinary things. In sweep-

ing or scrubbing, for instance, it is well to think of all the things that may be told us by the water, the soap, the brush, the floor that we clean, and all the things that we come in contact with. Think of the tales of interest they could all tell us, if we were to understand them and know how to draw upon them so they could tell us what the force is that lies back of them and holds them together,—the idea that was formed before their being manufactured.

Oh, how interesting everything could be if we would but know how to apply some intelligence to our most ordinary work! We can get our physical culture, we can do out-breathing, we can sing our little songs, we can concentrate, and best of all, we can do a task with pure love while we are at work. If only we knew how to conduct ourselves and derive the good there is for us in the work that comes to us! When we do things well, we love to do and accomplish. We can truly express ourselves and are particular about our work. When we put our thoughts into all we do, we commence to express our true selves as we never did before, and we receive revelations that we did not even dream of in the old way of living, thinking and doing.

(Continued in next Magazine)

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Ainyahita

“*Not words but the spirit!*” *Not language* but the consciousness of the heart, determines the thought and its power.

“*For this reason* the wise of the earth draw walls around themselves, shutting out the open light of understanding, and are compelled to grope in self-imposed darkness.

“*Continue* in thy simplicity, Ainyahita, and the secrets of the heavens as well as the mysteries of Nature will ever stand out before thee in a garment of light and understanding.

“*The utterances* of language, however in accord with the meditation of the heart, are but the clouds of burning incense, the spirit whereof remains with the substance, forever unchanged.”

“*The great traitor* against heaven” refers to *the intellect* or, in Ainyahita Pearls, it is named the “Serpent” because it gives pre-eminence to *the illusory* side of life, deluding mankind and leading man astray.

Breathing Exercises

BREATHING exercises are not confined to singers and orators. Inasmuch as food is necessary for the insalination of the tissues so is breath essential to *the charging* of the circulatory system. If we neglect the selection of proper food, food that is calculated to increase assimilation and create vitamins so needful for insalination, nature will revenge herself upon us through such neglect. If we pay no attention to the breath, the regulation of the dynamics, the increase of dynamic power, we lay the circulatory system open to invasions. Acids and minerals will creep into the system, and with it diminish the operation of LEUCOCYTES. The less leucocytes the more troubles of a varied nature. Where the organic side is impaired the mental state suffers, and further mental growth or development ceases. What mental properties have reached maturity continue in their routine, but *no new phase* appears to further advancement. There is a standstill. To stir the mental horizon, and call out the still hidden talents, attributes, endowments, gifts, powers, forces, we need to increase our dynamic operations. It is not enough that we breathe deeply, and breathe out in the open—we must learn to *empty the lungs every three hours*, and we

must empty them *to the utmost*, without doing violence to our nature. It is for this reason that the ancients advised the manually engaged to stand erect, or to kneel down, upon five occasions daily, reciting a prayer upon one single exhalation, or—“*without ceasing*,” as the scriptures put it. For those of a more unfortunate station—the leisure class—the sages prescribed hourly prayers on one single exhalation, to keep them out of mischief. SETTING ALL UNNECESSARY CEREMONIES ASIDE, AND FOLLOWING THE BREATHING EXERCISE in a scientific frame of mind, *we shall all profit* by such observances. We need to empty the lungs to the utmost, making it a rule to observe this self-imposed novena religiously. We then shall fare better in every way. We shall at least have better health, and be more hopeful. We keep the full span of life and add to its length. We tide over in case of an emergency and run less risk. Though our constitution may not be the strongest we at least have power of mind *in matter* and become equal to any occasion. We are strong enough to cope with every condition or demand of time. We need not fear anything as we become positive of our talents and grow more conscious of the means which can inspire us.

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Chestnut or Raw Peanut Roast

Use one pound of boiled Italian chestnuts or a pound of raw blanched ground peanuts; one pound whole wheat bread crumbs toasted and ground fine; one pint boiled celery stalks; one pound fresh or canned tomatoes; one cup each of green parsley and celery leaves chopped fine; two medium size raw onions chopped; just a little marjoram and thyme finely ground, enough to give a distant flavor; finely chopped fresh red or green pepper, about one tablespoon; two tablespoons olive or vegetable oil, a heaping teaspoon salt, two or more eggs (if desired.)

Stir and mix well. If consistency should be stiff, add lukewarm water or eggs. Make into a loaf and set in a medium heated oven for an hour or until well baked. Occasionally moisten the top with a spoon or more of hot water or hot vegetable broth. Serve with tomato sauce made from one pound or half a can of tomatoes, three bay leaves (which only remain a short time in the tomato), one blade of mace, pinch cayenne pepper, one tablespoon ground raw peanuts, one small onion and one cup water. Boil it for fifteen minutes over a quick fire, adding vegetable broth or hot water frequently as needed. Thicken with browned whole wheat flour.

Salsify Roast

Wash and scrape the required bunches of salsify (under water). Cut in small pieces. Steam in a little oil. Mash when cooked and season with salt. Chop celery stalks and some of the celery tops fine and cook soft. Soak and cook a few lima beans, then mash well and season with a very little origanum. Salt to taste. Mix all ingredients well. Add sufficient bread crumbs to absorb the moisture and additional well beaten eggs, (1 egg to about 2 cups of mixture). Season with salt and a little white pepper or cayenne. Add chopped parsley that has been cooked in clarified butter about one minute. Then mix well; place in oiled pans and bake in moderate oven until done. For a change instead of lima beans, use a few turnips, or squash, or rice.

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Nut Roast

Use 1 pound raw peanut butter, $\frac{1}{4}$ pound almonds blanched and ground. Mix and put in double boiler in milk. $\frac{1}{2}$ pound of cooked chilled rice. $\frac{1}{2}$ pound soaked garbanzo beans (chick-peas). Cook well and season with salt, oil, a little garlic, parsley, mix together and bake in pans. Serve sliced with creamed horseradish or browned tomato sauce.

The secret of good health is not only moderation, but occasional abstinence.

It is not a question of how delicious the food may be but how correct and scientific are the combinations and how they should be prepared, if the glands, the nerves and the blood are to be charged. Not the quantity, but the quality of the food, the selection and careful preparation, is necessary in building and nourishing the constitution.

Barley Roast

Use equal parts of barley and lentils. Soak them several hours. Cook the barley, then drain and chill. Cook the lentils. Season each with salt, oil, a little origanum, or marjoram, or poultry seasoning. Add tomato sauce, a little chopped onion, and parsley. Bake well.

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Carrot Roast

Grate 4 cups raw carrots, 2 cups parsnips, 1 cup each of turnips and potatoes. Add 1½ cups browned flour, 1 cup coarsely ground raw peanuts. Flavor with 1 cup green parsley and celery leaves chopped fine, 1 teaspoon salt, 2 tablespoons oil, 2 well beaten eggs. Place in pan and bake ¾ hour.

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