

MAZDAZNA



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

APRIL

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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CONTENTS

The Day of the Palms.....	2
Easter	4
Easter Service	6
Breath and Diet	12
Announcements	15
Harmony Course — Fifth Lesson.....	16
Loving Tributes	25
Seasonable Hints	29
Mazdaznan Publications	(Inside Last Cover Page)

The Day of the Palms

THE Day of the Palms, or Palm Sunday, antedates the customs of the Christian era. The Egyptians, Persians, Hindus—all have had their festivities on which occasions the palms figured most prominently as the thought of Peace was attributed to them. Palms were used to stir the air, to fan the feverish brow and to add to the grace of decorations. Maharajas, kings and potentates rested their feet on palm leaves when coronated and whenever in an attitude of divining the destiny of nations or individuals. A Palm designated the hand, which when lifted called or announced "Peace."

Our fans of today, used for fanning on a hot day, are shaped after the palm. The day of palms comes to every man, be he in public life or be he isolated. At some time during the course of his daily walks of life, he or she is recognized or honored. Whatever the vicissitudes, whatever trials, sorrows and hardships, and whatever the burdens of life may be, at some time recognition comes. Be it but for a day, or a moment.

Christmas is quite universal and welcomed by young and old alike. Whether historical or fictional, it matters little. To the intelligent the significance is quite

sufficient. So does the Day of the Palms bring solace and comfort to the yearning soul. It is quite comforting to know that even a Saviour had his day of recognition on a day of Peace, announcing Peace; the Peace that surpasseth all understanding.

Awake, Je-ru-sa-lem,
Let the Prince of Sa-lem in,
Yea, He comes this very hour,
Set His people into pow'r.

See, the conquering hero comes,
Sound the trumpets, beat the drums,
Merry make, the laurel bring
Songs of triumph to Him sing.

Songs of triumph to Him sing,
Who is made our uncrowned King,
Riding on a lowly beast,
He prepares our freedom feast.

By the state unrecognized,
By the church he is despised,
Still he enters by the gate,
To announce the tyrant's fate.

Set hypnotic spells to flight,
For divine is man's birth-right
Christ declares equality,
Man accept thy liberty.

'Rouse, arouse Jerusalem,
Zion, gain thy fame again,
Break the tyrant's lawless chain,
In thy hands God placed His reign.

Hosiannah, Prince of Peace,
Come His people to release;
Awake, Jerusalem,
Let the Prince of Salem reign.

Easter

IT IS with great joy and thankfulness that the universal thinker welcomes Easter, a time suggesting and demonstrating Resurrection. From out of the fields of newly plowed and cultivated soil edibles appear in variegated numbers to delight man and meet his demands for better and more wholesome upkeep. Inasmuch as nature abounds in innovations, even so man is to bask in the radiations of universal blessings, accepting what share is allotted unto him, according to wish, will and desire; for "in my Father's house there is plenty and to spare." We only need to realize this, to apply ourselves and all is ours.

The seed once cast into the soil does not remain there to pass on in mournful slumbers, but no sooner does the glume realize its energy and power, it bursts open the sepulcher of terrestrial accumulations and sends out its dynamos to the surface ground, there to reinforce itself by working electronic and protonic operations, converting all the elements conducive to growth, development, unfoldment and maturity. Everything that is conscious of life manifests its kind, class and specie.

Man must arise from out of the sepulcher of superstition and ignorance. Endowed with a new impetus

he must take a walk through the garden of Arimathea. Not to linger there or wait, but to go out into the far and wide to contemplate, consider, ponder, compare, reason and apply his talents, gifts, attributes and endowments. Even into the night he must meditate and discover the heretofore undiscoverable.

Man needs to revive, restir and become resurrected to gain a foretaste of a heavenly calling, to gain a part and portion in the daily walks of life allotted to him by the laws of nature and vouchsafed unto him by Precepts Universal.

“He liveth” and we live with Him!

THE MESSAGE OF THE EASTER BELL

Allelujah! Raise the strain,
Christ the God-man lives again;
He hath burst the tyrant's pow'r,
Yea, He lives this very hour.

CHORUS

Then let ev'ry Easter bell
To the world this message tell,
I live, I live again,
And walk, and talk with men.

Ev'ry flower of the field,
Wakes and to Him praise doth yield;
Birds sing wildly joyous glees,
Streams run laughing to the seas.

Buds are bursting on the trees,
Joy is in the air man breathes;
All have broken from their chains,
Naught but harmony now reigns.

I am resurrection new,
Also life I am to you;
All the world I have set free,
In me there is liberty.

Easter Service

FROM the rising of the Sun in the far East to the setting in the distant West, Easter is celebrated as the resurrection of the Christ or *Kristos*—the coming forth of the “new man,” the realization of a new order of things.

This is one of the greatest creative days in our calendar, wherein each and every soul so desirous, and so prompted by its inner self may, too, rise from out of darkness and may come forth in a new garment of springtime with all of the possibilities of the new season. Thus we shall mingle our voices with the voices of those who sing unto Him Who has risen, Who will continue to rise within every human heart.

We celebrate Easter as we celebrate any other red letter day in our calendar; as we celebrate every great event that reminds us of the progress of man—his development, the unfoldment of his higher nature.

“Easter” is derived from *Ostern*, the light of the east. We celebrate this day as the turning-point of the Sun, of our Sun’s ascendancy within the magnetic

circles, the electric forces and electric powers determining the possibilities of the seed slumbering upon and within the ground. This is the season's turning point—a new season, a season of the east. The season of slumber, of winter, has accomplished its part. To-day we see manifesting all that is contained within the seed, within the grassblade, the treetop, the roots, within every object of nature. From time immemorial this season has been celebrated, long before there were authorities of State or Church.

The scriptures say: "For God so loved the world that He gave His only begotten Son." Many other sons had been sacrificed upon the altar. Many before Him had come and gone, as the incarnation of God's Infinite attributes until at last the Divine descends and incarnates in the flesh, as the Love of God. God's highest attribute means highest ideal that characterized Him as the only true, everlasting life. He who is an attribute of God—not God himself, but the attribute of His love—incarnates and gives of his love to those in whom he recognizes his own kind and kin.

He imparts his love in every way and manner to rich and poor alike, where neither poverty nor wealth draws a line of distinction. He seems to realize that God so loved the world that He gave His only be-

gotten Son and thus He sacrificed upon the altar for humanity. For humanity He sacrificed His divine love to realize at last that even love, the highest attribute, cannot save the world, thus sealing the testimony of all the prophets.

What will save the world? Each individual must become like a little child, and grow up, each and every one of us. We have to grow and call out the attributes with which we are endowed—the gifts, the talents, the Ego, the Infinite that slumbers within these hearts of ours. It slumbers there as Jesus slumbered on a Sabbath day. He slumbered in the sepulchre, the grotto, on that Sabbath, for He had finished His work.

“There shall be light” and with it there shall be life. For this reason the veil in the temple had to be rent in twain, exposing the sanctuary on the Sabbath night—the night He rested—to reveal that God was not there, for Christ had risen.

How do we stand in regard to this physical resurrection of Jesus known as the Christ? Do we believe that the dead are raised? Have we read the four gospels with an unbiased mind, a mind free from influences of theological scruples, free from teachings from the catechism? Have we read the four gospels as to the resurrection of Jesus? If we have, then we

can understand Jesus' words, "If ye destroy the temple I will rebuild it in three days." They may tear this temple down, and it does not matter how much flesh they tear with it, this living temple of God's, but in three days I shall build it again. That is what He said; now we will take Him at His word. He is crucified late in the afternoon; at sunset the body is taken down, but the Jewish custom is not applied in His case: that of breaking the bones and twisting the neck to make sure that they are dead. But He is taken down and immediately His friends take Him to a private sepulcher or grotto in the ground, showing us after all He will, even in the midst of danger, find or attract unto Himself such means as will hold Him above all cunning designs of humankind.

Then what happened? We will ask the witnesses. Who are the witnesses? Naturally those who are found in the private grounds of Joseph of Arimathea, where the body was said to be laid. Arriving as the first visitors early in the morning, even before sunrise, we find two men in white garments (later, writers spoke of them as "angels in white garments" in prayer). They seemed to be busily engaged, and when the women disciples and other visitors came to pay homage to whom they thought was the departed

one, they were asked, "Whom seek ye?" They said, "Why we thought Jesus the Nazarite was here. We were told when they took Him down from the cross they placed Him in the grotto in the garden belonging to Joseph of Arimathea, the wealthy member of the Sanhedrin. We thought Jesus' body was here and we came to bring spices."

The men in the white clothing said, "He is not here. Why do you seek the living among the dead? Why, He has gone before you as He told you He would. He has gone before you to Galilee. You had better go and tell the disciples there is no need to consider Him dead, for He liveth." What a comfort to a thinking mind, to a reasoning mind. Even though He was forsaken by the world at large, even though He was forsaken by God Himself, it had to be, so that we may learn the greatest lesson in life, "Stand Alone." He stood alone in the garden of Gethsemane. Alone He ascended the cross and there He realized, "It is finished," but He did not die upon that cross and although His body was laid away for a time, He was not dead. The intelligence still slumbered within that physical makeup of His. He said, "Even as I be lifted up unto my Father—unto the relation of the fatherhood of God, I shall draw all My kind after Me." The translation says mankind.

And so in the minds of those He has drawn and attracted, He continues to live. May we then, too, be of those who have been attracted from time immemorial, that we may be united by the Infinite cord that binds love unto our hearts, beating in unison with the ruby heart of God, bringing forth life on the earth, the first fruit of those who are slumbering.

“We need no burning bush, nor tempest bolt,
Nor oracle nor angel, to believe
That God is present ev’ry glorious hour;
Now all the dreams of ancient prophecy
Are brought to pass for all our conscious hearts;
The Christ is loved as once in Galilee.”

Sorrows are wounds inflicted upon our higher senses.

True smiles, pleasant words and kind deeds are the triune principles of the Infinite determining the strong magnet of the universe.

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

Breath and Diet

WE appreciate the investigation upon dynamic lines, as such thought-waves have led the minds of many men into channels revolutionizing the daily walks of life. The path of progress may appear slow but the results thereof come in leaps and bounds. What civilization enjoys is not due to the efforts of the many but the determination on the part of the few to break the fetters that would hold and bind them.

As man rises from his stooped attitude, his attitude of subjection, he not only takes a deeper sigh of relief but with tears of joy he sobs away the consuming elements of superstition and witchcraft. The more his chest rises the better he becomes fitted to meet the material trend of thought about him. As he adjusts his frame of mind to the stand taken physically, his breath capacity increases and with that conscious breath intelligence frees itself from its latent state, revealing the bloom of reason which grows into the fruit of the spirit of the times.

Breath comes upon the waves of ether and carries with it all the elements conducive to creation and evolution. But as like only can beget like, not all the elements essential to man's progress are retained by

the breather, any more than a plant, its characteristics once established, can retain elements other than those that continue to perpetuate its kind. In that plant may slumber the latent powers of a higher type of class to be, but that matters little as only the active side comes into play there where perpetuity comes into question. It cannot be denied man the possession of definite attributes, still only the corresponding factor may lay claim upon relation to the endowments of nature. The only difference between man and the objects of nature lies in the fact that while the latter are limited to the exercise of latent powers man knows of no limitations, as even the almost impossible readily yields to his wish and will as soon as the law corresponding to the nature of the thing is applied. To reach a state equal to the demands of the spirit of the times, to evolve into a higher state of consciousness, all else in the daily walks of life must be equal.

The study of diet discloses many interesting and lastly many surprising facts, which aid the progressor greatly in either arresting or eventually conquering disease. But even here nature has its laws of correspondences which it dare not overstep, as the author of cosmic laws is Intelligence itself, making no allowances. Thus quite frequently a certain state reached seems to resist all further progressive applications or

observances. We have gained health perhaps, while mentally we are not equal to the energy required. It would seem as if we had reached a standstill and no doubt we have.

The same experience holds good with the breath disciple: the blood purified; heart under perfect control; the dynamics responding to the will; the nerves greatly charged; all the factors at play assuring rapid progress to the mental side; so much so that with renewed efforts the breather pursued his study and exercises. But behold! suddenly there comes a momentum upon us when instead of recording further progress the mind begins to point the other way, even pointing out physical deficiencies. Such a state proves that with the exercise of dynamic powers, we have not been equally as considerate as to the dietetic problems, as much as the dietetic observer proves negligent in the dynamic performance and thus stands baffled before a new momentum.

To expect nature to serve us and bestow the treasures she has in store for us, man must ever remember that two great factors are at work—crystallization and focalization. Without the union of both polarity is impossible. Breath and Diet are as inseparable as Science and Faith, God and Man, Nature and Reason. Following Breath and Diet with regime, method and system, then progress and perfection are assured us.

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 Harmony Course

FIFTH LESSON

IN PRACTICING the scale of vowels we must not neglect to watch the muscles of the face. We must be able to note all the vibratory action of the sounds upon the system as to where and how the sounds act upon the different parts of the brain and also on the spine. We can in this way find what part of the brain is active when we entertain different ideas. We must be aware what parts of the brain are active when we entertain light ideas, serious ideas and so on. This is the way we become conscious as to the brain action. The brain is the impression and has its counterparts on the face with various expressions. If we know how to read the expressions of the face we can read the ideas entertained; the face expresses what the mind holds. By watching the muscles of the face, when we produce the sounds of the scale, we can eventually affect the brain and change it according to our wish by working on the muscles of the face, since we know that certain expressions and certain positions of the mouth reveal certain thoughts or ideas. We must be able to work it both ways, like a wheel can be turned both ways. This is a process of balancing when we have found our

defects and wish to correct them. For instance, by entertaining sublime and beautiful thoughts we can make the face correspond when we have brought the two into harmony with each other, the one will answer perfectly to the other. It is not enough that the sounds be produced mechanically in this practice of Harmony, for this is a mental training as well as physical operation. Unless we are able to note the effect of the sounding of the vowels mentally, physically, psychically and spiritually, we cannot derive the development from this study that should be ours.

The lack of understanding, the lack of comprehension of the deeper things of life and all our shortcomings, is due to the lack of harmony in us. That is because the inner and the outer are not in direct correspondence. Man has faculties that are not being used, because he has not trained his body, his muscles, to respond to the inner and finer forces of his being. Man has been living in the outer, the objective, almost completely like the animals do. Man in general has depended on the five objective or outer senses and has brought forth but little of the potential characteristics of his being. With this use of the outer senses we get the training that comes from the outside. For instance, take the dog and teach it all sorts of tricks by using the objective training that belongs

to the objective senses of the dog. We can show a dog how to do things by actually making it do them day after day, until the habit is formed. But such animal trained as far as the objective senses are able to be trained, cannot impart that training to another animal. The mother dog cannot impart the things taught to her or her young. You must go over the same ground as you did with the mother, if you would have other dogs trained.

So it is with man, as far as the objective senses go. From this we see that working on the outer senses alone, we can never awaken the inner or the finer senses that are within us. To develop and unfold these finer senses we must use another method, namely, the exercise of the vibratory action of the sounds of the inner being. The point is that we want to and must awaken to action and conscious vibration the psychic cord that lies between the subjective and objective realms. This is the tie that binds the outer to the inner, the cord that connects the mind to the soul, and the soul to the spirit. This is accomplished through the vibratory action and sound of the eight vowels upon the brain cells and the nerve cells of the apical cord, making the conscious connection between the inner and the outer. The mental must be linked with the soul, the soul with the spirit. All

must act in unison ere we can function on the different planes and be sure what we are doing. There can be no guesswork about things; we must be sure of other things upon the soul plane as we are on the physical plane.

When we see with the physical eye, we know that we see; there is no question about it. When we see and perceive with the inner senses, we must be as certain as we are when we perceive with the physical senses. From this knowledge we comprehend why we cannot depend upon anyone who is unconscious on the outer plane and then tries to give us things that he receives on the inner plane. How can he do any accurate thinking or perceiving when he has no control over his bodily instrument? When we are able to use all of the senses and are conscious of all the operations thereof, we can depend upon what we receive, for then we are on the alert and wide awake, physically, mentally, psychically and spiritually. This is the only reasonable way to gain knowledge of the things that belong to the inner realms. When we have knowledge in this way, we can depend upon it, otherwise not, for in this way all the senses of the being work in unison, and the perfect harmony is realized that establishes an under-tone and an over-tone. The whole is working in unison like a perfect unit.

As we continue developing and opening up the inner realms, we shall find out what it is to have thought answer to thought, mind answer to mind, spirit answer to spirit. We shall then know what it means to get into the spirit of things and persons. It cannot be studied from the outside, from the phenomenal. We can be with persons for years and yet know less about them than we did when we first met. A study of the outer marks alone does not give us the secret of their being, the knowledge of the hidden forces that comprises the principle of their life. We must come in touch with the spirit of that person or that object, ere we can really know and understand it. This is made simple and easy when we comprehend the law that operates in all things everywhere. All life is the same. The same life is in the rock as in the plant; the same life is in the plant as in the animal; the same life is in the metal as in the tree; the same life is in the mineral as in all things everywhere. The difference comes in the peculiarities of the entity that form the outer expression of life. This is due to the position, the environment and many other little influences, all of which constitute the entity expressing itself in the vibratory action known as the breath, by means of which the outer form takes place. The entity itself carries within it a certain peculiarity,

due to all sorts of local and planetary influences, all of which breathe themselves out in a certain way, and the outer form takes shape accordingly.

Since the principle of life is the same in all forms of expression, what is most important is to get into the life center of the being or the things that are under concentration. When we can get into sympathy, confidence, and harmony with it, then we actually become that thing or that person for the time being and can know all about it. We can even go back to other things and other entities that are related to the one under consideration. By placing ourselves into relation, for instance, with the life of a tree, we can trace that tree back to the seed, to the previous state or condition of the tree, back and back to the elements, and then back to the earth, from and through them to their life manifesting in the form of the different kingdoms, and so on and on.

Thus the inner portals of the mind become opened and we are able to unlock the realms that lead us out into the great Universal. We learn to know things and beings in their essence, and no longer hesitate and tread paths of uncertainty. If we would know a person, we must be that person; if we would know an animal, if we would know a plant; if we would know anything in particular, we must be able to

throw ourselves into the vibratory action of that being, or person, which is to say, we must be able to strike the keynote of that person, or thing and comprehend it from the standpoint of its essence. If we would finally know *GOD*, we must be like unto *HIM*.

Each entity has a certain peculiarity that enables that entity to attract unto itself that which it may need for the furtherance of its development; thus it happens that the grass blade knows what to extract from the soil to further its growth. The tree knows what it needs for its further development, and so on through the entire realm of creation. There is a certain fitness of things that is apparent everywhere. We instinctively feel and know certain things without reasoning about them. The human being, for instance, selects certain vessels with which to serve himself; he would not be able to pour his coffee into a wash tub and try to drink out of it; nor would it be the proper thing for him to eat his potatoes out of a cup or vase. The animal has its notions of behavior as well. There is a certain something that prompts and tells it what is the natural, the fitting thing to use, and the proper things to do. We may be forced into circumstances that do not allow us to express ourselves in our own individual way. We have certain ideas about clothes, food, dishes and many other

things, all of which have a deeper rooted reason for their being as they are. All of this becomes clear when we have once developed the inner vision where-in nothing can remain hidden. It does not matter where we strike a tone on the keyboard of an instrument, the sound thereof arises and falls at the same time, and eventually that tone finally returns to the original note or tone. So it is with beings and objects; it matters not how or where they are keyed, since it is all within us in the form of correspondence and we need only to go within ourselves through sound and find the keynote of all things and beings outside of ourselves.

ANOTHER EXERCISE: Kneel with one knee—the left—on the floor, and the other forming a right angle with the body. Bend the body forward slowly and gently, so as to get a certain curve and so as to manage to rest the chin on the right knee, the foot resting on the floor in such a way that the chest does not touch the right limb anywhere. This will give freedom of breath action, for the chest is used as the keyboard, the sounding board of the body. Fold the hands over the knee-cap, palms on knees, before you bring the head over, and then rest the chin, on the folded hands that lie upon the floor. Go through the vowel sounds, one after the other, first

open, then closed teeth, front and back. Then put hands flat on the floor in front of you and stretch hands up as far as possible and go over the vowels again in the 3 positions of the mouth, and lastly hum the same.

The position is conducted for the conquest of the lower nature in man and gives him control over his animal nature. It also brings about a better circulation of the blood. The secret of the whole is to become more and more conscious in regions that are not yet awakened and are not used by the ordinary persons. It is learning how to put life into that which before was dead, that which is latent, that which has been asleep. This can be done with dead matter. One can touch a dead key and make it play—make it give forth a live sound. One can touch a dead string on a violin so that it will give forth a sound, one, two or even more times, even octaves higher than these strings supposedly ranged. A person thoroughly alive can bring fine music out of a bad instrument. It is a matter of becoming so thoroughly alive that we give life to the things that we touch and handle.

IT IS THE MASTERY OF MIND OVER AND IN MATTER!

(To be continued in next magazine)

Loving Tributes

COPENHAGEN, DENMARK:—

Dear Friends and Associates:

IT IS my wish to express my most sincere condolence to you and friends concerning the passing of Mother Superior Gloria. Like in other countries, we are sorrowful over her departure from this earth. We will remember her with thanks for her labor of love. As I speak English with difficulty, will you express our condolence and sympathy in your magazine, from us here in Copenhagen. In three years time I have lost two sisters and a brother. I am kept busy with publications of our Danish magazine and with other work. It is enough to fill my life. May God bless you all!

—*Marie Theodore Moellmann.*

* * * * *

TACUBAYA, D. F., MEXICO:—

Greetings of Love and Peace to all Friends at Los Angeles!

PLEASE receive my most sincere condolence and expression of sympathy to the passing of our Beloved Mother Superior Gloria who was a great saviour soul, a good friend and ever active helper for

all humanity. We were privileged to meet here several times and shall never more forget her. We remember Master's words when he said: "Oh how happy are we, to have the absolute security that this life is eternal!" A service was held in remembrance of Mother Superior Gloria Gasque Friday, February 12th, at the Vegetarian Restaurant of Mrs. Culbeaux.

Very truly in Mazda,

—*Otto Goetze and Friends in Mexico City.*

* * * *

In Remembrance

ONE day as a boy at school, I visited one of the libraries in Bombay and on one of the tables I found lying a Journal, "Sun Worshipper." It was an American Journal, and I felt interested in it. I tried to find out the name of the Editor and found the name of our beloved Master Dr. O. Z. Hanish. I immediately wrote to him asking him as to why the Americans, who were Christians, were interested in Sun Worship and why the word 'Mazdaznan' was used, which was used in connection with us, Parsees of India. Our beloved Master wrote me a detailed letter answering my queries, accompanied with a lot of literature, which was both instructive and interest-

ing. He was also regularly sending the Mazdaznan magazine. But my interest in the Mazdaznan movement was dormant being occupied with my medical studies and other activities.

Then in 1938 I came across a hand-bill which stated a meeting of the Mazdaznan was to be held in a public hall in Bombay. I attended that meeting and Mother Gloria was addressing the same. After the meeting I met her personally for the first time and told her about my earlier connections with the Mazdaznan movement and the letters I received from Master. She invited me later at the Taj Mahal Hotel, where she was staying and read through all the correspondence I had with Master and was so happy to meet me. Soon, under her inspiration, my eyes were opened to the teaching and I started breathing and other exercises, attended courses and lectures delivered at the Bombay Mazdaznan Centre and from a sleeping Mazdaznan I turned into an active Mazdaznan. Mother Gloria helped me with a lot of advice and asked me to conduct classes and deliver lectures on Mazdaznan Dietetics and cures. She also made me study a lot of typed lectures of Master's which were in her possession at that time. I copied out some of them and delivered lectures on the lines prescribed by the Master. I was in constant touch with her for the duration

of the years she was in India and also afterwards on various occasions, during my sojourns in various countries of Europe. Master had previously given me a lot of special recipes, which I did not manufacture till 1938. Later I prepared them and gave them free to the Mazdaznan family, and they were really an immense boon to the Society. While as a guest of Mother Gloria, in Kashmir, I learnt Mazdaznan methods of massage and panopractics under her supervision and later I used to give treatment to various persons in India and abroad.

I met her last during her visit to Bombay for presiding over the International Vegetarian Congress. Though ailing and against the advice of her doctors and family friends, she undertook this journey of thousands of miles for the cause of Vegetarianism which was so dear to her heart.

In the death of Mother Gloria, I have really lost a spiritual mother who helped me to thoroughly understand the Mazdaznan art of living, in the most practical form. Her death is a great loss to the Mazdaznan of India and we deeply mourn her death. May her Soul Rest in Peace.

—*Dr. A. D. Edab Behram, B.A., Bombay, India.*

* * *

Seasonable Hints

TAKE frequently salsoda, sulphur, epsom salt and sea salt baths. The hotter the better. Also remember, six grains of willow bark charcoal tablets taken after each meal for five weeks is timely.

Use more freely on an empty stomach imported wormseed (setwall, zedory); the domestic kind lacks the strength. The seeds can be taken with syrup or taken with hot water. It is best to take one teaspoonful of the seeds on an empty stomach for three days.

Instead of breakfast, use during early spring, diverse herb teas, like boneset, sassafras, cascara, licorice root, orris root, buckthorn, chicory root, sennapods, rhubarb, dandelion root, flaxseed.

During early spring use in your salads dandelion leaves, watercress, sorrel, endive, horseradish, black-radish, grated carrots with anise seed.

Early spring discard yeast bread and confine yourself to matzos, doughnuts, and unfermented bread. It will mean a great deal in laying a better foundation to general health.

Small fruits start the *acid* in the system, throwing it out. Yet only small quantities should be used at each meal and always with rolled oats.

Leeks are of especial value to all who lack nephritine in their *adrenals*.

Fresh asparagus, celery and fresh peas are of value to the *kidneys* in general, supplying biochemies salts.

Green string beans are of value to the *liver*, supplying phosphates so necessary for thorough action.

Onions are valuable as the salts charge the blood and stop *anemia*.

Lettuce imparts opiates required by the *nervous system*.

Cole slaw may be made of tender cabbage. Allow it to settle in oil dressing for several hours by placing a saucer on the cole slaw (shredded cabbage) and a stone to bear it down. Valuable in all *liver* complaints.

The juice of three grated carrots (boiled) with one teaspoonful of anise and one tablespoonful of spigelia is a radical remedy adjusting some stomach, intestinal troubles, removing entozoa.

Early spring is really the anatomical housecleaning and homecleaning, preparing for the culmination of spring, the week just before Easter, with its final touches and a cold dip before sunrise on Easter day; going out in the open to praise the Lord and watching Khorshed rising in all his majesty and glory, proclaiming the coming of brighter days.

Apples should be used *grated* and folded in cream.

One peach and two apricots will prove splendid *eliminators*.

A pear with cream is splendid for a *swollen liver*.

Yellow tomatoes are bio-chemic in nature and of value to the *pancreas*.

Avocados are always in season and when oil or butter are not permissible the avocados supply the need, besides adding to flavor and taste.

Green and red pimento peppers are of inestimable value to the *alimentaries*.

The copaiba in peppers gives zest to the membranous lining and stirs the *thyroid gland*.

Carrots are *microbe killers*. Steam them and flavor them with anise seeds and a sprig of parsley and licorice. They also go well with fresh peas and mint sauce.

Sweet rhubarb in the raw state tones the *alimentaries*. (Use as one does celery.)

In shredded wheat biscuits you get the whole of the wheat.

Remember that clabber and buttermilk are *microbe and bacilli killers*. But be sure it is freshly churned buttermilk and not acetic acid preparations of hog feed.

Get a bottle of raw milk and make your own clabber. One quart will make four dishes, enough for four days.

Shun baker's ware as much as possible. Use cereals free from dextrinating. Dextrinize cereals fresh for the meal.

A fine dish is cornmeal with cream; another, wheat soaked for several days and eaten uncooked with cream. Rye too can be soaked and made into a splendid dish without steaming.

Small fruits are for every temperament. Sweet cream may be used to advantage, aiding in *elimination*.

Nourishing drink for *invalids* is made by adding to pint of milk the juice of three oranges; cream and beat thoroughly.

To eliminate germ-breeding mucus, drink slippery elm tea: continue for five weeks. Take no coffee during this treatment.

The best and most wholesome combination salad consists of three leaves of lettuce, three slices of yellow tomatoes of a fair size, seven thin slices of cucumber, two prepared string beans, two slices of good sized beets; one tablespoonful of green raw peas. Use sour cream and one tablespoonful of cottage cheese for a dressing with pimento or cayenne for seasoning.

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