

What is Basic to Health?

IN THE MINDS OF MOST Americans the welfare of the human body is surrounded with large question marks. Why do humans succumb to illness? is a question on the lips of everyone.

The writer has heard it expressed ad nauseam by those who should know better that all we need do to restore ourselves to sound health is to change to a natural diet (preferably raw food), behave ourselves with decorum in matters sexual, with ambition in matters calisthenic, and with moderation in following all natural habits. Then our sicknesses and physical ailments will, presto, by the very laws inherent in our bodies will be expunged and we shall be restored to full health and strength. But this assumption is not even a half-truth.

These same presumptive minds (there are many in every field of knowledge) give the general public the further impression that food reform is basic to all other reform on the face of this earth. They claim that if we can only get enough people to follow a certain (usually the raw, vegetarian) diet, wars will cease, financial depressions will stop recurring, and spouses will refrain from beating their mates.

Now, let's keep the record straight. The writer himself is not only a vegetarian (and has been for many years) but is a firm believer in the wholesomeness of unfired, unrefined, natural food. However, he does not believe that food reform is basic to all other reforms on the face of the earth. He has yet to see any man or woman become more humane or kindly through the adoption of a more natural diet. Humans become more humane, gentle, and kindly only through sincere heart searching and mental purification brought about through

years of quiet suffering. The fiery furnace of mental and physical suffering consequent upon and necessary to wrong moral behavior (for this is a moral universe) must alone be credited with bringing about the change of heart and purification of the individual.

Briefly, the procedure is this: first, a man suffers; then he thinks and reasons; then comes a change of heart; then comes the adoption of better habits of living, including a more sensible dietary. The wisdom of the ages proclaims loudly down through the corridors of time that men do not adopt a pure dietary until they themselves have become at least partly purified through suffering, until they have been compelled by the moral power of Nature to cleanse and empty their minds and hearts of evil.

No man *once and forever* changes his diet until he has changed the condition of his soul. Does this sound like moral preachment? It is! Among others, James Allen makes it very clear that "change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure, he no longer desires impure food." He also says, "Clean thoughts make clean habits." Can you, dear reader, create clean habits out of any other "stuff"? If not, how do you expect a natural diet (from which you will deviate time and again) to reform your life?

This is merely a caution against expecting miracles in your life from a change of diet alone. It is also a warning that each and every one, especially those afflicted with severe pathology, do some real heart searching and thought cleansing if they expect to get well and remain so. A change in diet is all right if it is accompanied by a change of thought. Without a change of thought-habits the

patient will find that time and again his body will revert to its old tricks and ailments.

Not food reform but what is basic to food reform will reclaim this troubled world. Food reform is only another of the many changes which are logically destined to follow in the wake of mental, moral, and heart reform.

The experience of the writer has revealed to him that very few remain on a natural diet after they have left his care. Those who continue to live hygienically are usually the better thinkers among the "patient-mass." In their cases there has been the requisite change of heart necessary to thoroughgoing reform.

The better world to come will be increasingly peopled by such. Deprive the mind of its malice, hatred, envy, and sensuality and you are bound to gravitate by the pure inner law of your natural

being to all that is pure in the social, political, religious, and hygienic departments of human life.

There is a law of Nature which makes it impossible for the clean thinker to go downward or the sensual thinker to go upward. "The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous." "Man has but to persist in making himself more and more virtuous by lifting up his thoughts" to find himself gradually gravitating to food reform and a more humane and sensible dietary.

The law still holds that all reformation must start from within. Health and growth are always from within outward. Nothing can change this eternal order of things. □

—James Frank, N.D.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man."—Mark 7:15

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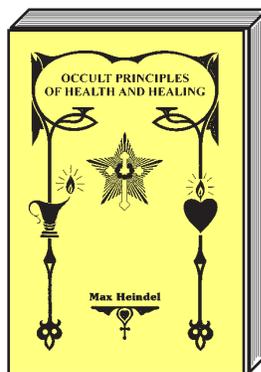
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