

MAZDAZNA



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

AUGUST

25 CENTS

Wherefore

Be Ye

as PERFECT

as your Father

in Heaven

IS PERFECT!

MAZDAZNAN

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

Monthly Publication of the Mazdaznan Association, a non-conformist institution promoting the self-attainment of MAN. Printed by the MAZDAZNAN PRESS, 1159 S. Norton Ave., Los Angeles 19, California, U. S. A. Copyright 1960 by MAZDAZNAN PRESS.

Annual Subscription price \$2.95.

The contents of this publication were written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions.

Second-Class Postage Paid at Los Angeles, California.

Four Per Cent Sales Tax except on Magazine Subscriptions and out of State mailing.

Volume 59, August, 1960, Number 8

CONTENTS

My Saviour	2
Push On	7
Harmony Course (Lesson Eight)	9
A Biblical Parable	16
The Prodigal Son	17
Mazdaznan—The Infallible Message	27
Breath Is Life	29
Seasonable Hints	31
Mazdaznan Publications.....(Inside Last Page of Cover)	

My Saviour

“Leave, ah leave all sorrow,
Weary troubled heart,
See the glowing morrow
Heals thee every part.
: Rest brings me my Saviour
Sweet, Sweet Rest :”

HOW true are the words of the song, for as soon as the individual realizes that it is no longer a Saviour who solves the great problems confronting everyone throughout the daily walks of life, that it is not *the* Saviour on whom their ultimate salvation depends, but it is the *supreme consciousness* that *my* Saviour alone can bring me “sweet, sweet rest,” peace and felicity. To the extent that one’s belief rests with *a* Saviour, or *the* Saviour, just that long one does not experience the reality of salvation and saviourship. Not until the individual being can consciously feel that He is *my* Saviour with all of his saving powers, will the Saviour Principle be able to direct the path to be pursued. It is *my* Saviour that I, as an individual entity, rely upon for counsel, advice and guidance. It is *my* Saviour who is not only with me occasionally, but who is with me at all times. Yes, it is *my* Saviour with whom I can walk and talk.

Therefore, every problem that may confront the mind is being solved due to the presence of that saving power of saviourship *in me*, or in other words, we aim to be at-one with the Saviour Himself who said: "I and Abba are at-one." He also admonished and counseled that we "be as perfect," that we enjoy the same state of perfection and assurance that was His—to "be as perfect as" our concept of the Infinite "is perfect"—to "be as perfect" in every way, in everything, in every dealing, in every study, in every search and research. The Saviour desired that we prove and demonstrate this state of perfection. Not for a moment should we allow ourselves to be depressed, underestimated or belittled, but we are ever to be conscious of the fact, that perfection is not a state to be attained, but that perfection is a state in which we live, move and have our being; therefore, such a state of perfection to be of value must be mine.—all mine! No power in the heavens above or in the earth beneath can take it from me—what my consciousness, my state of consciousness, or what the Infinite Father has placed into my hands, (outlined into my hands, marked into my hands,) no power can take it from me! This is an absolute, undeniable fact. The Saviour was so certain of His ground that whatever He undertook proved to be an absolute success.

We are not to await success, not to look forward to success, we are to be in the full consciousness, assurance and realization of success, like a tree that has the assurance of its bloom and fruition. There is nothing needful to that tree but time, which will reveal all that is to be expected and experienced by that tree; for everything is contained within its province, within the makeup, within the being of the tree. The bloom and the fruit do not come to the tree in the beginning; they are the result of time through growth, development, unfoldment and maturity.

Likewise, there is nothing more to come to us, for all that may be expected and is possible unto human kind is already contained within this material corporeal frame. All of the treasures we long for, all the solutions to problems we hope for, all the blessings that we ask for, are within the province of our being—not around and about us, but within us. That which is not within, can never be expected to come to the surface, can never be called out, or can never be imparted. The more we realize this fact, that the human being is the sum and substance of all creative and evolutionary laws, the more we realize our source, beginning, origin, the more we find all of these diverse substances and conditions materialized within and through us—all the more and to a greater extent we

may come to an understanding and comprehension of the reality of everything in existence. Instead of looking, seeking, searching, longing, wishing, praying for things outside of our being, we should introspect and look inwardly so that the physical senses may realize the knowledge, understanding and revelations that can only come from the mind, drawing upon the intelligences of the brain, wherein is harbored all the wisdom of the ages past and all the realms of Infinitude, due to the operations of intelligence toward the mind and the mind toward the senses in a collective state, connecting the processes of unity and harmony between the intelligence of the mind and those of the senses. The next step arises and is known as the psychic state, which is a natural sequence of the continued equalization and equilibrium reached between the mind and the senses; drawing upon the higher intelligences of the mind on the one hand and imparting them to all the senses on the other hand, and to that same degree, the soul consciousness rises correspondingly, as the intelligences of the senses in conjunction with the mind delve and sink into the soul-state to bring about the connecting link, or conjunction with, the soul, or psychic state, that of soul-consciousness, which means to say that we are gradually arising beyond the visionary and the material

planes and entering into the spiritual or abstract state, the definition whereof depends upon the degree of soul-consciousness. The greater that state of soul-consciousness becomes, therefore the greater the state of equilibrium on the part of the mind with its intelligences and those of the senses, all the more we are carried—not outside of our being—but our whole-soul-state is being carried into the spiritual state, into that subtle substance, or elusive state, not visibly real but tangible, because of its existence. There where otherwise the Infinite Intelligence could not reveal and impart to the mind, the soul-consciousness, by degrees, in connection with the mind, or mental sphere, He is able to transmit to the brain-cells the dictates of the higher intelligence and thus on to the physical senses, which state is then known as the state-of-inspiration. With inspiration comes now the divine spark of illumination—not illumination from without our being—not illumination from the circumference of being, through phases in nature, the planetary system, or infinite space, for it must come *from within* as the prophet said, “There shall be a light unto our path.” One then asks what are the means to experience a state-of-illumination? The soul-consciousness and the mind-realm should be touched by virtue of the spirit-substance which first carries the illuminative sub-

stance to the soul-consciousness and the soul-consciousness in direct relation to the mind, aided by the brain-cell-intelligence, reveals it all to our material senses so that the abstract state, no matter how fine and rarefied in substance, how infinite, how illusive, is now made plain and comprehensive to the physical sense-state.

Push On

THE stage is the mirror reflecting the varied walks of the life of humanity from its lowest up to the highest strata, the parts shown as the roles played by groups, and individuals composing complex society. Each and every one of us are being exploited. Some of the parts may seem to us rather extreme at first. Upon thought, reflection, deduction, we have to admit that even the most extreme has its counterpart in duty. Were it not so it could not find expression on the stage. We are prompted to say that even at best, "the half is never told." Indeed not. Of course, the difference between the stage and the world is that the former reflects it—the latter *acts it*. The stage proposes to show us, no matter how serious our part in life may be, it is illusion; we work ourselves up to a point of frenzy, which at best is but

a show. There is nothing serious in illusion; no reality in delusion. It's all a play in which everyone takes the part assigned and prepared for. Sometimes the one or the other takes up a different part, yet on the whole we must hold to our role; for should we leave it then the show would go wrong.

Sorrow and pain, joy and felicity are but sensations enacted by the three great organic systems controlling the body and the three great mental operations controlled by the mind. One and all of these phases fluctuate in accordance with conditions and environments. They have no bearing upon the individual entity which knows nothing of the phenomenal except that every phase is a means to an end. The sensational side of body and mind alone are aware of fluctuations. The importance is set by virtue of the barometer of sensations. All are measured by degrees and affect or effect in part or in whole, the constitutional side of our being. If attentive to sensations and their effects we become affected. If considering it all as a passing phenomenon, we cheerfully look forward to the end. Demand the good in life and—

Push onward!

Harmony Course

LESSON EIGHT

(Continued From July Magazine)

MENTAL shocks can often be healed by sound harmonious to the individual. There must be different surroundings with a change of climate.

Between the little finger and ring finger there lies the ulnar nerve. When treating a patient we should take hold of the left hand, placing the thumb on the ulnar nerve, and with the other fingers placed on the inside of the left hand so that the index finger is just about opposite the thumb, pressing it. We then speak nicely but positively to the patient while looking into his eyes and thereby arouse his confidence. When we shake hands with people, we take their hand and press the ulnar nerve, placing ourselves in their atmosphere, which inspires their confidence and friendship; even the people who may dislike us, we still give them "a glad hand." Before entering a sick room we should rub our hands until they are warm and when approaching the patient we should converse upon pleasant topics, speaking about the beautiful things in nature. Then we take the left hand of the patient, suggest to him a melodious song, speak about friends

whom we have seen recently and talk about pleasant topics. We next suggest the singing of the hymn, "Sun of My Soul," referring to the healing and stimulating effect of this song. We ask the patient to sing or hum the melody with us. After we have sung one or two of the stanzas we tell him how well he looks. After singing the third stanza we leave the patient brighter and in a happier mood. The material forces of life were already there, but they needed to be stimulated. The patient being now in a happy mood, develops a natural appetite and what he eats in most cases will agree with him. Many diseases are not due to a physical cause but are of a mental nature which affects the nervous system and causes the organs of the body to no longer function normally.

By virtue of sounding the vowels every cell of our being is stimulated, bringing about harmonic vibrations throughout the entire body, and we eventually become conscious of our at-one-ment with the Infinite. These simple methods based upon the harmonic laws of nature were not generally known or understood—few minds could completely grasp or comprehend them. Some people work themselves into a state of enthusiasm but this is a forced and abnormal condition and brings about fanaticism. As a result many people become diseased and mentally deranged.

In a musician the brain cells of time and tune are highly active since he is born with these faculties acute. If his musical education has been neglected his talent remains dormant and if he does not study, but only plays by ear, he cannot perform according to the rules and regulations in music. For this reason people criticise and he cannot understand why they do so, and he thinks they are envious and jealous.

The study of harmony is a scientific system corresponding to the laws of nature. When we ask people to sing with us, using the laws based upon harmony, we do more for them than some physicians can do. This is one of the methods of healing through harmonic vibrations. We should often sing with others, thus arousing confidence within them, and benefitting ourselves as well.

Our Master illustrated this as follows: He treated a stubborn boy and changed him for the better. He would sit down and talk with the boy, saying: "Do you like to play with marbles? Do you like to go to the country where you can climb trees and go swimming? Of course, you do!" While patting his hand Master asked the boy if he could wrestle. The boy replied in the affirmative and Master then showed him some wrestling tricks. Thereafter, when the boy

came to see Master he was less stubborn and showed a calmer disposition. By first gaining the boy's confidence the Master could speak to him about more serious things, telling him that he should always be a good and thoughtful boy, and should always be respectful and obedient to his parents. As the boy continued to improve, his parents, relatives and teachers could not understand the change for the better that had taken place in his nature and disposition. They thought this change was due to hypnotic spells; however, it was not due to any form of hypnotism, but was brought about by the use of reason and common sense.

It is not the knowledge of things that matters but the use and application of such knowledge that makes each individual a law unto himself. Instead of being governed by negative forces and conditions about us, we must learn to control and master them. If we feel depressed we should sing the songs which raise our vibrations and which produce a happy mood. When we apply the laws of vibration, through harmony, we gain a greater knowledge of nature and her manifold operations. As we view the mountains we know and realize that they regulate the earth's course through space. If it were possible for these towering mountains to suddenly fall, the earth itself would

step out of its course and there would be a collision with other planets. But due to the fixed laws in nature this could never occur. The winds on the mountaintops do not originate in the chambers of the earth but they collect in the mountainous regions and according to the path they travel they turn into breezes, windstorms and hurricanes. The same is true with our thoughts. We, too, can have many phases of brain storms.

Harmonic laws control everything throughout nature and the knowledge and application of these universal laws may be utilized to our own advantage. Unto God everything is possible. Likewise to man everything thinkable is possible. Consequently, everything thinkable is possible to a mind that is conscious of this supreme fact. Nothing can escape our powers of observation. We can even hear the grass-blade grow, not actually hear it but we can sense it. Everything in our surroundings can uplift and inspire us. A pleasant face prompted by a thoughtful mind always inspires confidence. The thoughts of the mind change the expressions on the face and, on the other hand, the thoughts in the mind can be controlled by changing the muscles of the face.

HARMONY EXERCISE

When taking this harmony exercise we stand with

the back against the wall, arms outstretched with the back of hands and fingers also touching the wall. We now move the corresponding fingers of both hands rhythmically, bending each finger as far forward as possible, then returning each finger into the former position, one after the other, while singing the vowels *a o u a* (*a* as in fate, *o* as in tone, *u* as in flute, *a* as in far), accompanied by the melody, "Sun of My Soul." Through conscientious practice we obtain better musical control of the hands and fingers, eventually gaining mastery of the body and mind. The thoughts entertained by the mind should be expressed upon the face, but some people do not do this; they express themselves and use language without knowing what they are talking about and therefore by reason of this contradiction, they become unbalanced. Our hands also should express the thoughts entertained by the mind.

These harmony exercises disclose to us what many years of expounding would be unable to bring about. Through their practice we grow in wisdom and understanding. "If I command my body to keep still, this body must follow and obey my will." We gain greater control by being in a state of positive relaxation. We can be gay or serious by turn and have power to control both the ridiculous and the sublime

in our natures.

To the melody, "Angels of Light," we practice and sing the vowels *a o e*, using the vowels in the words Cherubim and Seraphim. Now we understand the significant meaning of these vowels in these two words: Cherubim and Seraphim. As we sing and hum according to these Harmony Exercises we unfold a greater state of knowledge and wisdom within us, while the world at large continues to be enveloped in mental darkness and is ever searching for this fountain of knowledge, wisdom and understanding.

(Continued)

MAZDAZNAN is, was and ever shall be—the Password. Through past ages there have been many passwords, but now they are all embraced in *one*. The old passwords are exhausted; they have lost their power; their charms have vanished; they have served their purposes—MAZDAZNAN only remains.

MAZDAZNAN continues to point the way unto freedom and emancipation, revealing avenues whereby man may exercise his gifts, talents, attributes and endowments, that through the development of the highest faculties of mind and heart he may be led into channels which bring him success and happiness.

A Biblical Parable

AND he said, A certain man had two sons: And the younger of them said to his father, "Father, give me the portion of thy substance that falleth to me." And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat; and no man gave unto him. But when he came to himself he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will **ARISE** and go to my Father, and will say unto him, 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy servants'." And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven and

in thy sight: I am no more worthy to be called thy son." But the father said to his servants, "Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring the fatted calf and kill it, and let us eat, and make merry."

(St. Luke XV, 11-23.)

(The term "fatted calf" was used figuratively to denote a store-house filled with plenty and to spare.)

The Prodigal Son

THE object of the Orientals in using parables is to make plain to the masses the ideas regarding the relationship of the human being to his Creator. As a public teacher Jesus engaged the current tactics in teaching the people through object lessons in forms of parables, leaving the deduction of the moral of such a lesson to the individual in accordance with his ability of comprehension and understanding.

Throughout the whole parable neither doctrine nor creed, church going nor tithes, covenants nor baptism, eucharist nor recitation of prayers come into question. Confession, Conversion and Realization are the most vital points worthy of consideration. This parable is designed to show the dual sense of being in the presen-

tation of existence and the realization of the Father as the solution of the problem of salvation and final redemption.

The younger son is the condition of evolution—the lower phase of understanding towards the things within manifestation. This younger son, because of lack of observation, experience and knowledge of the economy of life, wastes his substance—Life-Principle—and suffers the consequences that thereby he might come to the realization of the true relationship between creation and creator.

We go out into the world, into manifestation; evolving from phase to phase, seeking enjoyment in the realm of manifestation governed by the drifting tendency of unconscious existence. We appeal to our Father—the Thought of Being, the Origin of Life, the Beginning of all Things—for OUR share of Creative Energy. It is not denied us, we receive whenever our time comes to ask; we receive even though it be for our condemnation. We begin in Thought in accordance with the direction selected, either negative or positive reasoning. Thus all action must have some cause to act from.

We find that the younger son, who is the evolution from Personality into Universality has a right to ask of the Father, but he merely asks for a portion of

that substance which is to keep him in contact with the energies of life currents, the power to use, and he receives the substance without question as to what he intends to do with it. The details of the process of evolution are given in sum and substance only, and Jesus proceeds in his parable with the division of accumulated wealth, showing the result of such demand made by the son. He goes out into the world. And there we find him drifting in riotous living—making light of things material, spiritual, physical and otherwise—drifting about aimlessly, living merely to gratify the craving of a yet undeveloped condition, misapplying nature and nature's law.

Thus we drift about and after we have used up *our portion*, what is the result? We look about us for help, for we find we are lost unless some one will save us out of our terrible condition of poverty, sickness, sin and death. We find ourselves in poverty, the extremest point of evolution. Yet *no man gave him anything*. And how could he expect anything from his fellowmen? Has he not drawn *his* substance from the fountain head? No *man* could give him *anything*, for *man* was merely the reflection of his own condition. Yet the Prodigal son is not dissatisfied with the result of his experiments; he finds no fault with the world who gives to him in accordance with his

ability of expressing his attributes. Although it fares hard with him he is *willing* to submit to the inevitable. He felt he deserved his condition. Why should he find fault, when he is reaping what he has sown? Thus the great social problem is solved in his case, and every one must necessarily come to the recognition that the fault never lies with others, but only with himself. For it was this drifting condition that used up the *substance*; it was this physical self that lived the riotous—unconcerned—life, and now, at the moment of the vital turn the question of death or life presents itself before us as the problem pending our solution. This physical process of evolution, as a matter of experience, which experience makes us recognize the knowledge of our Being, forces us into the Reality of our Sense condition. While looking up to others for help, subjecting our individuality to them, the *citizen*—Formality—we are obliged to take the reward of slaves and slavery, suffering and sorrow.

With all the good intentions that we start with in our life, just as the Prodigal son, we shall not be able to come to realization. Just as he went out into the world to gain experience, we go out to do the same. We experiment with scientific and social problems in the expectation of removing the so-called social evils. We expect thereby to raise the standard of

existence, seeking liberty and freedom out in the depths of darkness of this World of Illusions. We fail in gaining our point and forget our object in life to such an extent as to *hire* ourselves to a *citizen*—conditions of narrowness, belief in authorities and authoritative institutions, condition of sacrifice, submission and slavery—but we find no satisfaction there. The son, *this physical being, hires* out to servitude of opinions of unbalanced conditions, thus showing lack of tact, self-reliance, self-mastery, lack of brain-power and lack of individuality. *He hired out as a slave to a system of society*, from which he expected protection for his decaying state of mind, and satisfaction for his insatiable appetite, which he has nourished in his ignorance, until it became a disease for which society can offer no panacea.

As long as we have apparent health, as long as we feel our bodily functions in action to a degree, we think nothing can hurt us, and we misuse our substance, the organic functions, until at last consequences follow and we find ourselves helpless. Then we begin to look around for help and entrust ourselves to others.

But what did the “citizen” of this social system give him? He sent him out to herd swine—take charge of the masses, to teach them content and discontent,

and he was glad to *fill his body* with the same "husks" the swine did eat. Think of it! We, who claim to be the outcome of the Supreme, of God, the reflection of God, to hire out unto a citizen merely to live on the husks the swine would not miss to see, just to keep up our miserable existence: to hire out as slaves! He hired out to a citizen because he did not use his common sense of liberty, for had he done so he would have been polarized and had recognized *his* lordship. But he was out in the world, and from this world he expected to receive something it possessed not; something to relieve him of his diseased, uncomfortable condition; so in his poverty and helplessness he went from one system to another for relief. But after much experimenting we find that it avails us nothing, for if it were possible to receive benefit from the world this whole world would have it, and thus would demonstrate it.

This son here, this evolving sense condition, continued to experiment. He, this body, is now in the lower stages of existence, where he depends upon others to feed him; but he does not get enough to satisfy him, because no man gives him anything. The parable shows plainly that no man *can* give us anything. We all have to arrive to this conclusion sooner or later. Even though working for a citizen—position

of government and trust—he received no more than the swine, even less, for they enjoyed their condition, while *he* suffered. It shows he was not entitled to anything, neither from the hands of the citizen—who dealt with the production of others—nor the swine, since they had no need of an overseer, when left to themselves in accordance with nature's law. The swine had to be fed for they represented capital to the citizen who claimed to own them, while the Prodigal son had not even as much as a claim, but finds himself reduced to a position begging for the privilege to rob the swine of their savings—the husks. He is too proud to become a producer, and rather hires out to any citizen—any business, scheme or party—than to set his activity into usefulness.

But that there must be an end to conditions and environments at some time, dawns even upon the mind of the hireling. He finds that all his scheming drags him only deeper and deeper into the mire, from whence there is no hope of escape except through death—the wages of sin. At such an hour of despair one spark of the inner consciousness flashes before his reasoning and he begins to doubt the necessity of his reduced condition. “My Father has plenty and to spare,” he cried out, admitting that his need to look to others for help was useless.

Should we be compelled to live under undesirable conditions when we are Sons of God, to be anxious to feed on the "husks" of others, when *The Lord is my Shepherd, I shall not want?* Should we compel ourselves to uphold and sanction the actions of the citizen merely for the privilege to subsist upon the husks of oppression and injustice? "I will arise," yes, *arise*, out of this condition of depression and unbalanced sense existence into reality of nature, higher, even into the polarized functions of reason, and recognize the Fatherhood of God.

The Father can see him from *afar* only because of the idea of authority and authoritative institutions still clinging to the mind of sonship, because of the idea of supremacy. With all this ideal before him as to a higher, a nobler thought-life, of a diviner existence, it is still the question of "pleasures" of life, of "grub" with him. "My father's servants have plenty to *eat* and to spare," still clings to his mind. Thus the Father can see him only from *afar*. Only after a long journey of contemplation, determination to *go* on and on, that from *conversion* we *invert* and feel the presence of mind, and although our limbs seem to totter at times, we continue to go, encouraged by the sight of the Father and the assurance that "this is life eternal—to know God" realizing at this

state of consciousness that "*I and the Father are One.*"

The moment the Son finds himself embraced by the Father, resting upon his bosom, he finds that all is forgiven and forgotten. There is no inquiry as to the experiences of the past, no catechising, no ritual; there is but joy because of the union of the dual sense,—father and son—wherein lies realization of Perfection, which Perfection is the Fatherhood of God—"Be ye perfect therefore as *my* Father in heaven, in exaltation, is perfect." Before we reach this final point we love to fall by the wayside on our journey to the Father's house. We claim to be servants of God, we think it noble, beautiful and sublime to entertain ideas of a lofty nature, of things pertaining to regions beyond the clouds. We consider it enchanting to climb the golden stairs of imagination. We think it elevating when we shall be able to roam around the planets in our astral bodies, attempting to find records of genealogy pertaining to past incarnations there. How we love to delude ourselves into a fancy that we can come back to earth again whenever the law of Karma reaches its final point and how we can hop from planet to planet completing the circle of the Zodiac—at a certain price. How wise, how supreme, how mysterious we deem ourselves when

thinking of a time when there will be no more sickness, sin, sorrow or poverty. But we shall never be able to see those fanciful visions verified. We shall find that these mind wanderings will not realize practicability. We have to come down to every day facts. We have to get up, body and soul, go out of all the conditions and environments of this drifting nature and *face* the Father of all things, realizing that "*I am in the Father and the Father in me*"—EVEN ME. Not a servant, neither by the grace of God, nor the will of God, but the son raised to the Fatherhood.

Here and now is the time to realize our true position in life, *now* is the *appointed time*, *now* is the day of salvation.

If we do not recognize heaven and its beauties in this life—the only life, the one eternal life there is—surely beyond the grave there is no recognition. It is *today* then that we want to breathe out from our being the accumulated superstitions of past conditions, and with every indrawn breath draw nearer to the Savior of Liberty, born of a Virgin undefiled, which breaks the fetters of our captive chains, and sets our Higher nature FREE.

* * * * *

Mazdaznan—The Infallible Message

THERE ARE some people in this world who, through illusionary methods, have deluded themselves into beliefs and dogmas void of foundation and incapable to stand the crucial test of time. It means something for a mind, psychologized into misapprehensions, to see the idols of fear and superstition fall into oblivion. It is no small matter to give up the dogmas that stood a thousand or more years unshaken by the onslaughts of time and now a temblor, an earthquake, a slide, a tidal wave, a hurricane has leveled everything to the ground and with tears in our eyes, a wounded heart and a perplexed mind we have to start all over again. Yet, with every start we progress over the past. Better fields and better orchards, better meadows and better gardens, better barns and better houses; where there was mud now are cement walls, while the kerosene lamp is supplanted by ornamental electric chandeliers, and the oil stove made room for an electric range. The hand bench had to be destroyed that a divan, a sofa, may be placed in its stead. Yea, "the old has passed away, lo and behold, I shall make all things new." Yea, *new*; not only our surroundings, the very way of thinking and reasoning is new.

Mazdaznan calls to our memory those days that were and calls attention to the days to be revealed. Mazdaznan reminds us of our station in life; that “although *in this* world we are *not of it.*” Though born in time, we have our origin in realms infinite. Though born in time, we are of eternity. Though we are born into a state of weakness, in Spirit we are mighty. Though reduced to a minimum, we are the maximum, we are the maximum of space and time. We are *the all* emerged *in all*. Although we have fallen into *a stupor of forgetfulness*, we are still the powers that be, even like unto an atom from which have been wrested the ingredients of its being, it still retains the former properties, irrespective of the most intricate operations passing or passed.

This infallible Message—Mazdaznan—is the talk of the whole intellectual world because it carries with it a tremendous force. The days of experiments and experiences are over. This is a day of demonstration and proof. The veil is lifted, the scenes are shifted, and throne and altar—to hide the Saints of God, or keep them from their rights—birthright and inheritance—are being slowly but surely moved and removed. The day of Emancipation is at hand.

Breath Is Life

IN higher altitudes where the air is dry and balmy filled with nitrates and oxygen, very little attention needs to be paid to the length of inhalation as the air naturally rushes through the dynamics without muscular effort. For this reason attention has to be given to the exhalation, otherwise the nervous-active temperaments grow irritable.

In low altitudes, especially where there is a great deal of hydrogen in the air irrespective of the presence of ozone, inhalations are difficult and demand more muscular effort. Exhalation comes with ease, but only too frequently the result is that of muscular pressure.

So much depends upon temperament. Some possess greater nerve activity, others enjoy better circulation. The one determines more force in inhalation, the other in exhalation. Certain temperaments adjust themselves readily to *rhythmic* breathing irrespective of altitude, others need change of climate and resort to higher altitude before the dynamics respond to rhythm.

In higher altitudes and in nervous-active temperaments residing in lower altitudes more attention must be given to exhalation. The lungs should be thorough-

ly emptied every three hours, or five times a day. Such observances will make it possible for the blood to be purified, while the nervous system becomes sufficiently controlled to direct the ganglionic operations tending toward mental poise. But where aims run higher than mere comfort to body and mind, where there is a desire to cultivate the mentality and to call forth latent powers and forces, we need to attend to inhalation irrespective of climatic conditions; we need to take our breathing exercises with our mind well fixed, to concentrate upon the *rhythmic* current of Breath.

Breathing rhythmically keeps the nerve centers in harmonic action, generates electric nerve fluids, raises the vibrations of the brain centers, thereby increasing intellectual powers which insure better memory.

A mind which depends upon the concentration of the intelligences of the energies composing 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.

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Seasonable Hints

During the month of August *care of the body* is of great importance.

There are few diseases but *what nature can heal* through the simplest means, liberating man from all that hinders him in his development.

Take plenty of hot baths, adding one teaspoonful oil of Eucalyptus.

Buttermilk fresh from the churn, is excellent these humid, sultry days.

Fresh sweet corn cooked for three minutes will prove the answer to the call.

Petrolatum alternately used with cocoa butter will be found satisfactory in *treating the skin*—not how much to use but how little.

Watermelon is for the *anemic*. Use a dash of nutmeg or cayenne pepper, curry or lemon juice if the medicinal value is to be called out.

To eliminate catarrh of nose and throat, it is beneficial to take dips in running streams for five weeks early in the morning.

Early plunges, sponge baths at night; with attention paid to pedicuring and manicuring; the massaging of the *face, neck, hands and feet*, and *scalp treatments* are needful at this season.

String beans are remedial for the *intestines*.

During August it is better not to use milk, butter or cheese—dairy foods.

Pawpaws are similar to persimmons, in addition to their eliminating properties and are also *nutritious*.

Remember that honey-dew melons are beneficial to the *bladder*, casabas aid the *liver* and watermelons assist the *kidneys*.

Squash simmered or steamed with onions is excellent in cases of appendicitis.

Green peas are helpful for the *anemic*. Cucumbers are good *blood purifiers*. Berries are a fine *tonic* but in most cases they should be strained.

August is the month for scalp treating. One pint of bay rum with six grains of colocynth makes a good tonic for the hair and scalp.

Cherries supply tannic and acetic acid in a highly organized form and should be used judiciously, more preferably steamed in their own juice and served with dumplings or baked in paper-thin batter. Use clove, cinnamon or crocus-saffron for flavor just before serving. Do not mix with other fruit.

Every child should be taught that—goodness and kindness are the bases of all kindred virtues, while honesty, politeness and unselfishness are the essentials to a life of health, happiness and usefulness.

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