

MAZDAZNAH



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

MARCH

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 Harmony Course

FOURTH LESSON

(Continued from February Magazine)

AS we practice the scale of vowels faithfully from day to day, always attentive to the effect thereof on the system, we will learn after a time how all the organs of the body are directly and indirectly related to the brain. We can thus know at once whenever there is trouble, what comprises the nature of the trouble, and what to do to get it under control. Some individuals are born with this insight as a gift, due to their previous development which brought them into this condition at the time of gestation, and which gave them a body in harmonious operation—a body alive, awake and conscious. Such persons coming in contact with others who do not have this development are often misjudged, discredited, disbelieved and are supposed to be under hypnotic influences. But the laws and rules that work favorably for them will not do so for others, unless they who are less fortunate study and follow a regime that will awaken the dormant paralyzed nerve centers and so become conscious of their latent powers and forces.

When we once understand the laws and peculiarities of our own being, we shall be able to solve many a

problem that now puzzles us. Then we shall know why the one person is constituted one way and the other quite the opposite. We shall understand as we grow in insight and in wisdom. We shall be less and less critical of others. As we become more and more enlightened, we shall meet each one on his own plane and be able to teach and communicate with him. Only those individuals are attracted to us who are able to learn from us and who have gone over the path that we once traveled. But if we would help and teach them, we must go back in our own experience to the point or place where they are now and give them that which we once entertained and believed. It would not do for us to give them that which we are now entertaining, experiencing and living. They would not be ready and it would not be right nor just for us to force it upon them. Such procedure would make them skip some steps that are vital and necessary. If the world could understand this principle, if teachers could know this truth, there would be much less trouble and much less misunderstanding in education.

When a person has worked out certain facts as to the profession in which he is engaged, when he has through experience established a certain method of teaching and presenting things to others, he at once forms a system of his own and expects that system

of instruction to work equally well with all pupils and students that may come to him. But when he finds it does not do so, he blames the students and not the method in cases of failure. This is not just, for one person's method will work only with those of like development and like tendency. It will not work with those of tendencies of a different turn; only equal can match equal; only like attracts like; only beings of the same development can impart to each other that which is in their minds and hearts. The truly developed person, the universal teacher, can go anywhere among people and teach successfully, for he knows how to go back to the plane and position of each one he meets to converse and communicate with him on that plane of thought. Such a teacher employs as many methods as he has students to teach. He only gives them that for which they are ready and thus leads them on and on gradually in their studies.

It follows from this that when we find we are not successful with those with whom we work and teach, that the fault must lie in our method, in our undeveloped condition, rather than with the students. When we find that things and persons offend and irritate us, it simply means that we are yet very undeveloped and narrow-minded.

In this work of finding the Sound Basis of our own

being, we practice our own scale of sounds with the eight vowels, and we learn more and more about ourselves. In consequence thereof, we shall know more about things and persons in our circumference. We can eventually tell by a person's voice what is his attitude and condition. Then everything lies open before us, but we must learn to read aright ere we can realize and know the great truths that heretofore may have seemed to be concealed. When we have once determined our own *key* and know how to manipulate the entire keyboard of our own being, as the master musician manipulates the keyboard of his instrument, then we can transpose the scale of another person's being to our own and read him as we are able to read ourselves. We do not need to go outside of our being to know what there is to be known. We merely find our own center by means of the scale of sound given us in this Study of Harmony with all the modifications and variations thereof, and the whole universe lies open before our mind. In this way we need to judge only from our own standpoint, from our own center. All which is below us will be revealed and also all which is above us, for everything in nature is bound and related to all things in existence. If, for instance, we begin with ourselves we will become more and more conscious as we go on with our studies

from day to day. We will see and know the relation directly and indirectly of all our organs and tissues of the body and brain. We will come in contact with all the inner relations of mind to soul, soul to spirit; we will know all that belongs to others that are of the same correspondence, for all life-principle is the same everywhere.

* * *

RECAPITULATING from one kingdom to another, through the animal, the vegetable, the mineral, the elementary, we become conscious of the substance, the essence and the spirit of the earth. Because the earth is directly and indirectly related to other planets, we can thus trace back in reverse and in such a way that we may know all about the planets and heavenly bodies. The knowledge we receive in this way, from the Great Within, through ourselves as instruments, will be worth having and can be attained without effort or money because it will come in the natural and regular order of things according to eternal laws. The master musician or virtuoso can bring forth upon an instrument all the tones or sounds and all the effects of sound that can be produced and found within the Universe. The varieties and variations thereof are endless and infinite. This is also true of one who has attained self-mastery and who is able

to manipulate, control and govern his instrument, the body. He can know all that the great universe holds and all that its creatures can reveal. Beginning with himself, he goes back and forth mentally through all the realms below him, then through the earth, seeing and comprehending the things that before were hidden to his mind. Should one try to enter the earth in a physical form, when one would reach a hundred miles or so, it would be necessary to give up the search further because of the intense heat. Should one bore down deeper one would find that escaping gases would make it impossible to continue one's search. Thus, our searching and prying into spirit, employing force, slashing and dissecting, even through the microscope and telescope, will reveal nothing definite. These means only enlarge the vision to such an extent that we see more surfaces and more things far away at a nearer range, but we do not understand the laws in operation there, so we really gain no true knowledge. What can we know about life when we dissect a body from which the life-spark has escaped? What can we know about a star by looking upon its surface but not knowing anything about it and the controlling laws thereupon? What do surfaces reveal of the real life-principle at work?

* * *

COMING back to the study of ourselves: we find that we have different parts; so have other beings and all things about us. We have a dividing line from which we locate the organs "up" and "down"; likewise has the earth. The center of the earth is the navel at the equator; there we find the greatest heat. So it is with us; the navel, the stomach, the digestive region is the hottest part of our body; it is the heat-producing center. Even though the feet and head are warm, they are never as warm as the digestive region. Were it so then we would be alarmed, for in such a case we would have a fever. So it happens that when the earth has a fever it shakes it off in the form of land-slides, earthquakes and eruptions. Creatures and beings that live in the hot regions about the equator are made up of strong tendencies of a materialistic nature. They are phlegmatic; they love to eat and have less inclination to exert themselves. Nature provides everything, and they are willing that it should. They are physically based and overdeveloped on the upper or moral part of the head. North and south of the equator the vegetation changes; there is less luxuriant growth in nature and more effort is required to exist. In the Tropics one only needs to throw the seed on the ground, and it grows and produces fruit and vegetables without cultivation. This is not true

in the temperate zones, and less so in the regions farther north and south. So is it with the human being—the harder it is to sustain life, the greater must be the effort and the more action of the brain is required. As we move farther and farther north of the equator we get nearer and nearer to the head of the earth. This is the reason that the greatest and best mentality in human beings is found in temperate regions. The north corresponds to the head, and the south to the feet. Actually, the temperate zone in the north and south correspond, yet there is a difference like in human beings. There are the head and feet, the one active mentally, the other active physically. There are the lungs and the vital organs, the one converting the air which is taken in, the other converting that which is found within itself. Likewise there is a similar difference between the north and the south temperate zones.

This is just a hint to show the correspondences that may be found and how easily one can gain real knowledge, when one has found the key unto sound. The planets related to the earth have the same correspondence to the different zones of the earth. It is for us to find the position of a planet as to the real relation of the zones to the earth and we will know the possibilities and conditions of the planets. Make

your mental measurements as to the planet: study its location as to the equator and the zones of the earth; and the secret condition of the planet is yours. Jupiter, for instance, corresponding in position to the equator of the earth, is a large, hot planet, and everything must now correspond to those conditions. On the earth we find our diamonds usually in the bottom regions. Jupiter must be filled with diamonds and precious stones, so many of them that the streets may be paved with rubies and diamonds. There the diamonds would have no value, while the cobble-stones would be such a rarity that they would have a fabulous price or value. So it is with everything else in nature and the universe.

* * * * *

Sound is the basic principle to it all; through it we come to greater knowledge within ourselves and also that which is contained in others. Each nation has a different key—yet we can readily adjust this difference when we know what key it is and can find it on our instrument, on the scale that we have established or found that exists within our own being. Even in this country we make a difference in the basic tone. The scale or basic tone of musical instruments in New York, for instance, is a whole tone higher than it is in Chicago, and in Germany it is a whole tone higher

than here in this country, yet we can adjust this difference as soon as we know this fact. We can overcome it, as all the different instruments of an orchestra are tuned and adjusted to each other when they play together. In the northern countries the voice cannot reach the same height in pitch as it can in the milder countries and climates of the south. A person may not be able to reach a certain step or tone at all in this latitude, and yet when he goes south he can sing that same tune with the greatest ease and sing much higher. He does not know the reason for this but there is an underlying law that governs it all. There is a reason why many of the great vocalists come from the warm countries where the high tones can be produced with ease. Do you now understand why the great teachers of vocal music study in Italy but do not set up their studios in Berlin? The student does not know these things and goes to Italy to cultivate his voice but when coming back he knows he cannot reach the same pitch that was easy for him there. He does not realize why this is so. Do you see why the great flute players come from the southern countries and also the great violinists? The secret of this is the expansion and the dryness of the atmosphere in those climates.

As we go on developing ourselves understandingly

and fundamentally, we shall learn many things that we did not think possible before. We will find that as we change for the better, our environment will also change.

When we have once attuned ourselves to the great sound realm we can communicate with all creatures and all things on their own terms and in their own language; for example, when we hear a groan from the ditch, at once we know whether it is a sound of pain or of joy. When we hear the cry of a child we do not mistake it for that of an old person nor even for that of an animal. We can distinguish the sound made by the child, the youth, the middle-aged person and all the animals that are in the range of our knowledge. When we hear a sound that is strange we become alarmed and are filled with fear, showing that we are afraid of anything with which we have not yet acquainted ourselves. So it is with all things in all realms. Even the flowers whose essence lies latent in us and has not yet been brought to the surface to be utilized by us, we feel are determined to harm us. We are afraid until we have mastered that peculiar part in us and made it serve instead of enslaving us. That is the reason, for instance, that the smell, the odor, the fragrance of certain flowers and plants is harmful. It is the secret of the fragrance of

the carnation that is harmful to the eyes and other parts of some people's makeup.

When we become master of all the forces that are stored within us, we no longer fear anything but use all things to the best advantage for ourselves and others. We no longer question but we know. We no longer stumble but we walk in the light. We no longer theorize but we live and practice justly. Then we no longer worship God blindly but we are conscious of and at one with God and all His creations.

As before stated, in this study of Harmony all depends upon our individual practice. In this work nothing must be forced. Do not do these exercises when not in the mood, but without doing them you cannot advance. Therefore, it behooves us to be attuned to harmonic relation as much as possible, and if we are not progressing then to find out the reason for our retarded progress.

The scale of vowels is as before stated :

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. eu - sound as in French
6. u - sound as in rude
7. oe - sound as in Sir

8. o - sound as in no

In this additional exercise, put the hands back of the ears in such a position that the first phalange of the thumb rests in the groove back of the ear at the middle part of the ear. Press gently with the thumbs into these grooves or upon the little bone, and then take in a breath with the usual sob or sigh, bend the upper part of the body forward, not bending the back nor the knees, but in a hip movement fashion. When you have bent down as far as you can in that position without strain begin to breathe out the first sound of the vowel "ah" as you come up to bring the body into the correct position. Continue all the eight vowels with the mouth open. Do this with the back teeth closed; do it with all the vowels and also take notice that you can hear much better than you did before. This exercise helps wonderfully in sharpening the sense of hearing and also the sight. It is the quickening of the senses that we desire. By quickening the outer senses we shall awaken the inner senses. In this way we finally learn how to use our twelve senses, and then we will see and know things that we never comprehended before.

(To be continued in next magazine)

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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.

MAZDAZNAN TEMPLE

Los Angeles 19, California

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.

San Francisco, California: 465 Geary Street, Fifth
Floor Studio. Classes are held on the 1st and 3d
Sundays of the month at 3:00 p.m. Phone OAKland
8-0548.

Oakland, California: 2nd and 4th Fridays at 2:00 p.m.
446 - 37st Street. Phone OAKland 8-0548.

The Power of Breath

THE power of mind in matter is a thing long cherished and practiced from time immemorial in smaller and greater measures, and in accordance with the extent of man's recognition of the great possibilities in a world of vision, illusion and matter. But how the power of mind rises to control matter, and to what extent such control lies within the province of man, is a subject seldom touched upon rationally enough to impart the blessings of possibility to those not endowed with the qualities of application. The believer in the possibility of attainment need not suffer to reach the desired goal. We need to acquaint ourselves with the paths leading to the desired end and the means necessary in our employ to make our efforts turn to success. Much is being said about the mind; just as much and more is said about matter, but the results obtained are very meager in comparison to the great possibilities still before us, and the little talent exercised in making all things possible unto our glory and the good of human-kind.

Our mind's operations depend upon the generation in the ganglia of the nervous system, as does the health of the body depend upon sufficient oxygenation of the blood, regulating the warmth of the organs of

the body, inducing therein normal functions. Some of us are endowed by nature with the happy faculty of a rhythmic circulation of the blood, and of exceptional purity. For such reason we are permitted to enjoy good health, although we break the laws of life and nature to a high degree.

Again, there are those who are blessed by nature with a splendid nerve generation, and for this reason show talents of a most astounding nature, leading them into the very depth of the undiscoverable and the height of unfathomable ether.

Then again there are those who lack the one or the other of those qualities, and some who lack both, or possess them in such a small degree that the use of their endowments and propensities proves nothing more than a source of constant agony and much trouble. In either case and in every case it is well to know something more about the laws of life and nature so as to gain power of control through the application of knowledge, understanding and wisdom.

To gain power of mind in matter the question is not that of matter, neither that of the mind, but what induces the mind to develop power, and what perpetuates and increases such power. It is known that only too frequently those who were endowed with special power lost it, if not in whole, then at least

in part. While in the prime of life some men have lost their power, others again, when young, seemed to be void of such a phenomenon, yet in the advance of years began to show great accomplishments. If we were to ask ourselves what causes a man to become enthused and suddenly pluck up courage where heretofore he was altogether too languid to even move a step, we should find upon analysis that the change was due to a sudden change in the rhythm of his breath. To the extent this rhythm of breath touches and controls the generation of fluids in the ganglia of his nervous system, to that degree will he show power of mind, accordingly, power of application. The arresting of the dynamic action, and the consequent deep inhalation inspires the nerves to greater action, while the portals of the mind open to let the higher nature of the imprisoned intelligences of brain cells free. This arresting of dynamic action is also concentration, but no man can concentrate effectively, with the end in view of gaining power of mind, unless he learns in his arresting after an exhalation to control himself to a point of absolute relaxation for at least half a minute before allowing the dynamics to expand for the taking of another breath. All suggestion has to be dismissed from the mind realm; no objects to be considered, no subjects to be thought of,

but merely the thought upon the arresting of the breath action and the control of the body to perfect relaxation, allowing nothing, not even the tickle of the fly's feet on the tip of the nose, to disconcert one.

The words of ministers, the compositions of writers, the language of orators, may sway the mind of man hither and thither, but the Word of God as expressed in the Open Book of Nature is so certain that it leaves no room for doubt. It is such a stubborn fact that its truth may be known even by him who is blind to the eternal verities of life.

Mazdaznan declares that Man's entity is the *focalization* of Gods' Intelligence, manifesting attributes of Spirit, Soul and Mind, and recognizes in the body of Man the *crystallization* of Substance, guided through uncountable processes of Creation and Evolutions, passing through the lower strata of Matter as revealed through the Elementary, the Mineral, the Vegetable, the Animal, and lastly, to that of the form of Man, the culminating point of all intelligences and energies, celestial and terrestrial.

The farther we keep away from society, the more we realize the purity of individuality.

To Be Conscious

TO be conscious of well-doing, the body must needs be equal to mind force and the mind correspondingly conscious of the operations of the soul and spirit. A mind which depends upon the concentration of the intelligence of the energies comprising our collective body, once conscious of its functional needs, and tranquil upon all occasions, well-centered and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarized, enjoys a state of perfect health and understands rhythmic breathing. Since all life becomes conscious of existence through the breath, this breath, when properly directed, will accomplish everything that our *mind* may desire. Through rhythmic breathing, the mainspring of life—the lungs—determines a more normal circulation and purification of the blood by oxygenation, thereby securing better heart action. When concentrating upon the breath and its centralizing life principle, or “Ga-Llama,” following the current of inhalation and exhalation in our thought, we receive benefits at once.

When breathing properly, and thus keeping the nerve centers in harmonic action, generating electric nerve fluids, the vibrations of the brain centers be-

come raised, thereby increasing intellectual power and ensuring better memory. This done, the bodily functions, intelligently controlled, have no need of specially devised gymnastics, physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economizing the natural forces and resources of life. There is not any disease but what can be alleviated by the simplest means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing. Once we are able to do this, the mind, by virtue of the intelligences inherent, unfolds the path to be pursued as to right living, fasting and dieting, the observation of which unfolds to us realms of thought utterly unknown to ordinary minds.

Mazdaznan culture points out the way in the simplest terms and the pupil carries out the instructions for self healing, thereby remaining non-obligatory, and learns to become acquainted with all the means necessary for future emergencies. Mazdaznan culture holds that it is not education that we need so much but that we merely need to be reminded of our own latent forces and to learn how to properly direct them. We possess all power in heaven and on earth, but to

demonstrate such power we must be able to use the tools requisite for such manifestation.

A person to become free from the conditions and environments of time must become acquainted with his own self sufficiently to have knowledge of his relation to nature and to become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with those simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of governing intelligence will not draw upon the mind but control its organic action consciously, thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health. And as we pay some attention to the position and the carriage of the body, the intelligence of all our energies will vibrate a like state to the mind, while in return, by virtue of the increase of power, the spirit forces the furtherance of intelligence.

“*Health* is wealth” with some, while to many more it leads to poverty.

Man, Know Thyself

IF every day is equally holy unto the Lord, then every man ought to be equal in His sight, since "God is no respecter of person." And if man is not made for the Sabbath's sake, but the Sabbath for *his* sake, then man is the factor in life, not the things about him, which things exist for *his* good, and the pleasure to be derived from the use of all. If man chooses to keep the Sabbath, it is *he* who derives the good and not the Sabbath. If he chooses *otherwise* it is because he enjoys himself otherwise. In either case he is wise to the extent of his enjoyments. Man still is and will continue to be the factor to be reckoned with. It is he who is concerned in this great, stupendous scheme of life, and not the day, neither the Sabbath, nor the holiday. It is not the person or the embellishments of one's personality that falls into the scale of life, but the life of the man himself. The greatest study is not astronomy nor geology, neither philosophy nor religion, but it is—*man*.

"Man, know thyself" is a good maxim disclosing life as it was in the days of yore. "Know thyself" strikes home as effectively in our days as in the days of scholastic Greece. If we only knew ourselves—knew whence, where and how; if we could just read

ourselves as we pretend to read the starry heavens; if we could only acquaint ourselves with this "I am" of being as we claim knowledge in matters of science, how much better we would fare on earth. If we studied *man* and man alone, then the tactics used by *men*, however great and at variance, would lead us to an understanding, and through understanding learn to deal with one another accordingly, and to a better advantage of one and all concerned in the welfare of human-kind. But as it is, we lose much of our precious time in idle fancies, and with it life grows very monotonous, serious and often unbearable. We should remember we are on earth to enjoy God's handiwork by using our God-given talents—not to hoard or store up treasures of the earth, but to use them for the furtherance of our freedom.

Mazdaznan enables Man through its Inimitable Teachings to conquer all prenatal influences and earthbound ties of ancestry, redeeming Mankind from sickness, sin and sorrow, thus saving Man from blind egoism and narrow selfishness, contributing to society one more member enlightened with the spirit of Altruism and broadness of Mind, serving Humanity by exemplification of true Characters, on which the ultimate salvation of society and the redemption of the Race depends.

Vitamins

THE much talked about vitamins contained in natural foods are the *chemical hooks* located within the consciousness of each cell. Any mucous discharges caused by overeating, or intake of food not suited to the individual temperament or constitution, covering the cell surface, prevent the chemical hooks from finding their chemical affinity. The end result of this failure to unite according to natural law, products of the food substance, and therefore the chemical constituents of valuable vitamins and minerals in foods, are lost to the body simply because they have not been able to find the cell to which they belong. When this happens the vitalized refinements of food products either go into waste to be carried out of the body as quickly as possible, or worse, they lodge with other refuse stored up in the system.

When food is properly combined by mastication and delivered to the stomach ready to begin the process of digestion, and the body is free from mucus because right foods are eaten, right habits of living are part of the daily pattern and right and positive thinking is maintained upon all subjects, then the vitamins and minerals already in the cells are capable of seeking and finding their own.

Should the glandular system be congested due to any of the aforementioned causes, the cells will be low in alertness and therefore slow in detecting their *own* as it passes by; then you will defeat the very purposes for which you eat food. This is costly in money, in health and in years of joyous living. You and you alone are the only person who can correct this negative situation. When a sluggish condition does exist in the system—and this offered as a means over an obstacle and not to be used as a permanent crutch—try drinking lemon juice *after* meals as a means of helping to stir the body cells to greater awareness in order to better attract their chemical affinity. There are great secrets concealed within the whole lemon, and someday, someone will unlock this great treasure house of nature for the benefit of all mankind.

If disappointed, become appointed to “follow in His lead.”

SEND for the Introductory Statement and Application Blank to The Advanced Course in “Self-Help—Self-Mastery—Self-Diagnosis”!

Lenten Hints

FASTING—DIETING

We are now approaching the Lenten season. Some people do well to abstain from food, indulging, or satisfying, organic wants by the use of distilled water, other people do well with a milk diet; others fare better by using liquid foods, straining vegetables or fruits, even cereals; others again derive much good from an absolute fast twice a week, all the week, or more. It depends upon the individual constitution and the frame of mind, or the purpose in view. There are many people who live on a demitasse of coffee in the morning; drink distilled water at noon and finish at night with strong herbal tea, using no food of any kind and not only do well physically but show signs of mental development. True, they are specially constituted and possess tremendous will power and tenacity. They generally have an object in view which inspires them and with it feeds the tissues. They prove the power of mind in matter and "where there is a will, there is a way." There must be a purpose and the absolute faith in accomplishing what they set out to do. In such cases a set time must not be set to gain our points as nature will not be forced; neither can the Infinite be persuaded; we need to leave

things to time to determine, and listen at all times to the dictates of conscience through reason.

Lent is the time for the elimination of undesirable conditions wherein nature may be assisted to throw off the overaccumulation of useless substances that were acquired during the past seasons. During the winter the eliminative functions of the body are not as active as the creative functions, and approaching springtime there are noticeable troubles that require special attention. If there are disease tendencies within the body, they will usually manifest at this time. The kidneys, liver and skin layers seem to have lost their proper and normal function of throwing off waste matter. During the Lenten season we may assist nature to relieve the body of its waste products and useless accumulations, which means that there is need to create a greater activity in the eliminating functions of the body and it is necessary to increase the activity of the digestive functions. Therefore, the Lenten season is for fasting, dieting, and exercising. It is well to use no salt, seasonings and spices during Lent, except those of a medicinal nature. Powdered herbs, barks and roots can be sprinkled over the food instead of salt; such as wood ashes, orris root, etc. Herbs of thyme, sage, basil, marjoram, origanum, fennel, and other aromatic herbs, savories and seeds,

may be used for seasoning and for herbal teas. Dairy products are not healthful until the late spring when the kine can have fresh pasturage in the country.

The diet question also has to be fully understood. We are to know why we eat, what food is suitable to our temperament and what becomes of the processes of assimilation. Are the cells of the body fed or charged? If they are charged, what are the means that animate and energize these cells? It is true that we eat to live, and so we should know all the foods that furnish the organic body with chemical compounds conducive to the prolongation of the cells. Science concedes that it is the saline substances that form the necessary charge, regenerating and rejuvenating the cells to activity. Then it is man's duty to understand the true scientific chemistry of food; what foods create biochemics resulting in a saline flow. We learn that the cells are not fed but are bathed by virtue of the saline bath, resuming the operations assigned to them by the laws of nature to the extent of vibrations inducted by contact, and the more biochemically balanced the saline flow, the more invigorating will be the bath.

If tired and full of aches, take a hot bath and add one handful of sal soda to every ten gallons of water.

When eating cake, be sure to take a small pickle with or after it; with pies, do not forget the cheese.

For a drastic cathartic, use senna-pod tea or buckthorn, boneset or jalap.

Against nervousness and kidney trouble, the use of eggplant and salsify is helpful.

Use limes or lemons freely after a heavy dinner. Limes are better than lemons for all who have uric acid in excess.

Citrus fruits need to be used with caution, especially for people who have pancreatic troubles or pyorrhea suggestions.

Pine-nut-paste with beaten white of eggs and sifted bran-flour are conducive to gland-fluids.

Lemon juice with salt is a most wonderful help to assist digestion. Take the juice of $\frac{1}{2}$ lemon, medium size, and add a pinch of salt. Shake well and drink after a meal. Nothing should follow immediately.

Place equal quantities of sal soda and powdered sulphur into the tub. Have boiling water run upon the above. Run the lumps of sulphur between fingers or apply to body; the greater portion will dissolve. Ten to fifteen minutes in the tub will relieve all sore feeling; the skin will feel velvety and healthy; the pores will open readily. Keep water away from the eyes.

Frosted pears with pine-nuts and goat's-milk make an ideal gland-builder.

Make ready for Spring and look forward to the great event of being born again—and be born of the spirit.

Do not forget that dry rolled oats is one of our best neutralizers, absorbing and converting acids.

Mangoes, like oranges, ripen at various seasons, according to latitudes. Some come in December, others in January, February and March, in May and June, others in August and September.

Cucumbers are wholesome to all who readily become feverish, or, who suffer from hardening of arteries.

Where mangoes are not procurable, use in your hot lemonades a drop or two of pure turpentine.

Fresh fruits for breakfast; light salad or melon for lunch; combination salad for dinner. As long as Persian melons and cassabas are procurable, use them. The question must always be not how much, but how little.

Potato-pancakes are in order. Some temperaments need them; to others they are wholesome. To every medium sized potato add a small onion and a spoonful of flour. A well-beaten egg to every two potatoes and a little honey greatly improves the cakes. Goes well with cranberry sauce, or preserves.

A few Malaga or *Empress* raisins added to grape-juice will develop the necessary effect in the preparation of stews, consommés, purees and soups.

Boiled raisin-water makes better lemonades than just boiled water alone. A few drops of grape-vinegar improves the medicinal value.

Where tea and coffee seem to be too stimulative, or, cause acidity, reduce the strength and be sure to use rolled oats and onions freely, to neutralize and absorb acids.

Prayers before meals, or the saying of *grace*, and thus blessing the food, was an observance current among Mazdaznan and Zarathushtrians proper, to prepare the organs of the body by virtue of a mind well centered toward proper eating, mastication and digestion, aiding the functions of absorption, thereby keeping in communion with the soul, spirit and the fravashis of life. Thanksgiving after meals had it for a purpose to satisfy the ever-craving appetite creating functions with good thought, word and deed, followed by exercise of thought over matter. The result proves most satisfactory and creates faculties of hunger that never crave for dainty dishes of artifice, but for plain, substantial food requiring little preparation and less cooking.

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