

# **PRACTICAL NATURE CURE**

By

**K. LAKSHMANA SARMA**

Founder-Editor, **The Life Natural**

Founder-Director, Sarma's Nature-Cure Sanatorium

Founder-Director, The Indian Institute of Natural Therapeutics

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A. Srinivas

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# PRACTICAL NATURE-CURE

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Volume

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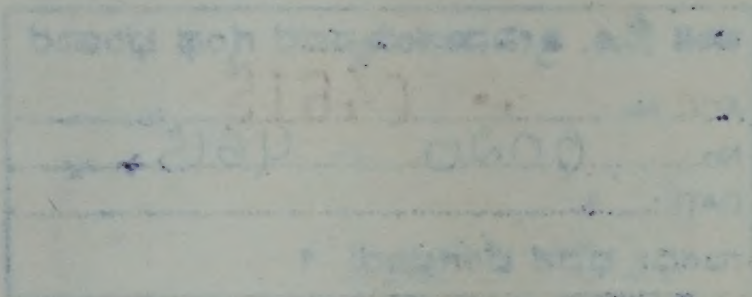
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# NATURAL-CURE PRACTICAL

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**To**

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# DEDICATION

कायेन वाचा मनसेन्द्रियैर्वा  
बुद्ध्यात्मना वा प्रकृतेःस्वभावात् ।  
करोमि यद्यत् सकलं परस्मै  
श्रीरमणायेति समर्पयामि ॥

Whatever I  
from the necessity of my nature,  
do by act, word, desire,  
sense-impulse or thought,

I lay down all that  
at THE HOLY FEET  
of my master

BHAGAVAN SRI RAMANA



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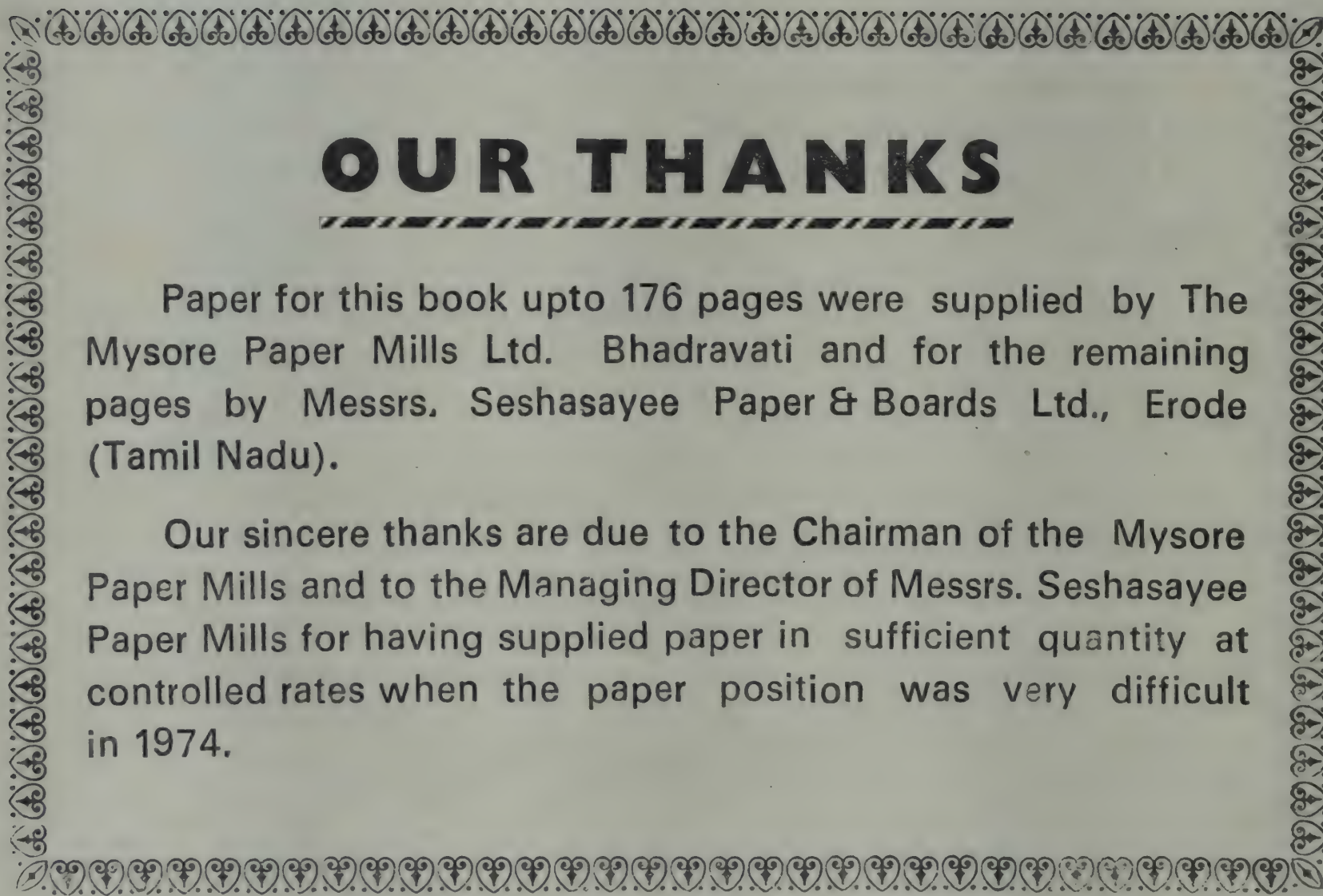
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# **OUR THANKS**

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## PREFACE

The science of **Natural Hygiene** is not a technical subject, the property of an exclusive body of professionals for the exploitation of the people for profit, but a Liberating Science, which seeks to restore to the common people the independence and the blessings thereof, which they have lost owing to ignorance of this True Science. It will be seen in this book that this Independence of drugs and of doctors and even of professional Nature Cure Doctors, is of profound value for Health and Happiness.

Nor is this a dry and repulsive study like medicine. On the other hand, it may, with justice, be said that the study of this Science—which is to replace the empirical, blundering pseudoscience called Medicine, the chief Enemy of Mankind—is by itself a Liberating Education, which gives a moral and intellectual satisfaction that is not to be had elsewhere except in the ethico-religious Philosophy of our ancient sacred lore, called the Upanishads or Vedantas. In fact it will be found by the reader of this book that this Hygienic Philosophy is an integral part of that philosophy and is fully pervaded by its fundamental truths.

This profound philosophy is not alone concerned with the cure of diseases and the maintenance of health, but extends further into a great many departments of life's activities, such as Agriculture and Horticulture, and particularly into Psychology, thereby giving release from the imperfect and rather false psychology, namely the Freudian system called Psycho-Analysis, which is costly and often fruitless. It may be added that this last is a means of exploitation for profit, just like allopathic medicine. Natural Hygiene, with its Roots in philosophy and Religion, greatly simplifies the problem of mental health and shows easier and better methods, which would make it unnecessary to have recourse to psychologists, whose fees are high.

Natural Hygiene thus resembles the Banyan Tree, which, beginning as a single tree, multiplies itself until it becomes a vast forest.

The perfect simplification effected in the Art of Health and Cure by this ancient, now revived Science, makes it possible for every intelligent man to become and be his own doctor, thus closing up a very costly channel of expense, which worries every man of the lower middle class. Diagnosing of diseases, which is becoming daily more and more expensive, but which only confuses and paralyses the mind—being also often unreliable—is here replaced by a simple diagnosis of Health

and Vitality which any intelligent man can employ. Even latent and future dis-eases can thus be known in advance, and hence there is no need to wait for the diseases to manifest themselves. The simple measures of hygienic reform taught here will suffice to destroy diseases even in their latent stage by restoring health, which is the one uniform means of preventing, as well as stumble by chance on fragments of truth, but because most of them are blind believers in the superstitious beliefs fostered by the medical pseudo-science, which is built up by the scientists is nescience, as the reader will see for himself from this book.

Since this blessed science is by no means—and as not likely to become—popular, not because of any shortcomings of this Science, but because of the general decline of mental health and character due to the growth of western civilisation, it happens that converts to this method come from the ranks of the **Medical failures**, chiefly chronics, who owe their ruined health to the brutally violent suppression of their earlier and lighter ailments, and to the symptomatic treatments for temporary relief, consisting of further poisoning, leaving the chronic ill-health to worsen with time. Therefore, it is felt to be necessary to make them understand why 'medicine' has not only failed to give them health, but has actually **taken away what health they had at first**. This reason, it is here shown, is the totally unhygienic character of medical practice, and whoever reads the chapters dealing with this subject with an open mind cannot help being convinced that the cause of all this loss of health and suffering from severe disease is the very existence of this medical profession. It will be seen also that the chief defect of this medicine is its empirical character, altogether unrelated to the basic truths of Life, Mind and God—truths taught in our ancient sacred lore—which means that medicine is not—what is blatantly claimed to be—a science, but a quackery<sup>1</sup>, as freely acknowledged by some wise and conscientious medical men<sup>2</sup>.

It appears that some Nature-Curists seek to belittle the need and value of a theoretical understanding of this Science, whereby the guiding principles and policies of its practice are ascertained. That these are not a mere luxury, but a necessary and highly serviceable knowledge<sup>3</sup> is what the author has always felt, and a significant fraction

1. A quack is one who uses mercury in his remedial agents. Allopaths do use it.

2. "The treatment of disease is not a science, not even a refined art, but a thriving industry."

Sir James Barr

*Vice-President of the British Medical Association*

३ चिकित्साक्रममात्रज्ञः शास्त्रज्ञो नैव कश्चन । शास्त्रज्ञः शास्त्रमर्मज्ञः क्रमाणां च प्रयोगवित् ॥

None is a master of this Science, who has knowledge only of the methods. He is the master, who knows both the principles and the methods.

of students of this Science seem to share the author's opinion. It would be fair to say that the future of this Science is in the hands of these philosophical minds, not in the hands of those who are proud of 'practical knowledge' and scornful of theory; patients are not safe in their hands.

It is also a fact that there are some professors of this Science, who feel and say that in Nature-Cure we should not import such abstruse, mysterious and doubtful entities as Life, Mind, Nature and God. They want to circumscribe and thereby impoverish this Science by excluding whatever savours of philosophy or religion, (It is of course unfortunate that religion, even now, is tainted with narrowness, fanaticism, dogmatism and hatred of those who do not agree with oneself. We have taken note of this element of mischief and avoided it satisfactorily. They think also that Nature-Cure, like medicine, must be a complete, self-sufficient science, such as ethics, religion or philosophy. The truth is that this is compartmentalisation of knowledge, a western vice, not native to our own ancient and still living culture<sup>4</sup>. The reader who has an open mind will see from this book that appeals to the teachings of the profounder branches of knowledge, bearing on life and happiness, are far from unnecessary. They are actually fruitful in practical results. Those that do not like these appeals have the right to go their own way. We do not wish to bend them to our ways of thinking. But that is no reason for denying this relevant and useful knowledge to those who have a natural aptitude for such knowledge. The need for it will be clear to the reader at various points in this book, for instance, when he comes to the principle and practical application of Vital Economy, a vital branch of this Science, which seems to be almost wholly neglected or ignored by the authors of guide books. The value and profound importance of this principle and its applications will be realised when the follower studies the examples of cases, where, in the first instance, there was no improvement when this principle was ignored, but improvement began and a cure was reached after the error was corrected and the principle applied as it should be.

A great deal of space has been devoted to the condemnation of filth-medication — vaccination and inoculation. Many readers are likely to jump over it. But the truth is, a knowledge of the true character of medical practice is an integral part of this Science. A book that fails to deal with this part sufficiently would be incomplete, and no student can claim to be a master of the Science, fit to teach others, if he neglects

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<sup>4</sup> सनातन धर्मः

the study of this branch of it. Besides, this is a political question, involving our personal liberties and affecting our lives and health of mind and body. No conscientious, cultured man can be complacent, so long as these tyrannical and unconstitutional infractions of our fundamental rights continue in the name of the false and hypocritical claim that our State is going to be a 'Welfare State'. The kind of men that are needed for materialising that ideal do not exist, cannot be found, and will **not** be engaged in the service of that ideal; such men will be rigorously excluded from all share in political power. It is also a hygienic and social question. It is urgently necessary that some ardent and tireless, non-Tamasic workers should rise up and organise a National movement similar to The National Anti-Vaccination League of Britain, which, as will be seen from this book itself, has achieved great results by its unselfish, sustained and strenuous struggle for the truth as against professional and commercial greed, and this in spite of the apathy of the Newspaper press' which for a long time has been out of date. If and when such men arise and a movement started, this part of the book would serve as their inspiration and source of knowledge.

A special feature of this book is the insistence on Self-Reliance<sup>5</sup> for followers ultimately, if not at once. In the book it is shown that professional Nature-Curists are not as a rule reliable as they profess to be, and safety lies in being one's own doctor. It may be thought that this evil can be remedied by establishing Colleges. But there is no guarantee that the colleges that will be started by some opulent, but ignorant men employing equally ignorant ones as professors, may not turnout ignorant and incapable professionals.

Also many are hankering for State recognition and patronage. But there is a heavy price to be paid for this. For state patronage is usually both blind and perverse, and it would lead to the demoralisation of the movement, and to a falsification of the Science. It is safe to say that whatever the state can give the people in the field of Health will be only Dead-Sea fruit. Just see how stupidly and disastrously the state is administering the Agricultural Department, pushing the deadly artificial manures, which produce diseased crops, liable to pests and parasites, which are then massacred by spraying D D T and worse poisons, which ultimately affect public health, and take tolls of life<sup>6</sup>

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<sup>5</sup> स्वावलम्बन्

<sup>6</sup> Progressive countries in the west propagated the use of these poisons over plants and crops. India also started factories for their manufacture. Now many of the originators have banned its manufacture and use. But India, controlled by vested interests, is still having them and the results thereof.

The author feels it necessary to warn beginners in the practice of this Art against reading books written on a different plan and expounding different principles, or no principles and prescribing crude procedures based on obsolete models, which have been rejected by the saner practitioners of to-day. These will confuse the reader whose mind is unsettled for want of personal experience. For some time he should confine himself to this and other books by this author. The time for reading other books is when mature knowledge of the basic principles,—many of them not expounded elsewhere — especially Non-Violence, the Middle Path, Vital Economy and the choice of Foods according to health-values; for then the follower will be able to judge for himself and correctly apprise to be able to pick and choose the excellent points or otherwise of any new book that he reads.

What has been completely re-written for the last (tenth) edition has been enlarged adding up the author's later contributions and examples of cases treated, so that much clearer light is thrown on the principles and the modes of their application.

The follower is also advised to become a subscriber and reader of *The Life Natural*, so that he keeps abreast with the day to day progress in the Science. *The Life Natural* serves as medium of study of the principles and practice of the Science from different angles, so that a perfect assimilation of the subject becomes possible.

Whatever mistakes have crept in due perhaps to a little haste in reading the proofs should first be got corrected by following the errata and only then will the reader do well to go through the book.

—

## THE END OF AN ERA

The Light is out. Sri K. Lakshmana Sarma, author of Practical Nature-Cure, Founder of The Indian Institute of Natural Therapeutics, Founder of Sarma's Nature-Cure Sanatorium and Founder-Editor of The Life Natural, the only English Nature-Cure monthly journal published in India, has shed his mortal coil and has merged with the Eternal. The end came at 6-50 a. m. on the 3rd of May, 1965, at his residence in Ganesanagar, Pudukkottai. Fifty-two years of dedicated, uninterrupted service in the cause of suffering humanity has come to an end. The Golden Era in the history of our movement has concluded, A towering personality, an intellectual and spiritual giant has disappeared from the scene, causing a void which cannot adequately be filled by one man.

What a versatile personality! What a rich and varied experience! What a glorious career! What a prodigious amount of work! That he was our foremost Nature-Curist, we all know. But it may not be known to many that he was also one of our foremost philosophers, because he consistently avoided disclosing his authorship of his philosophical writings. "Maha Yoga" which has run through many editions in the original English and a number of editions in French and German is said to be the best book on Bhagavan Sri Ramana's philosophy so far written. "Ramana - Hridayam" "Guru Ramana - Vachanamaalaa" (both in Samskrit verse), the Tamil commentary on "Ulladu Naarpadu" and his numerous articles in magazines, like the "Call Divine" were all given out as writings of "Who", "Vedanta Saaram" in Samskrit verse (700 slokas) with an English commentary, which is his last contribution (yet to be published), and if he were alive to-day the author's name would be just "Who" and not Sri. K. Lakshmana Sarma.

Indeed, to him The Life Natural was only the dynamic side of his philosophy—of the teachings of the Upanishads and the Gita. His faith in the Life Natural was unshakeable, because it was rooted in the philosophy of ADVAITA. In the efficacy of the Life Natural he saw the practical proof of the teachings of our Upanishads as interpreted by Aadi Sankara.

Of course, there were other aspects of his long and eventful life. He discarded all foreign cloth and started wearing khadi as far back as 1918. Even when he was a Government servant he had the courage of

his convictions to preside over a public meeting which had gathered to protest against the autocracy of the ruler of Pudukkottai. That was way back in 1920. He knew that his action would cost him his job, but he was fully (mentally) prepared for such a consequence. He was the only person in Pudukkottai State who, in response to Gandhiji's call, gave up his lucrative legal practice, withdrew his children from Government schools and got them admitted in a national gurukulam. It was his series of articles in the "Swarajya" which prevented the Pudukkottai throne from going to the Raja's son born of his Australian wife and ensured it for one who was one hundred per cent Indian. After renouncing his legal practice, he was associated with the late Sri. V. V. Subrahmanya Aiyar in the organisation of the Bharadwaja Gurukulam and might have ended his career as an educationist, but for the fact that Sri. V. V. S. Aiyar's sudden death by drowning put an end to the whole venture.

To the people of Pudukkottai, Sri. Sarma was one of their earliest social reformers. Though a devout Hindu himself, he fought doggedly and courageously against the reactionary elements and vested interests opposing the Sarda Bill which aimed at preventing child marriages. He turned the table against the reactionaries by quoting profusely from Hindu Sastras to show that our Sastras permitted the marriages of girls after attainment of puberty.

Even as far back as 1912 his physical and mental condition had become alarming. It was Nature-Cure which made it possible for him to live. He had come of a family of not-very-long-lived persons—his father died at the age of 45, mother at 55, and his three brothers, thanks to occasional resort to Nature-Cure, did slightly better. His elder brother died at the age of 63, one younger brother at 62 and the youngest brother at 67. Upto the age of 30, he was the weakest and sickliest of the four brothers. Still, he not only lived to the ripe old age of 86, but maintained to the end a remarkably high degree of health, physical fitness and mental alertness.

The sharpness of his intellect, even in his old age, and his memory, not alone of men and events, but of things he had read years, nay, decades ago, was astounding. The interest that he evinced in his work, and the meticulous care that he took in discharging it, was something of an example for us younger persons. When he completed one of his manuscripts, he would, with his own hands, bind it in the form of a neat volume. Till the manuscript went to the press he would read and re-read the manuscript many times and make corrections and alterations where needed. For instance, one of his works in Samskrit verse, "The

Revelation", was composed as many as thirteen times each time in a different meter. The version which satisfied him most on account of the lucidity and simplicity of the language finally went to the press.

That was not all, he would start preparing the manuscript for the next edition the very day the printed book came into his hands. He would read through the whole book, word by word and note all mistakes and start the work of revision there and then. Indeed, a new edition for him meant a new book.

At the age of 85, the amount of intellectual work that he was turning out put to shame most of us younger folks. He rarely missed his morning and evening walks of about 2 miles or so, and spent some 12 to 16 hours reading and writing. The quantum of work he did even during the last two years of his life was amazing—he re-wrote the whole of the Practical Nature-Cure comprising 720 pages of printed matter, and completed two monumental works in Samskrit verse, "Vedanta Saaram" and "Svaadheena-Svaasthya-Mahavidya", together containing more than 2,000 slokas.

He was a voracious reader and in this regard strictly followed the maxim of Bacon—"Some books are to be tasted, some to be swallowed and some few to be chewed and digested". It was an educative experience scanning the pages of a book which he had chewed and digested. You will know what passages in the book had appealed to him; in what respects he differed from the author and why he differed; you will find additional information and references to other books and journals for further relevant information.

Writing of Hogben's book, "Mathematics for the Million", H. G. Wells wrote, "This book is meant for all young people between the age of 18 and 90." Old age is not merely a matter of years. In this civilised world we commonly meet with people who become old before they are 40. Occasionally, we also meet with a person who, at 80, has preserved the spirit of youth. Sri Sarma belonged to the latter category.

Old age is characterised by timidity, lack of enterprise, excessive caution bordering on fear, inflexibility, a tendency to go along the beaten track, an incapacity to learn and a lack of interest in anything which does not directly concern oneself. On the other hand youth is characterised by courage, idealism, adaptability, a capacity to chalk out a new path to meet a new situation, broad-based interests, almost infinite capacity to learn, tireless energy, tenacity and an indomitable will.

At 85 Sri Sarma was far younger than most of us at 40 or 50. He was past 60 when he founded The Life Natural and started the Nature-Cure Sanatorium. He was 61 when he commenced the first Training Camp under the auspices of The Indian Institute Of Natural Therapeutics. The odds were all against him. But in the face of the most adverse, trying circumstances, with an indomitable will he has persisted with his efforts. He started and completed a monumental treatise on Vedanta in Samskrit verse after he had attained the age of 80.

It was therefore natural that we should not have expected the end to come so soon. But we had been reckoning without the host. Some two years back he gave us a hint that he had almost finished his work and that it was time for him to depart. We however did not take him seriously. Looking at the kind and amount of work he was doing, we thought that he had many more years of useful work ahead of him and that he would definitely cross the century mark.

Again, when he was with us in Delhi in July, 1963, he told us that that was his last visit to Delhi. But since all the time he was keeping himself busy reading and writing and giving talks, we did not take him seriously.

It appears he had spoken in a similar vein to some others also. Sri Brij Mohan Lal, Assistant Station Director, All India Radio, Nagpur, writes:

“Father is no more with us. The news came to me as a rude shock, though it held no surprise for me; because father had prepared me for it in advance. This was when I was in Pudukkottai some two years ago. In one of his deeply philosophical moments, he had confided “I have finished my work in this life. Then why should I drag on. It is better for me to have a new start and this cannot come in the present life. ....” What I wish to emphasise here is that father did not die of this or that sudden shock. Indeed he seems to have decided his hour of death years ago”.

Step by step he completed whatever he thought needed to be completed. His anxiety was about two monumental works in Samskrit verse which are yet to be printed. He completed the manuscripts of those works comprising about 800 slokas, wrote the commentaries in English, neatly bounded the bulky manuscripts with his own hands and gave them over to my brother Sri Tyagaraja Sarma for publication. That was some time in December, 1964. He said then definitely that he

had nothing further to do and that he would like to shed his mortal coil. He then calmly started preparing himself for the inevitable. There was no remorse, but only a sense of spiritual consummation.

From then on the decline started rapidly. It was as if the decline was long overdue and that he had just been holding it at bay by his own will power, because he had some urgent and important work to do. Once the work was over, the will to live disappeared, and the signs of old age began to make their appearance. He no longer took any interest in the world around him.

Sometimes towards the end of February, 1965, he stopped eating cereal food. A month later he stopped all solid food and was subsisting on juices only. Steadily he reduced the quantity of the juices until it came down to just two ounces in 24 hours. 13 days before the end he stopped the juices also and was having only 3 or 4 ounces of water. A day before the end, he had only a few spoonfuls of Ganga water. The end came at 6-50 a. m. on 3rd May, 1965.

Those who believe in the influence of the positions of the stars and planets on human destiny say that it is difficult to find a more auspicious combination of circumstances. The sun was moving towards the northern hemisphere (Uttarayana), the Moon waxing, the time was just after day break and the preceding star was Kritika. Each of these circumstances, they say, has an auspicious significance. Personally, I neither understand them nor take interest in them. I have mentioned them because I thought others might be interested in them.

The news of his departure spread like wild fire among the lovers of the Life Natural throughout the length and breadth of the country. The Nature-Cure world was literally stunned. Hundreds of letters and scores of Telegrams have been received wherein his followers and admirers have paid their homage to their departed leader. Everyone has felt the loss as something deeply personal, and hence beyond description. He was not only the father of Nature-Cure in India, but just Father to most of his followers.

Sri Ram Gopal Gadodia writes,

"Please rest assured that I am only one, out of lakhs (not thousands) who mourn the demise of your father, the Father of the Re-birth of scientific Nature-Cure in India. I bow down to him."

There is a touch of anxiety in most of the communications received from his admirers—that we of the Life Natural family who have inherited

his legacy, his institutions his books, and his journal should be able to rise to the occasion and prove worthy of the legacy which he has bequeathed to us and the trust he has reposed in us; that the Institutions founded by him should continue to live and prosper and serve the cause of suffering humanity; that his books should continue to be published without interruption and that it should uphold the ideals which were dear to the Founder.

Long ago Sri Sarma ceased to be an individual. He had identified himself so much with the Life Natural movement, that he was the Life Natural and the Life Natural was himself. His physical self has disappeared from the scene but his spirit still lives in the institutions he had breathed life into.

The Light is out, but not before it had lit the lamp of freedom based on understanding in hundreds of thousands of homes in this country and abroad. It is now for us to keep the lamp burning; it is for us to keep the torch of the Life Natural burning so that more lamps may be lit in more homes in the future.

A big responsibility has thus devolved on all of us, members of the Life Natural family. There are among us who have already proved their worth by dint of hard and unselfish work. There is Sri S. Swaminathan, a jewel among men whom father regarded as his foremost disciple and who has done more for the spread of the Life Natural than any one else I can think of. Then there are a host of others, some of whom are no less worthy. Singly we may be pigmies when compared to the giant who had departed. But if we come together and work as a united team in all sincerity, we may be able to, to some extent, fill the void that had been created.

As Sri B. Tyagarajan C. C. S (Retd.), Industrial Development Officer of the U. N. Technological Department (Retd.), has pointed out in his letter addressed to Sri Tyagaraja Sarma, we may feel at first like a man on crutches, who suddenly has the crutches knocked down from under him. But then our Master was never for crutches. He never wanted us to be dependent upon anybody, even on himself. And then we have had a long and thorough education under the kind guidance of the great and wise man. The period of transition should therefore be smooth.

As far as The Life Natural is concerned, there is another reason which should make the change almost imperceptible. About 2 years back our father ceased to take any direct hand in the publication of the journal, because he remained busy revising his manuscripts. During all

these months, the responsibility was being borne by Sri Tyagaraja Sarma. Consequently father has nominated him as his successor.

Sri Tyagaraja Sarma's association with the Nature Cure Publishing House began in 1927 at Pondicherry. Since then he has been the Manager of all our organisations. His being called upon to take over the Editorship is only a token of recognition of his signal service in the cause of The Life Natural for the past 38 years.

Sri Kulranjan Mukherjee has written:

"The death of your great father is a great loss in naturopathic history. He was in himself an age, and his death has closed a chapter. I hope you will do something to commemorate his memory."

Yes, it is only the close of a chapter and the commencement of a new chapter. We may have to think of a suitable memorial. For the present, I can think of no better way of perpetuating his memory than by keeping alive the institutions founded by him and by carrying forward the torch of knowledge that he had lit. Let us invoke his blessings that we may prove worthy of the legacy which he, in his kindness, has left behind for our benefit.

*L. Ramachandran*

विश्वावसुचैत्रशुक्ल द्वितीयायाम् इन्दुवासरे कृत्तिकायुते प्रातः (3-5-1965) दिवंगतानां  
'मान्यमहोदयानाम्' स्वाधीनस्वास्थ्यमहाविद्या प्रतिष्ठापकानाम् आर्य ब्रह्मश्री

## कृ. लक्ष्मणशर्मणाम्

चरणारविन्दस्मरणपूर्वकम् विश्वावंसुवैशाखपूर्णिमायाम् विशाखानक्षत्रपवित्रिते  
स्थिरवासरे १५-५-६५ सायम् शुभस्वीकार समये  
विलिख्य पठिता पत्रिका

अब्दे विश्वावसौ संगतवति मिहिरे मेषराशि द्वितीया-  
तिथ्यां पक्षे सितेऽस्मिन् शशिदिनमहितास्वाप सत्कृत्तिकासु  
श्रीवत्साख्यान्वयाब्धेः अमृतकिरणवन्मानितो लक्ष्मणार्यः  
शम्भोःपादारविन्दद्वितयमनुपम स्वीयसत्पुत्रपूतः ॥ १ ॥

स्वस्वकर्मवशतो जनिमृत्यू प्राप्नुवन्ति नियतं ननुजीवाः ।  
सर्वकर्मविलयेनिजरूपेसंस्थितः पुनरसौ सुकृतौद्यैः ॥ २ ॥

प्रज्ञावद्गणमाननीयधिषणः स्पर्धाभिमानोज्ज्वलः  
श्रद्धाभक्तिवशीकृतैर्षिरमणःशुद्धान्तरङ्गःसुधीः ।  
आर्षप्राक्तनमप्रमेयमनघं मार्गश्रितः सात्वताम्  
अग्रण्यो जितभूतवर्गकरणः स्वात्मानमेवाभजत् ॥ ३ ॥

धीमान् लक्ष्मणशर्मा श्रीवत्सोनिघ्नतमनाः जितेन्द्रियः सन् ।  
गांगंपयः पिबन् यः स्वांगं त्यक्त्वा सुखी सुयुक्तोऽभूत् ॥ ४ ॥

हृद्याऽभेद्याऽनवद्या जगति सुविमला स्वास्थ्यविद्या विशिष्टा  
पद्याऽविद्याविलासोदितनिखिलरुजामूलमुन्मूलयन्ती ।  
आद्याऽऽस्वाद्या बुधेन्द्रैः अभिलषितफलान्यावहन्ती जनानाम्  
वेद्यासर्वैरभाद्याह्यनुभवरसिकैः लक्ष्मणार्यप्रतिष्ठा ॥ ५ ॥

वारं वारं वरेण्यं गुरुवररमण श्रीपदाम्भोजयुग्मम्  
स्मारं स्मारं भवाब्धेः सुखतरणचरणं शव्यदं भाग्यभाजाम् ।  
ध्यायं ध्यायं तदीयानमलतरपरब्रह्मतत्वोपदेशान्  
पायं पायं त्रिमुक्तेर्निलयमुपनिषत्तत्वमद्धा विमुक्तः ॥ ६ ॥

शरीरशारीरकयोश्चिकित्सां अनन्यसाधारणपाटवेन ।  
सम्पादयन्नैजजनिकृतार्था व्यधाद्बुधो लोकहितैकदृष्टिः ॥ ७ ॥

सारमौपनिषदं सुखबोधं ह्याचिकीर्षुरमलैर्निजपद्यैः ।  
प्राक्तनीं च पदवीमनुसृत्यत्यक्तशंकमतनोच्च निबन्धम् ॥ ८ ॥

वैशारद्यमनाविलं श्रुतिकृतिस्मृत्यादिषु व्यग्रता  
कर्मस्वैहिकपारलौकिकफलेष्वग्रण्यतां ज्ञानिनाम् ।  
प्रागल्भ्यं प्रतिभानवत्वमनघं तत्त्वार्थसम्बोधने  
सत्यानन्दचिदात्मनिप्रवणता नैसर्गिकाः सद्गुणाः ॥ ९ ॥

विश्वान्यद्य वसूनि पुत्रधनधान्याद्यानि सत्कर्मजा-  
न्यासाद्यातुलं कीर्तिमार्तिरहितां अव्याजसिद्धां शुभाम् ।  
पूर्णचायुरमोघमुत्तमगुणैरासाद्य निर्विश्य तत्-  
प्राप्तं लक्ष्मणशर्मणा स्वकृतैः ब्रह्माद्वितीयं परम् ॥ १० ॥

प्राणाःपञ्चबहिश्चरा इव वराः श्रद्धाविशेषोज्ज्वलाः  
पुत्रा लक्ष्मणशर्मणो जनयितुः कर्तव्यमत्यादरात् ।  
विध्युक्तेन पथोर्ध्वदैहिकमहत्कर्माण्यनुष्ठाय तद्-  
दिव्यानुग्रहपात्रतामनुपमामापुः कृतज्ञत्वतः ॥ ११ ॥

दद्याल्लक्ष्मणशर्मा स्वानां सौभाग्यजातमनुवेलम् ।  
दैवीमृद्धिमुपेतः स्वारोग्यायुः सुपुत्रधन मुख्यम् ॥ १२ ॥

इत्थं

“श्रीमद्रामायणसारज्ञ” “साहित्यरत्नाकर”  
“व्याकरणशिरोमणि” “राष्ट्रभाषाप्रवीण”  
“प्रवचनप्रवीण” “पण्डितरत्न”  
“महाकवि” “विद्वान्”

एन्. डी. राजगोपाल शर्मा  
संस्कृताध्यापकः, पुढुक्कोट्टै

शुभम् भूयात्

# THE DIVINE SCIENCE OF HEALTH

The Life Natural is as old as Life. Living a healthy life or treating the sick is one continuous progress on the Path of Health. Knowledge of this Science has been endowed by Nature in all beings at the time of creation. Man, by his sophistication and greed for ownership and mastery over pleasure has lost that instinctive health-consciousness. That pursuit for pleasure had led man to devise many an empirical method, going in the name of science, which have taken man far away from Health.

Anything that has a beginning has also an end. All drug systems of healing came up in time and have therefore an end, since also they do not serve the purpose for which they are resorted to. All men cannot long be deceived by a semblance of health, for they see, that, in reality, they are being taken from disease unto death and that too in a painful manner. The Life Natural, which is popularly known as Nature-Cure, is the one that had no beginning and has no end. It is immortal.

The so-called progress of science in the form of so many drug systems of treatments are based on a lack of true knowledge of Health. What is patent is always true of the latent state. Therefore a true knowledge of Health is of utmost importance.

Health is the greatest wealth, which means that he that has health must cherish it with care, lest he should lose it. Unfortunately it happens that most people do not know the value of health until it is lost.

If wealth be there, health is essential to enjoy it. If wealth be not there health is all the more important. A sickly person loses wealth in search of health. Lacking health, he is always in the grip of fear; he is roused to anger at trifling matters — it is a weak man that gets anger — and makes himself and the society around him unhappy.

On the other hand, a healthy man is himself happy and also contributes to the happiness of the community. Thus wealth of health promotes a healthy society.

A clever man can become rich. But he loses health in his pursuit after pleasure and wants to buy health. It is absolutely impossible. On the other hand, the wise man cares for his health and saves it. The

poor man needs health to be able to face the tribulations of this hard life. And should he lack health, his life would be all the more miserable.

Medical men have a number of standards for checking up the health level of a person. There are tables giving standards of height, weight, temperature, pulse-rate, blood pressure, respiration and so on and so forth. But all these show only a patent condition. The disease that is latent cannot be seen by any of these tests. Health is therefore something far different. A healthy feeling is one in which the person does not feel the presence of his body, its weight at any part of it. The presence or otherwise of any part of the body is known by the presence of pain or uneasiness there. That is the indication of the presence of the cause of disease.

In common parlance, in any of the Indian languages, when we refer to Health, we use the word "Arogya", which denotes absence of disease, and that is a negative term. This term is based on something permanent behind it, viz., Health. So, health is a positive condition and disease is one opposite of it, which is only a symptom of a fall in one's health-level.

It is relevant to quote from the author's Samskrit book on the subject in verse form, a sloka that describes a healthy state of the body in a succinct form:—

देहे सर्वत्र चौष्णस्य समता लाघवं सुखम् ।  
क्षुत् तीक्ष्णा गाढनिद्रा च मनसोऽपि प्रसन्नता ॥  
शरीरे कर्मसामर्थ्यं अनालस्य च कर्मसु ।  
स्वतः स्वेदोद्गमः काले स्वस्थतां लक्षयन्ति हि ॥

(स्वाधीन-स्वास्थ्य महाविद्या)

"Even warmth all over the body, lightness of feeling, keen hunger, sound and restful sleep, clarity of mind, ability of the body to work, freedom from laziness, and timely elimination of filth are the signs of good health."

A healthy person enjoys simple food and is contented, because he experiences real hunger. He gets a satisfaction before eating to full capacity, which would give a feeling of fulness and discomfort. Equally so, the process of digestion will be a quiet one and the person will be absolutely unaware and unconscious of it.

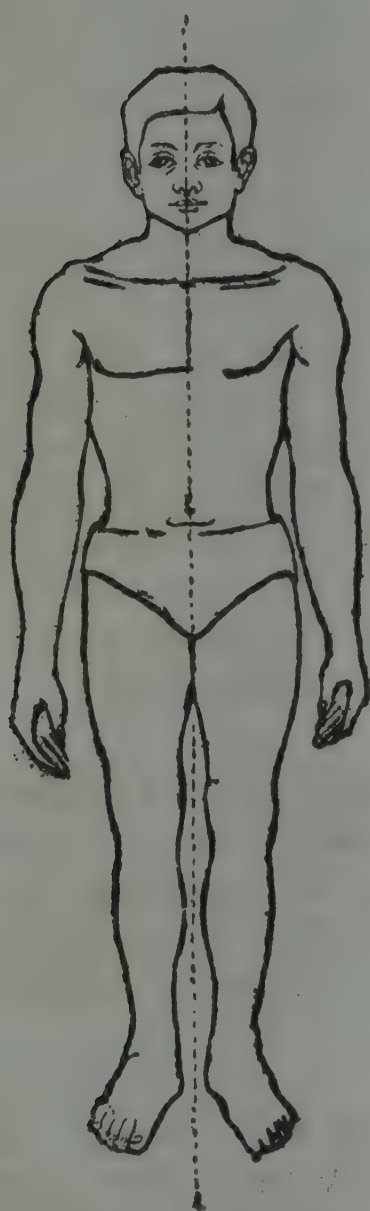
The healthy skin should not emit an unpleasant smell as does that of a carnivorous animal.. The skin should be moist, but not wet, should feel warm, be smooth to touch and have an elastic surface.

The lung function should be voluntary and without any difficulty, i.e., an unconscious routine breathing should be through the nose.

Sleep of a healthy person is soft, quiet and uninterrupted. On waking, one feels cheerful, bright and contented.

Deep mental emotions cannot long oppress a healthy man; he recuperates quickly.

Any one fulfilling the above conditions must necessarily exhibit a correct form, free from any foreign matter—encumbrance.



The normal figure is one of fine proportions. There is not the ugly, unshapely, distended body, with disproportionate legs and with almost no neck. The head is of a moderate size, the neck is rounded with no prominences on it and about the same girth as the calf, or half the girth of the abdomen at the navel. The abdomen is not prominent. The legs are strongly built and straight.

All natural movements are free, unhindered and needs no exertion nor tension either at the nape or at the neck. The centre line separating the left from the right is a straight line.

All these are blessings of Nature, passed down through the parents and maintained by one's own behaviour in all respects.

But, human as we are, errors do happen in living and each error causes dis-ease and the sufferer does seek relief from pain and discomfort.

It should also be stated here that the cure of disease is not a distinct science, but just an integral part of this True Science of Health, which may be called the Life Natural, or Natural Hygiene.

प्रकृत्यैव वितन्येते मागऽस्मिन् स्वास्थ्य रक्षणम् ।  
रोगशान्तिश्च तेनायं मार्गः प्राकृत उच्यते ॥

(स्वाधीन-स्वास्थ्य-महाविद्या)

"In this Path maintenance of Health and cure of disease is, like Nature, a continuous (biological) process and hence this is called the Nature's Path."

That is to say, the cure of disease is here regarded as one of the concomitants of the recovery of lost health, and not something independent of it. Efforts to cure disease, which are not aimed at health-recovery, are therefore quackery, even though practised by 'experts'—that is, by men who are licensed by the state. That this is so will appear from the following confession by Sir James Barr, Vice-President of the British Medical Association: "The treatment of disease is not a science, not even a refined art, but a thriving industry". And this remains true down to this date, as will be seen in due course, and will always be true.

In God's creation there is a mysterious relation between ends and means. This means that for achieving any particular end one must employ the appropriate means; otherwise the end that is reached will not be what we desire. That is why it is said that **the end does not justify the means**. What this means is that improper means must not be employed. This rule applies to the earning of money, as well as to the acquisition of knowledge. All wise and good men have agreed on this principle. For instance, it is wrong to use immoral means for winning knowledge; actually when immoral means are used, the knowledge obtained thereby turns out to be tainted and misleading.

Applying this principle to the quest of Health, we have to understand that we must proceed in accordance with the teachings of this True Science of Health, wherein the giver of Health is recognised as God Himself. It is for this reason that we designate this Science as The Divine Science of Health. Unhygienic means do not bring health, but loss of health.

This True Science lays down the laws of living for Health, which are the Laws of God, and hence cannot be altered by men. Doctors that do not care to know these laws are unworthy of being trusted; the license to practise medicine, which they hold, has no real validity. Patients relying on such doctors not only do not achieve Health, they also lose whatever health they have. The practice of medicine, especially

as it obtains now, is not alone useless for preserving health, but is positively ruinous to health and dangerous to life.

Because of ignorance, the average man takes his health for granted; that is, he assumes that for him, health is an inexhaustible possession, which will not be lost by any amount of self-indulgence, in violation of the laws of Hygiene. He has also an inexhaustible faith in the ability of the medicos to restore him to health as often as he loses it. Because these men do **not** employ hygienic means, they actually confer only a semblance of health; true health cannot be won through their ministrations, because the means used by them are wholly **unhygienic**.

The final effect of medical ministrations is to land the patient in the third and last stage of disease, in which the bodily substance,—blood, flesh, nerves and the organs—become degenerate; from this state of degeneracy arise diseases affecting the heart, lungs, or brain or the body as a whole; the much dreaded cancer is just one of these.

Medicos, call these by the name 'degenerative' diseases, which is misleading. This phrase suggests that these diseases arise first and that degeneracy of the body-substance comes afterwards as an **effect** of these diseases. The truth is that the degeneracy comes into existence first and the diseases arise from it as effects of this degeneracy. Very few doctors are aware of this truth. For instance, we may take note of the effort made by Dr. A. S. McNeil to enlighten the members of his profession on this point in his book "**The-Cancer Mystery Solved**"; he showed that "general poisoning" of the body-tissues is the condition in which this disease becomes possible. But all such efforts have proved futile, because these, if successful, would be far from financially profitable. The medicos depend upon an extensive practice in which the most deleterious substances are freely used, both for preventing and for 'curing' diseases. Even if the medicos wish to reform their ways, the Vested Interests who dominate them,—the manufacturers of drugs, vaccines and serums—will not let them do so.

For this reason there are always quite a large number of **Medical failures**; these are patients who have been reduced to a state of utter hopelessness, being sufferers from doctor-made diseases, mostly chronic, and often of a fatal tendency, for which the medicos have admittedly no cure. A very few of them come to hear and accept the message of hope given by this Divine Science and are redeemed from their hopeless state and given a new lease of life and health. Many of these redeemed souls become faithful followers of the Life Natural and thus **Stay cured** and enjoy a high degree of positive health for the rest

of their lives. Also they are their own doctors. So, Nature-Cure is the system of last resort.

In brief, the practice of medicine is based on the policy of Violence to Life and the living body, thus tending towards the ruin of Health, while that of Hygiene proceeds on the principle of Non-Violence, which is in harmony with the Laws of Health. This means that the two are poles apart,—that each is in perfect contrast to the other and that they would cancel each other if combined.

This contrast can be understood by the following analogy, taken from the Universal Religion of the Upanishads, which is in harmony with all religions, as well as with True Science. All religions alike recognise two distinct stages of human life. In the first stage man relies on himself, or on the skill of professionals, ignoring God, the Indwelling Spirit, to whom he owes all he is and has, his mind, his life and all else. This is known as the Path of **Pravritti**, (प्रवृत्ति) which means going away from God, deeper and deeper into worldliness. But because knowledge and skill come from God alone,—God, whom he ignores—he becomes more and more ignorant, thinking himself wise all the time, and thereby commits sins, which are mistakes of a serious nature, and finally reaches a state of utter despair, in which he even thinks—mistakenly of course—of suicide as a means of escape.

By the Grace of God a few are diverted from this wrong path to that of Return—**Nivritti** (निवृत्ति)—along which, guided by that same Grace, he reaches the true goal of life, which is Re-integration with God in His Supreme State, wherein he is freed from illusion and misery and becomes a co-sharer in His supreme Bliss. What is commonly called **repentance** is just this change from the wrong path to the right one.

We may say that the mode of living followed by the average civilised man—who lives recklessly, without caring for the effects of this mode of living upon his health—is like the path of Pravritti,—going away from God,— while the Path of Hygiene, followed by the fortunate few as described above, is like that of Nivritti, whereby the goal of Life is reached.

In worldliness a series of problems are apparently solved, but give rise to new problems. But in this goal, which is deliverance, all problems are simultaneously solved and hence there is an end of all problems. In the same way, under medical care, a series of diseases are gone through, each being apparently cured, but only by giving rise to new ones, so that there is no end to the problem of health, except by death or

renunciation of the faith in medicos. But in the **Life Natural** there is a final and perfect solution of the main problem, the health problem, which means that the disease-problem also is at an end.

In this context we may take note of an admission by Dr. Sir William Osler—quoted by N.C.P. in the **Health For All** for August–September 1959: “The patient has to recover twice, once from the disease, and once from the remedy.” The reason is obvious; the remedy employed is always a poison, which generates a new disease, a worse one.

That medical cures are not real cures is implied in the statement by Sir James Barr, quoted before. That statement means that medicine is just a quackery. There are a number of other pronouncements made by other wise and honest medical men, some of which will be cited in the Appendix. Real—that is, radical—cure can come only by the removal of the cause; this cause is the sum total of past unhygienic conduct, and the persistence in it. Therefore, to escape from the cumulative effects of proceeding on the wrong path, the patient must cease living unhygienically and begin to live in the right way, thereby making amends for his past sins. These ill effects cannot be evaded otherwise. Continuing to rely on doctors is therefore a suicidal policy. That way the cause is never removed, as is seen from the following pronouncement by Dr. Weir-Mitchell: **“Back of disease lies a cause, and the cause no drug can reach”**. Drugs, vaccines and serums do not remove the cause of disease; they only add up and aggravate the ill-health there is, and thus sow the seeds of more disease and worse at that.

That drugs and other medical agents are inimical to Health is evident from the fact that all of them are poisons, which violently interfere with the life-processes and build up worse diseases. This is corroborated by Alonzo Clark, M. D., in this sentence: **“All our curative agents are poisons and as a consequence every dose diminishes the patient’s vitality”**.

Diseases should be viewed as punishments for hygienic sins. Persisting in this sinful way of life can only perpetuate ill-health, and make it more serious. This can be prevented only by reforming one’s way of life; there is no other way. It will later be shown that many of these diseases are also capable of serving as stepping stones to Better Health, if they be got through hygienically. But in the medical way this is impossible. The diseases are not radically cured but driven in; this driving in of diseases is called ‘suppression’. Suppressed disease is latent (अव्यक्त) disease, which causes a diminution of Health. Repeated

suppressions bring about in the end a great fall in health and a predisposition to very serious chronic diseases, which are medically intractable, so that only 'symptomatic' treatment is possible and is given. But these treatments also involve the liberal use of poisons. Ultimately it takes the patient far, far away from Health and probably lands him in one or more of the diseases of degeneracy.

One of the reasons for this state of things is that medicos as a rule are not interested in our health, but only in our ill-health.

In China, in ancient days, there was this practice. There used to be a doctor who attended on the members of the family. His monthly remuneration would be proportionally reduced if any member of the family fell ill during the month. It was, therefore, in the interest of the doctor that every member was seen to it that he enjoyed health. Now, the situation is a reversed one; the doctor is paid for attending on the sick men and for showing them relief (be it even a semblance) from suffering by any means he could employ, not caring for the after-effects.

Obviously, the average medical man, when driven into a corner in private, friendly conversation, is apt to reply: "If health becomes the fashion, then where are we?" No medico ever forgets his own personal interest in maintaining the existing social order.

This would be doubted by many who are persuaded that medicos, as a class, are high-minded men and are therefore worthy of unlimited trust. The truth about the medicos is neatly expressed in the following passage in a letter published in a periodical and reproduced in **The Vaccination Inquirer** September 1st, 1941, :-

'Whilst on the subject of medical prestige one would like to gird at the traditional notion, sedulously fostered in many circles, that the medical profession, as regards its integrity of action and honesty of purpose, transcends other professions. I number among my friends and acquaintances a great many medical men, and to be frank, they are a mixed breed, possessing in varying degrees good and bad qualities, so common to us all. The truth is, of course, that the doctor is just as much concerned with the financial side of his profession as any other professional man. There are noble and ignoble men in every walk of life, and it is unadulterated nonsense to state by implication that the doctor has a higher degree of morality or nobility of character than other men. In the main the doctor enters upon his career for the return it offers, social and financial, not for the good it can confer on his fellowmen. Let us discard cant and humbug and face facts.'

It was once remarked by Sri Vinoba Bhave: "There is no real antagonism between diseases on the one hand and doctors and hospitals on the other; if there were this antagonism, then every increase in the number of doctors and of hospitals must be followed by a decrease of disease among the people. But this is not what happens; an increase of doctors and hospitals is always followed by an increase of disease."

We may add that this increase is a vicious circle. To cope with the increase of disease more doctors are turned out and more hospitals are built. This leads to a further increase, which compels another increase of doctors and hospitals; and this process goes on without an end. It can end only with the extinction of the human race, unless man chooses the Right Path. Innumerable observers, some of them doctors, have testified to this fact. We may here refer to the contents of the book, '**Man the Unknown**', by Dr. Alexis Carrel, who was by no means a hostile critic of medicine.

Not being interested in health, medicos, as a rule, do not give any hygienic advice to their patients. Besides, even if some of them wanted to give such advice, they would be handicapped by their ignorance of the subject; medical students till recently were not taught hygiene, and such hygiene as they are taught now is defective and grievously wrong in many particulars. Certainly medicos do not know the basic principles of living for health as taught in our Natural Hygiene.

There is a passage in the confessional utterances gone through, mechanically, by Christians in their churches on Sundays, which runs thus:—"**We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us.**"

It might occur to some that word 'Health' occurring in this passage means 'spiritual health'. But a reading of the gospels of that religion rather suggests that the Son of God was as much concerned with physical, as with spiritual health. It does not appear that He saw any real line of demarcation between the two, and in this He agrees with our own great sages who have given us our sacred lore. It is said that He healed the sick and gave every one of them the parting exhortation: 'Go thou and sin no more'. We look upon Religion, Ethics and Hygiene as integral part of one single Science, the Divine Science of Living for Health and Holiness.

The shortcomings of medical practice are all due to the fact that medicine is a system of violence; this shall be made clear as we proceed.

The right principle and policy is Non-Violence, which is the guiding principle of Natural Hygiene. This policy proceeds from right knowledge of the fundamentals of true Biology, which will be the subject of a later chapter. Such knowledge does not exist in medical 'science' and hence also it is quackery.

The blessedness of Non-Violence can well be seen from the following story, which shows how one of our great pioneers, Dr. Edward Hooker Dewey of the United States of America, became converted to this policy. After finishing his medical course, he served for some time as an Army Doctor. In the wards he observed that, notwithstanding the great divergence of the methods followed by individual doctors, the result were about the same, and this weakened his faith in the truth of the teaching he had received. When he settled down to practice in a small town, almost his first case was that of an adolescent girl, suffering from an ulcer of the stomach. She could not retain anything that was given, whether food, water or medicine. Whatever was given was vomited after a great deal of suffering; but after vomiting she was relieved. To Dewey it seemed that Mother Nature—the Queen of Creation—was telling him: "Do not interfere between Me and My patient!" And he obeyed, understanding that the ordinances of Nature must prevail over all human authority. For 16 days nothing was given to her. On the 17th day the patient demanded water; it was given and it agreed perfectly. After one or two days, she demanded a little of some particular food; this was given and it agreed. Thus little by little, without medical interference, the patient recovered her health within a month, and the recovery was perfect.

About the same time, another patient, suffering in the same way and in the same town, was treated by an 'orthodox' medico on the policy of Violence; the patient suffered terribly all the time, because the routine was adhered to in utter disregard of the patient's sufferings due to her inability to digest and assimilate what was given; after two months of cruelty at the hands of the medico the patient escaped him by death. By comparing these two cases, Dr. Dewey came to the conclusion that **medicine is not in harmony with the Order of Nature.** Thereafter he followed the way of Non-Violence, in which the patient is left free to fast, and is given no 'medicines'. This was the origin of Fasting Cure. Dr. Dewey also discovered the No-Breakfast Plan. Thus it was that Dewey started the quest of the fundamental truth of Vital Economy which finds a place in this book.

That there is a mysterious Power inside the living body which is ever actively safeguarding life and health and even curing diseases in a

radical way by restoring lost health, provided there is no foolish inter-meddling, will be seen from these two parallel cases treated by two doctors, following diametrically opposite policies. The same lesson is conveyed by the following case of the **self-cure**, which occurred in Davanagere, a village in the north-west corner of the Mysore State. There in the house of a Brahmin merchant a buffalo calf had been ill; the efforts of the local veterinary physician only made it worse; the calf seemed to be dying, and so nothing more was done to it.

One morning a younger member of the family, on coming out from his bed-room, saw the dying calf tied to a peg along with the other animals in the cattle shed. To him it seemed that this was needless cruelty, and so he got a servant to untie the calf. Now that calf, being free, got up on its legs with great difficulty and proceeded towards the open space, where the sun was shining. The servant wanted to tie it up again, but the master forbade him, so as to let the calf have freedom of action—the doctor had declared it to be dying, and let it choose its own mode of death! The calf basked in the sun till it had enough, then went into the shed, sipped a little water and fasted. The calf followed this routine for about three days, became quite well again and began to take food. What was needed in this case was simply freedom to fast and non-interference by medicaments. The inmates of the house were astonished to see that the programme followed by the calf was substantially the same as that prescribed by the author for the aged mistress of the house suffering from medically incurable chronic rheumatism; and they asked one another: “How did this buffalo calf come to know of ‘Sarma’s treatment?’”

In the west hygienists call this Indwelling Power ‘Nature’. But from our sacred lore we learn that Nature, **Prakriti**, is just the Divine Power that creates, sustains, destroys and recreates the universe. She is immanent in all creatures and maintains them in health so long as they do not seriously transgress Her Laws, which are the laws of God, because **She is not separate from God**. So it must be understood that this blessed science is a Divine Science, and that God Himself is the Indwelling Healer in all creatures, and also the Teacher of this True Science.

Herein is relevant a paragraph from a book, ‘**Physiology**’, by Huxley and Youmans: “All who have watched the progress of the healing art in recent times will note that among the most enlightened practitioners there has been a steadily diminishing confidence in medication and an increasing reliance on the **sanitary influence of Nature**. It is notorious that in proportion to people’s ignorance of their own constitution and the true cause of disease is their credulous confidence in pills, potions

and quackish absurdities, and while this ignorance continues there will of course be plenty of doctors who will pander to it. And not the least benefits are likely to follow the better diffusion of physiological and sanitary information will be the protection of the community from the numberless impostures of charlatans and the better discrimination of qualifications of competent physicians"—(from an issue of the Human Culture Digest, Los Angeles, California.)

From this it will be clear that quackery flourishes on the ignorance of the people. The quack is one that does not know the existence and value of Nature's healing power.

It may be objected by some readers that it is improper to bring in the name of God here. Our reply is that we are not only believers in God, but also believe in the fundamental unity and inseparability of all true knowledge, and it comes naturally to us to trace to God all the blessings that the right knowledge by which we live to some good purpose. We freely concede to others the right to accept only what appeals to **them** as true and to reject all else. That does not prevent us from teaching the science as **we** understand it. But whoever wishes to follow this system must at the least accept the belief that there is, in the living body, a mysterious Power, **not known to science**, which hygienists and even some doctors have agreed to call Nature's Healing Power, **Vis Medicatrix Naturae**. We shall deal with the unity of all true knowledge later. Those that believe in God, **whatever religion they may follow** will find no difficulty in accepting the teaching given here, because we shall here steer clear of all sectarianism, as far as possible; not only Hindus, but also Buddhists, Muslims, Christians, Parsis and others will find that the teaching given here is in harmony with their own religions; down to date no believer has raised any objections to this our teaching.

Medicos can, if they will, come to see that there is an Indwelling Healing Power that can work miracles of healing far exceeding their own skill, because their own books tell them that in some rare cases—always when there is no intermeddling by medication—there occur what are called '**spontaneous cures**'. What prevents such cures occurring much more frequently is medical violence; but this is something that medicos, as a class, will refuse to acknowledge. Even those that admit the existence of an inner healing power more or less honestly believe that they are helping that Power, when in fact they are doing **violence** to it. Really these so-called '**spontaneous**' cures are cures by Divine Grace, or, as they say in the west, by Nature and hence they

would take place in nearly every case if only there is intelligent co-operation with the Inner Healer, or at least no medical interference.

It will later be shown that medicos are, as a rule, ignorant of the Hygienic teaching that disease is often a healthward process—a vital process—which is the reason for our policy of Non-Violence. That is why they do not see that their policy of Violence is wrong, and is even a sin against God. The consequence is that their patients steadily become less and less healthy as the years pass, and suffer from worse and worse diseases, until they come to a state which even the medicos are compelled to recognise as 'incurable', which means, in most cases, only incurable by themselves. These are the **medical failures**. Really all medical patients are medical failures **all the time**, because they **never** are restored to health by the medical ministrations, and hence are never radically cured. It is only when there is such a complete loss of vitality and ruin of health, that the case is recognised as a medical failure. But even then no one—neither doctor nor patient—suspects that it is the doctor's ignorance that is to blame for the failure. Some of these failures are redeemed by taking to the Hygienic way. But nowadays the medical policy seems to be to go on treating the patient till he dies, so that he may not get restored to health by one whom they would call a quack—they themselves being the worst of all quacks. That is to say, if nowadays a medical failure is to be redeemed from his hopeless state, he himself must come to know the truth and dismiss his doctor. There is hope for such hopeless patients only by taking refuge at the feet of God, there is no other hope.

One of the grievous shortcomings of 'medicine' is the one to be mentioned here. If a patient, suspecting that he has some disease, such as gastric ulcer, goes to a doctor, the latter makes a 'thorough' examination and then tells him that just then he has not got that disease, but that it may develop in about six months, so that he must come after that time. This is because doctors are concerned with disease alone, not health. He does not give him advice as to how not to get the disease. In the Life Natural there is no need to wait till the disease comes into being. By taking to the practice of living for health, he prevents the disease and remains in health.

Thus it will be seen that the Life Natural is both preventive and curative, the prevention being effected by building up better health. Allopathic preventives are different; they prevent disease by giving disease, which is wrong, as will be shown later.

It is historical fact that it is Divine Science that prevailed and was followed in the very beginning of creation by all creatures. None of the medical systems prevailed then; that is probable because animals, both wild and domesticated, are followers of this science. (Domesticated animals are now compelled to follow man's wrong paths, and are made to suffer at the hands of the veterinary physician.) It may be said that animals do this by 'instinct'. We do not approve of the attitude that has led to the use of this word for this purpose. Even if it be true that animals are guided by 'instinct', it is admittedly a shame that men have lost their instinctive wisdom. The story of the buffalo calf given earlier is herein relevant.

Sometime ago a book in Samskrit entitled '**Ayurveda Sutram**' was found and published by the Mysore University. It is in the aphoristic form. Its teaching is not medical, but hygienic. It teaches that disease is due to the accumulation of **mucus**—viscous, slimy matter—the end-product of imperfect digestion, due to hungerless and excessive eating. It recommends fasting, improved breathing and the free use of herbal foods for the recovery of health; no drugs are recommended; on the contrary the Ayurvedic text books that are now in use prescribe all kinds of poisonous remedies, both herbal and metallic. These text-books came into existence as civilisation advanced and professional motives began to operate.

Naturally the practitioners of present day corrupt Ayurveda did not like this old, long-ago-suspended book, and hence there was no second edition of the Ayurveda-Sutram!

It was this lost science that was revived and restored by the pioneers of Natural Hygiene, who had themselves become hopeless by medical methods. We are compelled to have a name different from Ayurveda, while it is legitimately ours because those that practise the Indian version of allopathy under that name have greatly tainted it. Unlike other medical failures those men of independent and courageous minds did not give way to despair. Guided by Divine Grace, and also by some observations of the ways of wild animals they hit upon new, non-violent methods and truths of hygiene, and by following them recovered lost health and became free of their troubles. It happened that each of them discovered just a fraction of the True Science. Their successors (including the original author of this book) combined all these fractions and made some discoveries of their own. Among the new discoveries may be mentioned (the ones by the original author of this work) the Spinal Bath and the two principles of Vital Economy and Vegetablarianism. The latter supersedes what is called 'Vegetarianism' which is not fully hygienic.

It is not intended to convey the impression that all medicos of all time were ignorant and practised this quackery which is falsely called medical science. Some there were who knew a great deal more of hygiene than the average medico. Among them we may mention one, Dr Abernethy, who used to say: 'Stop the supplies, and the enemy will leave the citadel'; this was a reference to the great value of fasting. Another, namely Dr. Sydenham, known as the English Hippocrates, who lived in the 17th century, looked upon acute diseases as Nature's efforts to eliminate 'morbific matter' which is what we call 'foreign matter' the provocative cause of disease. (Hippocrates was a hygienist who practised in Athens (Greece) in the 4th century B. C., who is even now known as the 'Father of Medicine', though certainly he would not approve of this quackery if he were to come back to see how medicine has been perverted.) We can also mention Sir Frederick Treves, who declared that diseases are the guardians of health, and that without them mankind would have become extinct long ago. Major R.F.E. Austin; of the Indian Army Medical Service, who died about a few decades ago, was one of us. Doctors Douglas Latta and others are also noteworthy as disapproving the medical policy of violence.

More than two centuries ago a German doctor, named Hahnemann, saw that medical practice was both futile and deadly to health, because of its guiding principle, namely violence. He tried to find a non-violent way of using drugs. He could not imagine that drugs could and should be dispensed with altogether. He invented a new method, which he called Homoeopathy (or Homopathy), in which 'similar' drugs are used in infinitesimally small doses. Similar is those drugs that would set up the same disease in a healthy person, whereas in 'orthodox' practice 'opposites' are used. (Allopathy—a method of treating disease by inducing an action opposite to the disease it is sought to cure; opposed to Homoeopathy—Webster's New Peerless Dictionary) From this time the older system came to be known as 'allopathy'.

The new system, however, did not succeed in displacing the old one, which continues to flourish with ever increasing vigour. Besides, homoeopathic medicine is no more successful than the allopathic one in cases of deeprooted chronic conditions. The reason is that, in seeking to discover a new system, Hahnemann did not pursue the quest for the Truth about disease far enough, so as to reach the true, ultimate cause of the loss of health,—the cause that is recognised in our Hygienic Science. If he had persevered far enough in his quest, he might have discovered this very Divine Science, in which the cause of disease is understood to be the hygienic sin and the cure the making amends for that sin, **Praayaschitta** (प्रायश्चित्त)

We have seen that the pioneers of our Science were medical failures. It has now to be stated that they were failures, not only of allopathy, but of homopathy also. Homopathy could not cure them, any more than allopathy could, because though the former was comparatively non-violent, it was not hygienic; it did not rely on God, but only on drugs chosen and prepared in a different way.

We must now face the question: Why did the Divine Science, which was alive when the book, the Ayurveda-Sutram, was a text book, come to be lost and forgotten? The reason most probably was that men became less and less willing to live hygienically, so as to **deserve** Health. They wanted easy cures without reform. At the same time they transferred to the professional medico their own responsibility to themselves and to God, for their own health. The vaidyas, doctors of the corrupt Ayurveda, took over that responsibility, but failed to discharge it strictly according to Divine Law. They began to ignore the hygienic teachings of Ayurveda and took to the use of **suppressive** drugs, which would give their patients a **semblance** of cure, and this perpetuated the distinction between the professional doctor and his too-trusting client, the patient, and this meant the wilful neglect of Health. This dependence of patients on doctors is unnatural. It is this dependence that has brought about the present deplorable state of the people's health, chiefly among the civilised peoples and the condition is the worst of all among the more 'advanced' peoples.

The best policy for the health-lover is to become and to remain independent of all doctors,—not only of those that practise Violence, but also of those that profess to practise Non-Violence. That means that every follower should aim at being his own doctor, subject of course to guidance by Divine Grace. Guided by Grace one should do all that needs to be done and avoid doing whatever ought not to be done. As for the return of lost health, one must rely on God alone. Reliance on God, according to Bhagavan Sri Ramana Maharishi, is true Self-reliance, because God is not other than the Real Self. That such independence is alone blessed was neatly expressed by Bhagavan Manu, the earliest Law-Giver, in the following line: सर्वं परवशं दुःखं, सर्वमात्मवशं सुखम् ॥

“பிறர்வசம் யாவும் துயர்தரும் நாளும்  
பிழையிலாத் தன்வச மின்பம் தருமே  
உடல்நலம் காக்கும் அறவழி யிதிலும்  
மனுவின் வாக்கிது முற்றிலும் பொருந்தும்.

'Dependence on others is misery; dependence on oneself is happiness'. Let it be noted that such independence is not possible in any of the medical systems.

It should be understood that this Hygiene is the only True Science of Rejuvenation there is. In favourable conditions it restores and prolongs youth.

For practising this system with success it is not necessary to master the intricate details of anatomy, physiology, pathology, toxicology and pharmacology. A single text-book by a highly cultured and experienced master is quite enough for guidance. Hence it is our devout wish and prayer that this science be studied and practised, by the Grace of God as a Domestic Science, by every follower in his own home.

सत्यं च शोभनं शुद्धं पराधीनत्वमोचकम् ।  
सर्वेषां सुगमं चेति शास्त्रमेतद्विशिष्यते ॥

“This Science is absolutely True and Pure. It liberates the follower from reliance on others (doctors). It is easy to learn. Thus it excels all others.” (Svaadheena-Svaasthya-Mahavidya) It may need to be explained here that there should be no dependence even on one that professes to be a Nature-Curist or Hygienist. It is difficult to find a professional of such profound intelligence and of such noble character as would be worthy of implicit trust. Also there are principles involved in this science which would be unintelligible, except for men of such high qualifications as above stated. In particular, I may mention Vital Economy, a principle of the greatest importance in the practice of this Science. But this principle seems to be insufficiently understood by a great number of professors of Nature-Cure. The follower must therefore aim at perfect independence and qualify himself for it by devout study and practical experience, always relying on God for guidance. This will be further explained later.

## 2. THE BASIC DHARMA

The one matter on which the profoundest ignorance prevails is life itself. And this is an intolerable condition for the world of men to live in. We can afford to be ignorant of most matters of which we do not know so much, but never of this one. Our power to do any lasting good to ourselves or others, depends on what we are in body and mind. And this, in turn, depends on how we live. And if we know not, nor care to learn the elements of the science of right living, how shall we be able to live to any purpose?

That diseased persons have to learn the right ways of living, that unless they do so, there is no escape for them from the blind alley of chronic suffering and incapacity. Man became originally liable to disease, only because he ceased to live according to Nature and that the way to a real cure is the Way Back, through reform of one's habits of living. But it is chiefly through the problem of disease and suffering that men became interested in the subject at all. And it happens that only a few, namely those that have been abandoned, as it were, by the healers of the medical school, care to learn the true laws of life taught by the nature school. The rest are mostly content to remain ignorant and to live according to the dictates of their five senses, assuming, if at all they think about it, that the laws of right living exist only for diseased persons, and that 'healthy ones'—those who persuade themselves, ostrich-like, that they are healthy—can afford to live as they please. This is on a par with another equally common, but still more dangerous error, that religion and religious endeavours are ordained only for old men and those about to die. Even assuming that only diseased persons need to obey the laws of health, it is not possible for any one now living to escape the necessity of doing so, since even the healthiest men of the present race are not healthy. Health consists not exactly in being free from patent bodily suffering, but chiefly in being free from latent disease. In this sense, everyone, in these days of hyper-civilisation, is diseased. He has in him the perpetual seed of disease—foreign matter. And this state of latent disease becomes more and more dangerous, the longer he lives unnaturally. Hence the need for reform is urgent for all, for every man, woman and child of the present age. There is no time to be lost.

But it is not correct to assume that the law of right living concerns only diseased persons. It exists for all men, whether healthy or sick. It is not even correct to assume that men have an option in this matter.

if they are willing to suffer the penalty, namely disease, when it comes. The obligation to live aright is spiritual, not temporal. In fact there is nothing temporal.

What men lose by disobeying the laws of right living is not simply what they call health, but also many things far more precious, namely intellectual, moral and spiritual power. Health of body is only a single aspect of health as it really exists of wholeness, in which holiness is included. Body, mind and soul are the three aspects of the one reality, the **Atman**. The health of each depends on the health of all. Bodily conditions react on mind, and on the soul also except in the case of saints, whom the Lord **Sri Ramakrishna** has compared to the fully matured cocoanut, because they live detached from their bodies, as the kernel of the ripe cocoanut is from its shell.

But the attention of men is directed to only one of the results of their disobedience namely the loss of bodily health, and they assume that they can afford to take the consequences, because they think there are drugs capable of neutralising them, any number of times. Of course this blind faith in drugs, this self-deception, as an able doctor<sup>7</sup> calls it, is convenient; for it excuses our sinful ways, if it does not justify them. Relying on the doctor to save him from the consequences, the modern child of civilisation says to himself that it is not worthwhile to change his habits, to sacrifice his dear sins, simply to ward off disease and suffering, which may not come at all. He thinks that it is good philosophy to "make the most of life, while it lasts", because, at the longest, it is short, that it will be wise to crowd into the few years that he lives as much enjoyment as possible. Why should he care to prevent disease, when there is an easy cure for it—it comes at all—with very little worry and at small cost? And he can enjoy life meanwhile. The argument seems unanswerable. If it were sound, we should be prepared to consign our science of right living to the lumber-room of useless knowledge.

It needs no proof at this stage, that drugs do not really cure, and that our modern state-maintained institutions for healing the sick are at the best a costly sham.

Men ought not to incur the penalty of disease at all. It is a **sin** to be diseased. They should prevent disease, instead of seeking to cure

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<sup>7</sup> "The blind faith which some men have in medicines illustrates too often the greatest of all human capacities, the capacity for self-deception". Sir William Osler, M.D., F.R.A.S., Regius Professor of Medicine, University of Oxford.

after it comes. Emerson said, with truth, that it is a greater disgrace to be sick, than to be in the penitentiary. In this respect, I think that it is inaccurate to say that "Prevention is better than cure". The proverb should be corrected into "Prevention is the only cure". Practical Hygiene teaches us that prevention is the only legitimate way. Prevention gets at the source of the causation, and, saves us from all the evils of disobedience, while cure by drug-treatment can only neutralise the consequences to the body, supposing that it is not a false cure, even there. The consequences of unhygienic living are endless. The most tangible of these, namely bodily sufferings is alone sought to be relieved by drugs, and that too for the moment. The other evils, namely the progressive disability of the mental and moral faculties, are not touched. Rather they are aggravated by a successful drug-cure.

There is one reason, why, in God's world disease is allowed to afflict men, is that thereby the more serious consequences of a wrong life, those affecting their finer being, are deflected downwards more or less, and made capable of being worked off by bodily suffering.

An epic story of Tamil Nadu will make this easy of understanding. Sage Tiruvalluvar was known for his extreme kindness and for his control over temper. One evening, as he was walking through the market place along with his pious and devoted wife, a ruffian wanted to tease him to make him angry and to find fault with him for having lost his temper. He advanced towards the lady and was about to catch her by the hand. Instantaneously, Tiruvalluvar slapped the ruffian and prevented the ruffian's approach. While the ruffian was suffering the pain, he felt he had succeeded in his attempt. He questioned Tiruvalluvar's greatness, which, in his view, demanded quietness even in the face of his dirty behaviour. The Sage replied that he did not lose his temper, and that he had to take that action to rescue the ruffian from total loss. If he had caught hold of the lady, he would have got himself burnt by the sin of touching that extremely devoted lady. So, kindness was manifest in the Sage's quick and seemingly harsh action. As explained earlier, it is out of God's Mercy that diseases occur.

But if such suffering is avoided by suppressive drug treatment, the pressure is transferred back again to the higher parts of man's being and these suffer disease or atrophy in their turn. Of course natural healing, —which aims at letting the life-principle proceed along its own lines to a cure, without seeking to avoid such suffering and privation as is incidental to such a cure, — is on an entirely different footing, as will

be plain to every one who has made any progress in the practice of it. It is simply the method of prevention applied a little later. But still the patient cannot make up for lost time. He is only saved from further damage to body and mind, and is put back where he was some time ago. One can regain a higher level of health, but cannot gain again the time that has passed.

It will be plain now that the binding nature of the laws of Hygiene is the same as that of the whole law of man. It does not merely appeal to our regard for the body. It is, in other words, an integral part of **Human Dharma**. The term Dharma which means the same thing as "Religion", signifies literally what is natural. It thus comes to mean all that is essential for the full expression of one's true nature. We thus distinguish between what is natural and therefore helpful, and what is unnatural (Adharma) and therefore destructive. Religion is therefore constructive, and obstructive of evolution.

The nature of man imposes on him certain laws of life, which he cannot change at his will. Natural Hygiene is only a part of these laws. It is an integral part of the science of man-making. Obedience to these laws is a duty of self-preservation in the highest sense. Through obedience, a man stands to gain that, "having gained which, he has nothing else to gain", viz., his true Self, with "all these things added", whatever constitutes a healthy family and social life. Through disobedience, he stands to lose it, as far as in him lies, and becomes also incapacitated for a truly happy life even here below<sup>8</sup>.

To those who are discouraged by the thought that they have been too long estranged from Nature's way, to be able to turn back, it should be said in the words of the Gita :

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

"Even a little of this Dharma delivers from great fear". The Dharma spoken of in the Gita here is the unfolding of our real nature, doing all actions with that single purpose, and seeking no other reward. Hygienic living being a part of this Dharma, the promise and blessing conveyed in this verse applies to it also. It is thus recognised that there may be a gradual, progressive return to Nature, where a sudden

<sup>8</sup> It should be remembered that, though the greatest emphasis has been laid on the spiritual results of a natural life, its value for the Common life of the world is equally great. For instance, let it be pointed out how miserable men and women make themselves and others even in family relations, for want of sanity and balance of mind which can be attained and safeguarded only by natural living. Many instances are seen of such irredeemable misery, not to feel strongly on the matter. It is hoped that there is no need to labour this aspect. I wish rather to emphasize here the unity of all life and the integral nature of man's Dharma as a whole. There is nothing higher or lower in Nature; all is one.

reversal of all sinful habits is out of the question. It is not forgotten here that it is not easy to escape from the tangle of sin, except by a complete and sudden renunciation. But this does not mean that we cannot take up the conquest of different sins in succession. The compassion of the Lord is infinite. His blessing is therefore upon all right endeavour, however fragmentary and discontinuous it may be. There is no need to count the gains. We should ever seek to fulfil as much of the law of our nature as we can within our power for the time being. Thus shall we grow in power for the law, and this is sufficient gain. The result will take care of itself. It may not be the particular result we might have wished, but that does not matter at all. And, given the true allegiance of one's heart to the ideal of a natural life, there can be no waste of effort; as the Gita says: नेहाभिक्रमनाशोऽस्ति ॥

If we read such books as that of Dr. Dewey on the No-Breakfast plan, or Fletcher on chewing, we see that thorough-going reform, even in one single detail of life, actually introduces us to a spontaneous observance of other natural laws also. Nature keeps ever open the doors of salvation. She has provided several such doors to meet the needs of different kinds of men.

We can, therefore if we are not strong enough for a complete reform, for renunciation of all unnatural pleasures at one stroke, break up the reform into a number of manageable parts, and achieve them one by one. We can thus realise a substantial portion of the whole reform, if not the whole, within the short span of life given to our present bodies. That is, we can reform by instalments. The one thing needful is to accept the ideal of reform, and to be faithful to it always. Even occasional relapses into the old ways do not matter, if there is this faithfulness to the ideal, for this will rescue us from abiding in sin.

There is nothing lost, if ideal perfection is not realised in this very life. The man who has put forth for years a more or less sustained effort to reform is all the better for it, spiritually. He is so far a better man than before, and this goodness will be his own in the next life. So far as this world is concerned, there is again no loss. He can transmit to his offspring and his disciples, this knowledge of the ideal and his devotion to it. The former will further inherit the improvement in his bodily and mental structure that had been achieved before they were conceived and can themselves improve the family type still further in their own lives. In this way, it would be possible to evolve a decidedly higher type of humanity in the course of few generations. From this it will be seen that the very lowest in the scale of humanity can take up this reform, and elevate themselves in a few generations to the level of the highest.

### 3. DRUGLESSNESS

Nature-Cure is based on the transcendant truths of Metaphysics as taught in our ancient Vedantic lore. Other systems are based on a more or less complete ignorance of those truths. Hence there is an irreconcilable difference—mutual antagonism—between this Science on the one hand, and the rest on the other.

अतोऽन्यमार्गहानेन प्रवेशोऽस्मिन् भविष्यति ।  
अहित्वा कुत्सितं मार्गं सन्मार्गं गम्यतां कथम् ॥  
மறவழி மறந்த தென்றோ அன்றே  
அறவழி புகுந்த தாகும் திண்ணம்;  
பொய்வழி விட்டுப் பெயரா தவனும்  
மெய்வழி மேம்பட லாமோ, சொல்லு.

(Svaadheena Svaasthya-Mahavidya)

Hence for one to become a real follower of this Science, it is necessary for him to renounce his faith in, and allegiance to any and every other system in which he may have had faith before.

It has been stated before that **what is bad for the healthy is also bad for the sick**. No one claims that drugs are good for the healthy. Extensive observation has proved, if proof be necessary, that drugs are ruinous to health in the long run, and that drugged patients become steadily less and less curable as the days pass. Hence all forms of drugging must be given up first. Then alone can one take to Nature-Cure, whether simply for Health Culture, or for the cure of disease. It is also necessary that the renunciation of the other systems and the acceptance of this Science should be final and for life.

Not only should drugging be renounced, but also the so-called medical prophylactics, which medicos pretend to be preventive of future disease, must be renounced. This point will be dealt with in the next chapter.

Drugs are unassimilable foreign matter, poisonous in their very nature, though in different degrees. Sometimes they are immediately fatal. Always they are ruinous to health. And this is true, in whatever way the drugs find entrance into the body. They may get in through contamination of food from metallic cooking vessels, through contact with metals in occupation (like lead by a printer), or by medication. The giving up of a drug by a licensed poisoner does not change its real nature.

Drugging is of two kinds, based on the principle of drug-selection, and on dosage. There was formerly only one system of drugging, now called allopathy. In this system drugs were always chosen empirically, by the method of 'trial and error'. An apparent and temporary benefit was accepted as proof of the goodness of the drug. Only the immediate effects were considered; the remote ones were conveniently ignored.

Just here there is a Law of Nature regarding effects, called the **Law of Dual Effects**, which was first stated clearly by Dr. Lindlahr.

सर्वस्य द्वे फले प्रायः विरुद्धे च परस्परम् ।  
आदौ चलं फलं पश्चात् फलं स्थिरतरं भवेत् ॥

(*Svaadheena Svaasthya-Mahaavidya*)

Every cause has, as a rule two effects, an immediate and a remote one. The former is transient. The latter is more or less permanent, and is always the opposite of the immediate effect. The real effect is the remote effect, and not the immediate one. If the immediate effect seems to be good, the remote effect is evil. Also, if the immediate effect be seemingly evil or unpleasant the remote or real effect will be both good and pleasant. Applying this test to allopathic drugs, it is impossible to escape the conclusion that allopathic drugging is bad. We shall deal with this point a little later.

A new method of drugging was invented not very long ago by Hahnemann, to which he gave the name of Homoeopathy, because in it the drugs used are 'similar' to the disease, being those that would give the disease to a healthy person. He it was that gave the old system the name of 'allopathy'. As 'pathy' means disease, the name is quite appropriate.<sup>9</sup>

Hahnemann prepared his drugs in very attenuated doses by a method called 'potentisation'. In each dose the drug was so very small that its presence cannot be traced by chemical analysis.

In the first place, if it be true that potentisation does make the drug very powerful as claimed, its use is violence to Life, which is condemned by our Science. The reason for this condemnation will become clear later on. It is also in evidence that homeopaths do use allopathic drugs whenever they think it necessary to do so, though their literature is full of severe condemnation of allopathy as being violent and ruinous to health. It appears that so far as the external use of drugs is concerned, there is in practice, not the least difference between the two schools of

<sup>9</sup> Because of this meaning of 'pathy' it is wrong to call Nature-Cure 'Naturopathy' as many do. It is Naturo-therapy.

drugging. And the external use of drugs is as wrong and disastrous in its effects on health, as their internal use, as we shall see later on.

The whole of homopathy is based on the wrong assumption that was made by Hahnemann, that 'Nature is a poor healer.' Nature cure would be impossible but for the fact that Nature is not only a very powerful Healer, but actually She is the only Healer there is. There is no other. Nature-Cure came into existence after it became plain that homopathy was quite as powerless to cure deep-rooted constitutional diseases, as allopathy was and is. The pioneers of Nature-Cure themselves suffered from severe diseases, which were incurable by both the drugging systems. They were impelled to the discovery of the true, natural healing science, primarily to obtain a cure of their own ill-health. We have ample evidence to prove that homopathy is powerless to bring about a cure in chronic and destructive cases. The Laws of hygienic healing, discovered by Nature-Curists, were unknown in those days. Even in these days they remain unknown to the medicos.

A few among us are for using homopathic doses as an aid to Nature Cure's cure. But even among Nature-Curists there does exist a clear and thorough grasp of subtler principles of our science and this ignorance is the father of the desire to supplement Nature-Cure with extraneous aids.

Homopathy is like allopathy in being based on the distinction between doctor and patient. Hence it is not going to help in solving the health problem of the masses.

Now we shall deal with allopathy. In this system there is always a dilemma for the well-meaning medico. As the drug is 'dissimilar' it has to be given in a fairly strong dose. A strong dose is necessary to divert Life from the work of reestablishing health, which the medicos and the people unite in calling by the name 'disease'. It will in due course become clear to the reader that **disease is a vital process**. But the strong dose may in many cases prove disastrous and would result in discredit to the profession. A weak dose would fail to deflect Life from its work of beneficence. The medicos try to steer a middle course. They use as weak a dose as they can, consistently with their aim of stopping the 'disease' by violence. But these weak doses have to be repeated indefinitely. The truth is that there is no 'middle course'. Therefore doses accumulate in the body and when enough is thus accumulated, the total is enough to produce definite evil effect. The doctors pretend as if these effects have nothing to do with the drugs given. They ought to know better,

because their own Toxicology tells them how drugs are ruinous to health.

Medicos assume, quite gratuitously and without the least evidence, that the drug obligingly go out of the body of their own accord, after doing the work expected of them, the 'cure' of the disease. The fact is that drugs are not expelled, but partly or wholly retained inside, due to Life not being allowed any time or opportunity for the work of expelling the drug, or to Life becoming disabled through weakness, due to frequent medical interference. The retained drugs accumulate in some tissue or organ of the body, forming deposits. When the deposits are formed, diseases arise which are the effects of the drugs as recorded in medical Toxicology.<sup>10</sup> The retention and accumulation of the drugs and the consequent causation of drug-diseases are proved by the facts disclosed by a new science known as Iridology, which has been in existence for about a century already. But medicos never liked that science, for obvious reasons.

The medical use of these violent drugs is due to their ignorance of the basic truth about disease, known in Nature Cure, namely that disease is not a foreign entity invading the body from without, but a vital process initiated by Nature Herself. Through the disease process, Life is making an effort to re-establish lost Health. This point will be explained in more detail later. "Seeking to stop diseases by violence is therefore making war on the human constitution", as was remarked by Dr. Trall, a medically qualified lover of truth, who later discarded allopathy and became an advocate of Nature-Cure. It also appears that some medical men at least in the age that preceded that of Pasteur, knew this truth, and were therefore disinclined to violence to the constitution. The medicos of today have incapacitated themselves from understanding this truth, by accepting the materialistic teaching that there is no Life, apart from the chemical energies arising from the changes undergone by food in the body. Their whole practice is based on this denial. Because medical practice is just a mechanical routine, without any thought of the deeper truths concerning the nature of disease, even those doctors who are not infidels are unaware of the basic sinfulness of their system, and themselves engaged in a laudable service to the people.

"I (Jefferson) have no confidence in Materia Medica which was long since banished from my family, choosing rather to rely on nursing and nature for a cure. My attention was first called to this subject when I

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<sup>10</sup> A knowledge of Toxicology, if given as part of general education, would go a great way to make the people more wary of accepting medical treatment:

was Minister (Ambassador) in France. During my residence in Paris my daughter was seized with a typhus fever (An acute infectious disease characterised by high fever, a skin eruption, and severe headache), and I sent for a physician who was called the most eminent and successful one in the city. He came, examined the patient, gave some directions for nursing, and departed, giving no medicine and leaving none to be given. The same course was taken the next day and the next, when, growing uneasy, I said to him, 'Doctor, you don't appear to be doing anything for my daughter. What is the reason?' Then he said: 'The reason is I wish her to get well; I supposed you knew what my system of practice was, or you would not have sent for me.'<sup>11</sup>

'No, what is it?'

'To have the most careful nursing, leave the disease to wear itself out and let nature do the rest, but give no medicine. Though still uneasy, I acquiesced and the result was, my daughter recovered with a **constitution uninjured by mineral medicine**. Since then—a period of nearly 30 years—I have been my own doctor and scrupulously followed the system even among the coloured people of my plantation, taking them all through the worst of fevers, and never losing a single patient.'

It may need to mention here that typhus fever was regarded as a generally fatal disease; but even this did not prove fatal because the wise doctor left to Mother Nature what belonged to Her alone and did not hinder her beneficent work by giving drugs.

Clearly this was a case in which the NaturalWay was followed, with splendid success, so much so that the patient's father was convinced that reliance on Nature's Healing Power is the best policy. But it seems that very few were the doctors who had this faith in Nature, along with distrust of 'medicines'. Readers may see from this story that our policy of Non-Violence is rational and safe to follow. Nature, we believe, is God's own Might of Grace. To have faith in Divine Grace is the essential thing in the Natural Way.

The wrongness of drugging is sometimes admitted in private by a few doctors here and there. After a long course of drugging for only giving temporary relief in medically incurable cases, such as asthma, some more serious condition is brought about, and then the conscientious doctor feels impelled to advise the patient not to take any more drugs, but to leave his case to Nature. Often it is too later

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<sup>11</sup> This extract appeared in an article in Harper's Magazine, May, 1863, and has been republished as an article, 'I AM MY OWN Doctor' -- Thomas Jefferson, in the Health For All magazine, June, 1960.

Sometimes it is not so. It is only too true, that medicos can do far more harm to the constitution of their victim, than can be wholly undone by the best possible course of Nature-Cure for the rest of his life.

The following case history will show the policy followed by the Medical Councils. The Madras Medical Council got information that a doctor, K. Narayanamurti, had given a highly laudatory review of a Telugu book on Nature-Cure, from which a passage was quoted by the author in an advertisement for his own benefit in the Andhra Patrika. This roused the ire of the doctors. This giving of a favourable opinion of Nature-Cure was not illegal. But two charges were framed against him for violation of rules of conduct: one for advertising and the other for associating with the Nature-Curist in treating a patient. The council passed a resolution removing the doctor's name from the Register of Doctors. An appeal to the Government of Madras resulted in reduction of the penalty to suspension for only one month. The doctor put a writ petition in the Madras High Court. The Medical Council could not let in any evidence to sustain the two charges. The advertisement was not made by the doctor nor was it for his benefit. As to the second charge no specific instance was alleged, in which the doctor participated with the Nature-Curist. So, the charges were unsustainable. The Judge therefore gave judgement for the petitioner, incidentally quashing the whole proceedings.

This case shows that these Councils are only trade-unions for maintaining the prestige of the medical profession and for promoting the prosperity of its members, and for preventing them from acting according to their conscience in giving opinions favourable to rival systems, thus making it appear that allopathic medicine is quackery; it is in fact.

It is admitted in medical writings that in many cases of disease there are 'spontaneous' cures. From our own experience we can infer that spontaneous cures would occur only where there is no medico in the case, pulling in the opposite direction, making health less possible. A legitimate question just here would be "What is the power that brings about these cures?" But it is never in interest of a mercenary profession to pursue this question.

It is simple commonsense to conclude that these spontaneous cures would occur more often, if doctors were not so popular; for doctors are just intermeddlers between Man and Nature. And if active Nature-Cure can be resorted to instead of merely leaving the

cases to Nature, these spontaneous cures would occur much more frequently. These spontaneous cures are really cures effected by Nature.

This truth needs to be clearly understood, that medical doctoring and Nature-Cure take the patient in opposite directions. Every intelligent follower of Nature-Cure comes to know this after even a little practical experience. To explain this point it is needful to give the reader a few preliminary explanations, which will be given in more detail later on. Diseases are not many. There is only one disease all through life, from birth unto death. But this one disease appears again and again out of inward abnormal condition, each time having a new form; and each time the doctors give it a new name. Each time it disappears into its cause, the inward condition, and reappears from out of it, but with a progressive change in the outward features and symptoms of the disease, in the degree of its seriousness and in the difficulty of its radical cure. This progressive change falls into three distinct stages. In the first stage the disease is of the kind called acute. It is transient. In this stage there is a considerable degree of health and of vitality. Hence it is possible to cure them radically by removing the cause, the internal condition. Such a cure is possible only in a natural way; it is not at all possible by drugging, nor by any other method which does not consist in making amends for past sin and in reforming one's mode of life afterwards. Usually, acute diseases are suppressed by medical violence, whereby the disease is driven in, to merge into its cause, the abnormal condition. In this process the abnormality of that condition is greatly increased, and hence worse and more difficult disease-forms arise out of it, leading the patient to the second stage. Now the diseases are apparently milder; but they are more deeprooted and obstinate. These are called chronic diseases. The same mode of anti-vital treatment being followed, the third stage is reached, of degeneracy diseases. Medicos call them degenerative diseases. For a long time there has been a steady increase in the incidence of these diseases. When this stage is reached, death is near at hand. But every hour is full of pain, and welcome death does not come soon enough. This long view of disease-progression gives a clear perspective of the true nature and effects of allopathic practice.

Nature-Cure alone can cause a reversal of this progress from health to incurable disease and premature death after a period of intolerable suffering. Even after the destructive stage is reached, it is possible for the victim of allopathic stupidity to be led back to Health, if only he discards the medicos and takes refuge in Nature. Now the progress is backwards, towards Health, and hence it is called the Retrogression of

Disease. At first the patient goes from the destructive to the non-fatal chronic stage, and later from this to the acute stage, and finally to Health.

An excellent simile to bring home to the novice this vast difference between allopathy and Nature-Cure is afforded by the game of 'Going to Heaven' which used to be played on holy days in the recent past. This game is played with a chart filled with squares numbered from below upwards, and crossed by serpents and ladders. The serpents hang from above and have their tails below. The rule is that when a player reaches the mouth of a serpent he falls down to the square where the serpent's tail ends; if he comes to the foot of a ladder he rises to the top of it. The serpents symbolise vices and sinful actions; the ladders, virtues and righteous acts or observances. If now we take Health to be the Heaven to be reached, and serpents and ladders to stand for allopathic and natural modes of dealing with disease, respectively, the contrast of the two systems will become clear. Every allopathic 'cure' is a case of falling to a lower level of health. Every natural cure is a means of rising to a higher level of health. Thus it will appear that the wise policy is to abjure unnaturalness at once and take refuge in Nature-Cure for the rest of one's life.

**Drugging is equally against Nature, whether the drugs be used externally or internally.** Some professionals assert that drugs, such as tincture of iodine, may be used externally. They fail to note that drugs so used do penetrate into the body and get lodged in some vital organs or tissues. **If they did not penetrate at all, they would not produce the intended effects.** Dr. Lindlahr has given ample proof in his book on 'Iri-Diagnosis' to show that these drugs find lodgment inside and cause the diseases noted against them in Toxicology. If and when the drugs are expelled by a course of Nature-Cure, the diseases also vanish of themselves. These facts, he points out, are fully corroborated by observations of the Iris of the eye according to the Science of Iridology. Also, scars are formed when an external sore or wound is healed by the use of drugs. No scars are formed when the healing is effected in a natural way. Hence it stands to reason that Mother Nature strongly disapproves of the use of drugs externally also.

**Surgical intervention—**owing to the inability of the medicos to give any relief by medication—**is as a rule improper.** It is violent interference with the Order of Nature. In particular, **the removal of organs or parts of the body, such as the appendix, the tonsils, the gall bladder and so on, is positively criminal.** The removal of the teeth, which is now a routine procedure, on the plea that the teeth are the

**foci of infection** and are thus causing disease of other parts, is a **serious mistake**. Sick teeth are part of the sick body; it is a reflection of the internal condition. Sick teeth can be restored to health and made serviceable as before, by improving the general health, especially of the digestive system.

**Nature is a far more skilful surgeon than the medicos**. She knows how to detach and remove a decayed part, without the least danger to life — without any infection of the surrounding healthy parts. For example, even a case of **gangrene**, where a part of the body begins to rot, Nature effects a separation of the rotting part without affecting the adjoining healthy tissue. Where boneless portions are thus got rid of, they may grow up again as before, provided of course the necessary conditions are provided by fasting and other health-reformation.

In any case it is the part of wisdom to give a fair trial to the natural way, before resorting to surgery. But here it is necessary to be very careful in accepting medical decrees, which always tend to insist on "immediate operation to avert danger". A little resistance brings out an admission that there is no real urgency, that the **operation may be postponed for a week or more, during which time Nature-Cure may be tried**. In many such cases the need for operation was found to be illusory, the patient being cured and saved the loss of a valuable organ by the surgeon's knife. It is also reliably testified to, that very often the medico and the surgeon are partners, so that even the non-surgical medico is unreliable when he says that an operation is urgently necessary.

The experience of Nature-Curists in a great number and variety of cases has proved that surgical interference is as a rule unnecessary, and is too hastily resorted to by surgeons, who are altogether ignorant of the right way of giving relief. This is amply corroborated even by some eminent members of the profession itself. As remarked by Dr. Sir William Arbuthnot Lane who was in his day, the first among surgeons, the very existence of surgery as a branch of the medical system is a confession of the failure of drugs to prevent the conditions, for which surgery is resorted to as a remedy. In particular, it is a grave crime of the medical profession, that they cut out and remove whole organs. While it cannot be stated as an unqualified rule that no surgical operation should be allowed, it is a fact proved by experience that these excisions of parts of the body are unnecessary—that it is almost always possible to save the organs from the surgeon's knife by a natural course of cure. This has been amply proved by many doctors, among whom we may take note of Dr. Lindlahr, Dr. Allinson and Dr. L. N.

Chowdhury. In very few cases indeed does it happen that an operation is urgently required. Hence it is proper as a rule to try natural methods for saving the organ and to postpone the operations meanwhile.

Here are some extracts from a lecture by Dr. B. P. Allinson, M.R.C.S., L.R.C.P., on 'Unnecessary Operations'.<sup>12</sup>

"It has been said and it is a perfectly correct statement, that every operation is a confession of a failure on the part of a physician, that it is to say, that no surgery would be undertaken if the physician were completely successful."

".....that most surgery is merely removing the results of the crime without reforming the criminal, and that is a principle to which we are opposed."

".....many people who suffer from cold, asthma, hayfever, catarrh and deafness, are treated by operations on the nose, the principal of which are removing portions of the cartilaginous septum, scraping the bone, removing bits of cartilages, piercing holes into the antra and into the sinuses in order to drain them or wash them out, Personally, I consider that such surgery is very rarely necessary."

".....If we can satisfactorily deal with the cases after the surgeon has failed, how much more satisfactorily could we deal with them before he has tried? Instead of endeavouring to clear up somebody else's mess and to get rid of the condition for which the operation was performed, it would be much more easy to deal with the condition first hand."

"We know that the body discharges an abscess by a sort of burrowing process, as a result of which the diseased tissue, or the morbid matter, does not make direct contact with healthy tissues. When an abscess breaks itself, the healthy tissue has been pushed aside until the abscess reaches the surface and if we cut through healthy tissues in order to reach an abscess, then we may increase the spread of infection rather than limit it. I think that that may also be true in the case of abscesses in the ear. Also on the question of healing, it may be and probably is true that an ear-drum

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<sup>12</sup> Readers are advised to study the Booklet 'Unnecessary Operations' by Dr B. P. Allinson published by the Health Education & Research Council, 15, St. James' Place, London S.W.1., Price 6d.

which is broken naturally by an abscess will heal better than one which is cut by the surgeon's knife."

"I have treated a patient who was told by a surgeon that unless she made up her mind to have an operation within twenty-four hours he would not be responsible for her life; (a medico has never felt himself responsible.) in fact he expressed the opinion that she would die. That patient is still alive and she did not have an operation."

".....no mastoid case that I have handled has, in spite of threats from specialists in most of them, had reason to regret not having had an operation."

".....if all cases of mastoid were treated by fasting (water fasting is the correct thing, in mastoid cases) associated with hydropathic methods, enemas, etc., it is probable that the mortality would definitely be less than it is with surgical interference."

"In cases which are so severe that surgery is inevitable, can the surgeon save life, and in those cases which are not severe may not the surgeon endanger life, where no danger existed before?"

"People are advised to have their children's tonsils removed for a number of reasons. One is that enlarged tonsils and adenoids may cause deafness; another one is that they cause increased susceptibility to infection, and another is that they may cause impairment of chest and brain development. Like most reasons, there is a little truth in them on occasion, that is to say, it does happen sometime that enlarged tonsils press upon the inner ear tube, the Eustachian tube, and may impair drainage of the ear. Similarly, one does sometimes see children with very large tonsils, who are also thick-headed, stupid or even mentally defective, but whether they are cured by the removal of tonsils is, of course another matter."

"Regarding the question of deafness being caused by enlarged tonsils, as far as my own experience goes, it is very rarely that enlarged tonsils do cause deafness. I had a good test case some years ago. A mother had a small boy with quite large tonsils and he was also slightly deaf in one ear. They lived next door to an ear, nose and throat specialist, and he was always threatening the mother that it would be on her conscience if the child lost his hearing because she did not have his tonsils taken out. She was a patient of mine and I told her it was all right and there was no need to worry, but finally she said that she felt she must do something about it; so we compromised. I said;

'Have one tonsil out, the one on the side on which the child is growing deaf and let him keep the other'; so that tonsil was removed. It did not make the slightest difference to the condition, but the surgeon was satisfied, the mother had the matter off her conscience, and the child had one tonsil to protect him. I think that the tonsils are the first rampart in the protective mechanism of the body against infection as a real thing, and I think we may do."

"Over-feeding with cow's milk is a common cause of enlarged tonsils and adenoids, so that to give children in the schools glasses of milk to drink and then remove tonsils is, of course, quite a logical procedure. But that is not the only offending article; others are white sugar and unbalanced cereal foods in excess."

"If a child with enlarged tonsils gets a cold or a sore throat and he is fasted or kept on fruit juice for three days, then the probability is that the condition will clear up in that time and that the throat will improve afterwards and not get worse."

"One so very frequently sees surgeons or doctors condemning tonsils and adenoids, especially tonsils, saying that they are septic, when actually they often are not so. They are frequently enlarged and they are sometimes somewhat inflamed but a slight superficial inflammation is a different matter from a septic condition."

"The present view of the cause of a large number of maladies is that they are associated with a septic focus, the septic focus being some organ or part of the body where an inflammatory process is taking place and where germs are manufacturing their poisons. The view is that poisons are absorbed from this septic focus and carried all over the body and that they cause disease-manifestations there. Rheumatism, for instance, is frequently favoured by the hunt after the septic focus, and rheumatoid arthritis is an even more favourite condition for that hunt. The septic focus may lodge anywhere in the body, but its principal haunts are the roots of the teeth, the tonsils, the appendix, the gall-bladder, the antrum and the sinuses, so that any of those parts of the body may be subject to the surgeon's interference if it is inculcated as being septic focus. Here again one might say. 'If the septic focus is a myth, how is it that the operations are performed? Why is it that they are advised?' I suppose that, as in the case of other types of treatment such as patent medicines, there are successes to their name, and one may ask: 'Why are there successes?' I think it is largely the reaction from shock which produces a stimulating effect upon the human body. But I believe that the number of successful operations cannot be compared with the number of occasions when the operation

does not succeed. The arthritic patients I have seen who have had all their teeth out and their tonsils removed and their appendices taken out, and so on, in the hope of slaying the germs that cause the arthritis, form quite a large proportion of the cases that have come to me. I think the truth of the matter is that in these conditions the septic focus—the diseased tonsils or the unhealthy appendix or the infected gall bladder, and so on—is part of a general toxic condition of the body, and in removing that septic focus one is removing one manifestation of the toxic condition and not the fundamental source of the trouble. Of course, it comes back to the old orthodox idea, that by dealing with effects one can remove causes, or (that) one can deal with side effects and not worry about causes. That is a fundamental and serious fallacy, because although we may remove symptoms, this cannot bring health, and that is after all, what the patient requires. The patient very often says: "I do not mind how I get well so long as I do get well". I think we must accept the view that in these conditions it is no good meddling with one of the manifestations; the whole condition must be dealt with fundamentally."

"The question arises as to how much abdominal surgery is justified, and here again I personally am in no doubt, apt to form my conclusions from the failures I have seen, though, speaking in general, I think that most surgery that is performed for ulcers should not be performed. There is much surgery for ulceration and I see a great many of the failures are of this surgery, more especially of what are called short circuit operations. In these cases one has to deal with an additional disability in the form of the operative interference that has taken place. I think that adequate natural methods, principally dietetic methods can deal with digestive ulceration, much more satisfactorily than surgery can, and in this case I would especially emphasise the nontoxic diet, that is avoiding all poisons, especially tea, coffee, tobacco, alcohol, and all flesh foods. On a diet of that description not only do these ulcers heal, but they remain healed, which is important, because one of the surgeon's dicta on the subject is: "Oh, it is all very well; you may heal an ulcer with a diet, but it will come again, and then an emergency will arise". That again, as I say, is true within the surgeon's own experience, but I have dealt with quite a large number of ulcers, principally duodenal ulcers, and they have healed and they have remained healed. I have two relapses out of a number, but even in those cases the ulcers healed again after the relapse and remained healed. If the surgeon were to know that a proper diet would heal the ulcers perfectly as long as the individual adhere to it, then perhaps he would modify his views about the necessity of surgery."

“People argue about the appendix, and even the orthodox have very different views about the necessity for removing it. Major Austin is the champion of the view that the appendix should never be operated upon, no matter what its condition may be, with the exception of a perforation; then surgery has to be carried out in the same way as a perforated ulcer has to be dealt with. I have seen one or two cases in which perforated ulcers were not dealt with surgically and the patients recovered, but that was probably because the ulcer was situated in a favourable position. Speaking in general, appendix surgery is unnecessary. Here again we have the same phenomenon as in mastoid disease; there is a very large mortality from appendicitis, about 3,000 deaths a year and we can be certain that the great majority—I should say 99·%—of those deaths occurred after surgical interference. Here again the point arises; if no appendix cases were ever operated upon, I am certain that the mortality would be immensely reduced. I am not speaking of perforated appendices, but of acute and chronic appendicitis. One frequently reads in the Press of eminent people having operations for appendicitis, and one not infrequently hears of people dying in the prime of life or before reaching the prime, from these operations, which are not emergency operations; but routine operations, and lives are lost which I think should not be lost. I have seen a few patients die under the knife, and I have lost one myself. I lost that patient through wrong management on my part. He was very obstinate and insisted on getting up and walking about and doing things when he ought to have been resting, and things went wrong. If acute appendix conditions are fasted with complete rest and local hot compresses (hot applications on the abdomen and the upper parts are better followed by cold applications.—Author) and daily enemas, then those cases recover. That has been my experience in all my cases, with the one exception that I have mentioned, for which there was a reasonable explanation. That being so, it seems to me that there is an immense amount of surgery which can be avoided. When I tell you that there are 3,000 deaths from appendicitis every year and you put the mortality at 2·%, then you can get an idea as to how many appendix operations are carried out every year and what an immense number of people must be walking about without their appendices.

“My own views on the subject are much influenced by one of my early cases, an Indian student, who undoubtedly had an appendix abscess, and who had just been seen by one of the ‘most eminent’ of London specialists, who practically did little else but remove people’s appendices all day long. He had given his verdict and said that immediate operation was the only thing that could be considered. This student happened to be a vegetarian and he said that before he

decided he would like to have the opinion of a vegetarian doctor; so I was called in and I expressed the opinion that, whilst there was danger, I thought the danger would be far greater if surgery was invoked than if surgery was not used. The eminent specialist laughed derisively at me and said: "Well, the only good thing about you is that you have the courage of conviction". There was an elderly Indian gentleman there who said that as the boy's parents were in India and could not decide, he would have to take upon himself the onus of acting in their place. He was a stout man, and he said: "I had an appendix operation thirty years ago, and look at me now!" He decided for the operation and the lad was operated on, and **within three days he was dead**. That certainly influenced me very considerably, at a time when I had to summon all my courage, to insist upon no surgery".

"I am of the opinion that surgery tends to produce cancer in people who otherwise would not have had it. I have seen malignancy following operations on the breast when the patient was assured—and as far as I know, the assurance was a correct one—that there was no malignancy, and I have seen cancer follow operations for non-cancerous growths in the womb".

"No doubt one day cancer itself will cease to be looked upon as the surgeon's domain at all and only such things as accident and deformities will be dealt with by the surgeon".

The following extract taken from Dr. Lakshminarayan Chowdhury's Presidential Address, at the All India Nature-Cure Conference held at Madras in 1938, will show that medicos are only too hasty to perform unnecessary operations and have thoroughly mistaken notions about the necessity for operations: "I bow my head to the honest surgeon. But there are many surgeons who advise and perform operations only for the sake of money. A grand-daughter of mine was ill with gall-stones and a surgeon had strongly advised operation. I went there and had a talk with the surgeon. We disagreed. I told him that he might operate after a week, if I had not cured her in the meanwhile, and he agreed. The patient was cured in a week and there was no operation".

Medical theory and practice have been roundly condemned by a few honest and intelligent members of the profession itself. This is sought to be countered by the plea that medical science has made great progress in recent times, and that therefore those pronouncements are out of date. But there are recent pronouncements also, which show that medical science has in no way changed its nature. A living

authority, Dr. Allinson of England, has expressed his views in these words: "This is a system by which persons hope to sin against the laws which govern them, and to avoid the penalty by taking nauseous drugs. It is an attempt to cheat Nature". This would suffice to show that medical science has not given up the false and vicious principles on which its practice is based. This has been given as a sample out of a great number. Among authorities in this country may be mentioned Dr. L. N. Chowdhury who died about 2 decades ago in ripe old age. Concerning the premature death of his own wife, he said: "In our ignorance we killed her". He afterwards became a staunch advocate of Nature-Cure.

In conclusion, we say that allopathic treatment consists in **fighting disease**. This policy is absurd because 'disease' is only an alias for a fall in one's health-level; which can be set right only by measures for raising the health-level.

रोगाणां शमनं सत्यं स्वास्थ्यावृत्यैव सम्भवेत् ।  
अतो रोगानुपेक्ष्यैव यतते स्वास्थ्यसिद्धये ॥

நோயின் கழிவை உண்மையில் காண  
உடல் நலமோங்குதலொன்றே வழியாம்,  
நோய்க்கென வைத்தியம் செய்தல் தவிர்த்து  
உடல் நலமுயரும் வகைசெயல் வேண்டும்.

Real cure of disease is possible only by re-establishing health; therefore one should strive for the attainment of health, ignoring diseases.

(Svaadheena-Svaasthya-Mahaavidya)

In Hygienic practice diseases are not fought against. This fighting is quackery, which Hygienic science condemns.

## 4. PHILOSOPHY OF NATURE-CURE

“It is a poor sort of mind, whose science, philosophy and religion are not harmonious with one another”, wrote Dr. A. Rabagliati in his introduction to Carrington’s book on **Vitality, Nutrition & Fasting**. And from the beginning we have had the same conviction. Hygiene, Ethics and Religious Philosophy are for us one integral, indivisible science. It may here be mentioned that in our culture there has probably never been any conflict between religion and science. Religion has ever been a loving elder brother to science, and science has been, with very rare exceptions, aware of its intimate relation to religion. When science went wrong, religion has been tolerant and indulgent knowing the limitations of the human mind. Biology, therefore, must be studied as a branch of human knowledge, having its roots in the perennial Philosophy of the Vedantas.

According to this philosophy, the universe has its Root in the Supreme Being, and derives its sustenance from that Source. This is graphically described in the Katha Upanishad and in the Sri Gita thus:

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

*Bhagavad Gita, Chapter 15, sloka 1*

The phenomenal world is a Pipal Tree, with its Root Above, in God, and its branches below.....This must be understood to mean that all creatures alike, who live in this world, derive life and all else they need from God Himself. It will be a great gain for the follower if he wholeheartedly accepts this teaching. Knowledge and the skill to work, therefore, come by His Grace. He has given us the power to work; but the fruits thereof are in His power, to give or not to give, according to the laws of Nature, which derive their virtue from Him.

A great many questions arise here, at the commencement of this Divine Science, for sincere students of it, whose minds are perplexed by the superstitious assertions of the self-styled scientists.

Is there an entity called ‘Life’ existing as an independent reality? What is this ‘Nature’? Is there Some One, who is Her Lord and Master?

The creed of the foreign system of medicine is that life has no independent reality, but is just a transitory and erratic product of food combustion. Naturally, their science denies also Nature and God. Our

firm conviction is that **Life, Nature and God are all real in their own right** As to the personality, we believe that it does exist, but deriving its reality from God alone.

Because the so-called educated ones mostly disregard the teachings of the Enlightened Ones, and because of the prevalence of materialistic pseudo-philosophy, followers of our science get confused. The teachings of these Holy Ones, which arise from their own authentic Experience of the profound Truth that underlies phenomena, are for us credible evidence, not the babblings of men who do not know the truth of their own selves.

Let the reader think on these questions:

1. The numerous distinct organs of the body function of their own accord, without effort, or even knowledge on our part. And they function very well in spite of handicaps, and the body lives for a considerable time.

2. What is the difference between the human or animal body as it is before death and the same after death, and wherefore is there this difference? By whom or by whose power is this body, a load for four men, lifted and carried about with ease, and even enabled to do hard work?<sup>13</sup>

<sup>13</sup> चतुर्णां भारभूतं च धार्यते लाघवाद्दपुः ।  
क्रियन्ते चापि कर्माणि कया शक्त्येति चिन्तय ।

*Svaadheena-Svaasthya-Mahaavidya 3-19*

3. So long as the body lives, microbes are powerless to cause serious harm to it. But in the dead body they are able to prey upon the blood and flesh and reduce it to a mass of putrefaction very soon.

So we may tentatively conclude that the body lives, protected by some mysterious Power, and that when this Power abandons this body, then it is destroyed by the action of the microbes.

4. Then consider this phenomenon: an invisible, minute speck of matter, coming into a dependent existence in the mother's womb, becomes endowed with a head and limbs, and in the tenth month comes out as a complete baby. By whose power does this happen?

5. There is also this question: How do the food essences become incorporated into the living body? Surely there is some power that builds the body and incorporates these essences into it.

6. Also consider the enormous complexity of the bodily structure, and the great variety of the tissues. All these work together in co-ordination, and thereby life becomes possible.

7. The processes called disease are initiated, carried out and finally wound up, all at the appropriate times. Who does all this?

सजीवेष्वेव देहेषु रोगसम्भव ईक्ष्यते ।  
न सम्भवति रोगस्तु मृतदेहे कदाचन ॥

*Svaadheena-Svaasthya-Mahaavidya 3-27*

8. It is seen that disease arises only in the living body; never does disease appear in the body that is dead. The power that promotes health through disease in a living body is absent in a dead body and disease becomes impossible.

It is found by experience that going through the prescribed methods of treating the sick is of no avail unless there is sufficient vital response. From this also we conclude that Life exists.

9. Disease of an acute nature is said to be an effort of Nature, and as a rule, no help from us is needed beyond merely abstaining from eating. What does this signify.

10. It is said by the medicos of the foreign system that vital power comes from food. The absurdity of this belief, which is patent (An explanation of this fact is to be found in the chapter on Vital Economy.) to all that have practical experience of our system, is another reason for faith that life is real.

11. It is an undeniable fact that one who expends his vital power economically attains all the blessings of a happy life. He that does not do so is miserable most of the time. This confirms us in our conviction that Life is real.

प्राणस्त्वचेतनोभावः स कथं तनुयात् स्वयम् ।  
कर्माण्येतानि भिन्नानि विनाधिष्ठात् चेतनम् ॥  
विनाधिष्ठात् चैतन्यं व्यवहारोऽत्रलौकिकः ।  
सम्भवेदिति धीर्नृणां मूढविश्वास एव हि ॥

*Svaadheena-Svaasthya-Mahaavidya 3. 34-35*

12. But Life is unconscious, like earth or stone. How can it carry out all the varied and intricate functions of the living body, which it does, without a Conscious Being, to direct and regulate its functioning? The

notion that men have, that activities that do go on in this world can go on without direction by a Conscious Being is just a **gross superstition**. Since Life exists, there must exist also the power called Nature, the Mother of the Cosmos. And if She exists, **surely there exists also Some One who is Her Lord and Master**. It is Her that is called **God, self-dependent, supreme over Nature**, That He is, is beyond dispute. Let there be dispute, if it cannot be helped about His true Nature and other relevant or irrelevant questions.

For want of introspection, the dull witted people, who claim to be scientists, entertain false notions due to the Divine Power of illusion, and mislead others too. It is foolish to deny that with God there is a Power of illusion, called **Maya**, the cause of human ignorance; Nature is Her other name. It is through Her action that men become deluded, more or less. And of all the men the most deluded are the imbeciles, the third rate scientists, who are devoid of the true scientific spirit, which is manifest in humility and freedom from dogmatism.

It is this Maya that creates the false interpretations of the evidence of the senses. Thereby deluded, these men and others misknow themselves and even the outside world.

The entities namely the self, mind, life and the like are far subtler than the subtlest things known to science. But they subsume them as properties or attributes of gross insentient things, the physical bodies. Those are far more enduring, while these latter come to nothingness very soon. As compared to the subtle the gross is unreal and the subtle is real; thus know the Vedantis, and all truly cultured people accept this teaching<sup>14</sup>.

स्थूलात् सूक्ष्मतरं सत्यं सूक्ष्मात् स्थूलतरं मृषा ।  
वेदान्तिनो विजानन्ति समतं तद् धीमताम् ॥

*Svaadheena-Svaasthya-Maahavidya 3. 25*

The man who asserts that the Original Source of himself, which is eternal and blissful, does not exist, must be taken as denying his own existence. In the Taittiriyanopanishad it is said that he that knows the Supreme Being as real is real; but he that believes that Being to be non-existent is himself non-existent<sup>15</sup>. Thus being himself non-existent, how can he declare views? Hence what such a man says is mere sound without sense.

असन्नेव स भवति । असद्ब्रम्हेति वेद चेत् ।  
अस्ति ब्रम्हेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥

*Taittiriyanopanishad 2. 6. 1.*

The truth is, there **does exist** some one, called a 'scientist', a personified self, identified with and functioning by a mind. And there **does also exist Life**, whereby his mind and the gross body are brought into an intimate relation.

It cannot be said that the mind is the controlling and directing power of life, because the mind, as a rule, knows nothing of the vital organs forming part of the body. The mind is really unfree, being subject to Nature. There must be Some One of the nature of Consciousness, who is the Lord of Both.

Wise people having intimate experience of the Life Natural will in due course become fully convinced that there is a Supreme Deity, to whom even Nature is subject.

It is evident that the gross body lives by a power not ours. One must therefore take refuge at the feet of Him to whom that power belongs. The sloka quoted here from the Sri Gita says the same thing:

तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिस्थानं प्राप्स्यसि शाश्वतम् ॥

18. 62

An arrogant 'scientist' Faraday, said: 'As bile is secreted by the liver, so thought is secreted by the brain' ! But whereas bile is gross, inert substance, which can be investigated by crude methods of material science, thought is an elusive, intangible entity, and the two are therefore not comparable. Psychology in the west is still in its infancy, blundering in its quest of the truth of mind and its Source. The absurdities of Freudian psycho-analysis, quietly dropped by the successors of Freud, are enough proof of this.

मनुजा जडतां यन्ति जडानामेव चिन्तनात् ।  
इत्येवं भगवानूचे रामकृष्णो जगद्गुरुः ॥

*Svaadheena-Svaasthya-Mahaavidya 3. 40*

The scientist, whose mind contemplates gross insentient objects most of the time, thereby becomes incapacitated for philosophical introspection. The Holy One, Sri Sriramakrishna Paramahansa of Bengal said: 'Men who meditate upon insentient objects become themselves insentient, while those that meditate upon the Supreme Consciousness, the Primal Cause of all creatures, and the Source of Intelligence to the intelligent, become refined, pure Consciousness'. From this we may

safely conclude that most scientists have become degraded and incapable of contemplating objects that are beyond the ken of the senses.

अचेतनं समस्तं च चेतनेनैव चाल्यते ।  
अत्र चेतयिता चान्यो विद्यते परमेश्वरात् ॥

*Svaadheena-Svaasthya-Maahavidya 3. 42*

Whatever is inert can be moved or operated only by a sentient being; it cannot change its condition of itself.

A poser for those that deny the existence of a Supreme Being is the question whether the universe is a Cosmos or a chaos. Scientists would rather admit that the world is a chaos than accept God even as a hypothesis. But if the world be a chaos, then science loses its scope for its pursuit of scientific truth. Hence the less bigoted scientists are willing to admit that the world is not a chaos, but one in the Cosmos. That would necessarily lead to at least a tentative hypothetical God. If this hypothesis be admitted, further investigation would lead to a confirmation of this hypothesis, and if a spiritual trend of mind sets in, one automatically becomes a firm believer and devotee.

From this point of view, for the scientist, God is Law and Order of the world. To the devotee, God is Grace.

In the ancient sacred books this world order was called **Rita** (ऋता). Later it came to be called **Dharma** (धर्मः).

There is another reason for believing as we do. There must be a Source of Bliss, from which all happiness flows. Happiness is enjoyed indiscriminately by all during sound sleep:

आनन्दानां निदानं च सत्यमस्त्येव किञ्चन ।  
आनन्दो हि समस्तैश्च सुषुप्तावनुभूयते ॥

*Svaadheena-Svaasthya-Mahaavidya, 3. 46*

सुषुप्तौ मन आत्मानं समेत्यानन्दरूपिणम् ।  
ततः शक्तिं समादाय नवीभूतं प्रबुध्यते ॥

*Svaadheena-Svaasthya-Mahaavidya, 3. 47*

In sound sleep our minds get merged and lost in Something, from which it returns on waking. That Something must be real, and must be conscious, or rather Consciousness. It cannot be unconscious, or unconsciousness. So say all the Buddhas, who are proficient in the Science of the Real Self.

In sound sleep the mind merges in that Real Self, who is Bliss and returns therefrom to the world, being refreshed and re-invigorated for the strains and stresses of life. This is the general rule; but there are exceptions to it, due to various causes. In any case, sleep is absolutely necessary for the continuance of life, a fact which no sane man denies. Only the man who does not eat can get on without sleep. Whosoever eats must also sleep.

सुखाय विषयास्तत्र सुषुप्तौ न भवन्ति यत् ।  
नासौ वैषयिकानन्दः स्वरूपं तु परात्मनः ॥

*Svaadheena-Svaasthya-Mahaavidya, 3. 48*

In sleep there are no objects of enjoyment. Hence the happiness of a deep sleep is not mere pleasure, the outcome of mental contact with sense-objects, but is the very Nature of that Great Self.

सुखमेवं द्विविधा बोध्यं प्राकृतं कृत्रिमं नृणाम् ।  
सत्तामात्रोद्भवं पूर्वं अन्यद्वैषयिकं सुखम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 3. 49*

Enjoyment is therefore of two sorts, the natural and the artificial; the latter is the evanescent pleasure we derive from worldly objects; the former is the natural, uncaused, eternal Happiness of the Self, which arises from merely being alive.

It is by Infinitesimally minute fractions of that serene Happiness, trickling through the dense sheath of Ignorance (अविद्या) into the mind, that reconciles human beings to life in this world. Even the very miserable live on in the hope that some day they would be happy for some time at least before death.

द्वाविमौ चिन्तया मुक्तौ परमानन्द आप्लुतौ ।  
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥

*Sri Bhagavatam*

“Only two (classes of) persons remain immersed in Supreme Happiness, free from all worry, namely the unsophisticated little child and the holy one that has become one with the One that is beyond the three qualities (Sattva, Rajas and Tamas). From this we shall know that there does exist a Bliss of the Real Self which is of the essence of His Nature, That bliss is pure; the happiness of the worldly — which is only pleasure — is transient and leads up to misery.

Therefore we believe that inside of all creatures there dwells One whose Nature is Reality-Consciousness-Bliss, by whom all creatures are prompted and enabled to live. Of this there can be no doubt.

There may be disputes about what God is; but that He exists there can be no doubt for sincere and pure-minded seekers. Reasonable as this conclusion is, it is confirmed by the testimony of the Buddhas, who speak with the authority of their own personal experience. The sayings of the Buddhas of the past, recorded in the sacred books, tell us the same thing. One saying, that the universe is like an inverted tree hanging downwards from a Root above, has been noted. Other sayings exist also.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

One says: "No man lives by his *praana* and *apaana* (vital powers). All alike live by a Supreme Being, Whom these depend on".

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

*Sri Gita 15. 14*

The Lord says to Arjuna: 'I Myself, as the Fire of Life, dwell in the bodies of creatures, and through the instrumentality of the vital airs digest the four kinds of foods taken'.

By these teachings our doubts are removed and we accept the firm belief that inside us dwells One who is the Life behind life and the Mind behind mind. He Himself, dwelling in the Heart, stimulates and enlightens the intellect of every one. Apart from Him there is no consciousness. All consciousness is from Him alone. "From Him come to all creatures, intelligence, knowledge, freedom from delusion, patience, truthfulness, self-control, peacefulness, non-violence, equanimity, contentment, the power to practise concentration, the will to make gifts, fame or ill-fame."

Thus we see that all the varying states of our bodies and minds are due to Him alone. Our ability to act and do work is from Him. That we work because of our own skill is delusion.

"Maaya, it should be known, is Nature. The Lord of Nature is the Supreme One." This tells us that Divine Power has the two names given here.

मायाधीनाः प्रमातुं तं मायाधीशं कथं क्षमाः ।  
मायातीताः प्रबुद्धा ये ते वै जानन्ति तं परम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 3 64*

How can we, subject as we are to His invincible Maayaa, measure or estimate His Nature or greatness? Scientists who entertain and seek to propagate false notions about Him and His creation, do so because they are deluded by His Maayaa.

From Maayaa comes ignorance (Avidya अविद्या). From ignorance arises Ego, (अहङ्कारः) which says: 'I am so and so'. From the ego arise lust and other defects, and thereby man swerves from righteousness. Without His gracious prompting and guidance no one can come to this blessed path, the Life Natural.

Maayaa is twofold, as the Maayaa that gives and maintains Ignorance and another Maayaa that gives Right Knowledge, displacing ignorance. The former called Avidyaa Mayaa and the latter, Vidyaa Maayaa.

From Avidyaa Maayaa have come all the medical systems of varying truth and efficacy. From Vidyaa Maayaa has come the True Science, Natural Hygiene. Thus it will be seen that **right knowledge of Health comes by Divine Grace alone**. Also both diseases and health are due to Him alone, and so we must accept both, seeking to rise in health by the use of the right knowledge which He gives.

It is said:

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।  
यदि रक्षितुमिच्छन्ति ज्ञानं सम्योजयन्ति ते ॥

'God does not take care of men as a shepherd does his flock. To those whom He wishes to save, He first gives Right Knowledge.'

Also it must be understood that God is the Indwelling Healer. To us is given the privilege to carry out His commands, which comprise the teaching of the Life Natural. The fruit of this good conduct lies in His hands alone. Though, following the custom of the world, we may talk and write as if we ourselves effect cures, it must be understood that this must not be taken seriously; for in our hearts we know that we possess neither the knowledge, nor the power to effect cures, that the cure, the return of health, comes by His Grace alone.

If the objection be raised that no one is able to see or know this Maaya, the answer is: It is the uniqueness of Maaya that no one can see or know the truth about Her, except by Divine Grace, obtained by devotion to Him.

God is not visible outside, because there He is veiled by His Own Maaya. He would reveal Himself only to the very few who practise life-long devotion and obedience to Him through a great many lives. The highly refined devotees, who love Him and Him alone, see Him **Inside** by the eye of Illumination, and such are the Buddhas. The wise man trustingly accepts what these Teachers say.

We do not seek to impose these beliefs on any one to whom they do not appeal. Every one is free to believe what he thinks to be true. But the minimum of belief that a follower must have is this: There is some **mysterious Power inside**, which is intent on safeguarding **health and life as far as possible**.

From all this we derive the knowledge that to deserve the Grace of God in the matter of health or anything else, we must seek to **avoid Violence to the Order of Nature**, which God has established.

शरीरं त्रिविधं बोध्यं स्थूलं सूक्ष्मं च कारणम् ।  
 आद्यमन्नमयं प्रोक्तं द्वितीयं तु मनोमयम् ॥  
 कारणं वपुरज्ञानं बीजभूतं तयोर्द्रयोः ।  
 अज्ञानतमसाच्छन्नः आत्मा तत्रैव तिष्ठति ॥

*Svaadhina-Syaasthya-Mahaavidya, 3. 75, 76.*

From the Vedantas we also come to know that every creature is endowed with three bodies, a gross body, a subtle one and a causal one. The first is built up from food. The second is made up of mind and life and cognate ingredients. The third is just Ignorance, which is the seed of the other two. Concealed by the darkness of this Ignorance, God dwells in the causal body as the Real Self.

Life is in the subtle body, along with the mind and the sense organs and the faculties of action. It is by the power of life that the mind and the gross body are joined together during life.

Just as electric current varies in the light bulbs, according to the degree of their receptivity, so too the life force varies in the subtle bodies, according to their capacity to receive it. Not only that, the life force in the gross bodies also varies according to the receptivity of these bodies. This variation is due to the degree of their encumbrance

with foreign matter or toxic filth, which consists of uneliminated waste matter arising in the course of vital functioning in the disposal of excess of food loads. Thus it happens that at any particular time the amount of the available life-force in the physical body is always limited, a fact that to this day remains unknown to the medicos as a class. But the available life-force can be economically spent, so that health may be maintained and enhanced. How this is done is explained in the Chapter on Vital Economy, which is of profound importance for Health and for cure of disease, so much so, that we can say that he that is not fully enlightened on this important subject is unworthy to be either a teacher or a practitioner of this Divine Science. This is why we insist on every one becoming his own doctor if possibly he can do so.

An image of the Consciousness of the Real Self, which is manifest in the subtle body, is all the truth there is of the so-called "soul". He is known as the false self. He alone is bound by the bondage to life in the world. He is not real in his own right, being a mere reflection but he is useful as a clue to the realisation of the Real Self, concealed in the cloud of ignorance.

Being identified with the subtle body, the soul comes and goes, being born and dying, each time taking up a new body, giving up the old one.

According to his actions are all things for the soul his body, parents, knowledge and ignorance, enjoyment and suffering, mentality and health or disease. Hence it follows that diseases and their cure are the result of previous conduct. That being the case, **without the making of amends to Nature for previous hygienic sins, the cure of disease is a myth and a fraud.** The taking of drugs is NOT making amends for those sins. Hence we condemn allopathy. It was precisely for this reason that Gandhiji described this allopathy as a **Satanic science.**

There are also three grades of excellence or its opposite, Sattva Rajas and Tamas. Food and medicine also are divisible according to these qualities. This will be propounded in detail later.

Spiritual and other progress is by rising in this ladder of three grades. Degradation is by falling to a lower level. We shall not dwell further on this topic, but shall leave it to the reader to learn details from his own sacred books or spiritual gurus.

One thing we shall mention here. Man must not make pleasure, — even happiness—the aim of his endeavours. **Pleasure or happiness, which comes as a byproduct of living aright, must be accepted as quite enough.** There must not be any greed for more than that. But in this way, by degrees, one will get more and more access to the Natural Happiness of the Indwelling Real Self, which will give him peace and contentment, which is the real essence of happiness.

On the other hand, he that pursues pleasure all the time suffers depletion of his vitality and becomes a victim of deeprooted diseases, until he gives up his wrong ways and returns to the allegiance of Nature.

**Self-indulgence is the great error and sin. Self-denial as required by the Law of God (or Nature) is the great virtue.**

Why should not one be self-indulgent? Why should he practise self-denial? The answer is that the former is bad policy, while the latter is the wise policy. **Indeed by selfdenial one is much happier than by self-indulgence.**

The self-indulgent one miscalculates. In this world of relativity there are no certainties. Uncertainty covers all consequences. The cleverest plans miscarry<sup>16</sup>.

Medical plans to do good to the people, —while at the same time doing violence to their personality—in a way profitable to the medicos have always miscarried and put them in an invidious position as the enemies of the people. That they did not profit by this verdict of God on their sinful ambition makes their crime all the more unforgivable.

What the sincere and earnest follower needs to know of biology has been given here. He need not go through the tangled woods of thorny trees, the big tomes on anatomy, physiology, pathology, bacteriology, etc., that have worked havoc of the intelligence of the medicos, confusing them and making them think they know all they need to know.

In the course of learning their crude art of treating the sick, they have lost their natural endowment of Common Sense.

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16 The Lancet carried the following lament :

“Those who have been building hopes in their imagination of a great and beneficial system of State Medicine under which the causes of disease were to be controlled, must abate their hopefulness. It must be admitted that the existing system of vaccination has been sadly discredited”. Quoted by Dr Winterburn in his book, “The Value of Vaccination” and reproduced therefrom in “An Enquiry into Vaccine Lymph”, a book issued by the National Anti-Vaccination League of Britain. Dr. Winterburn was a Sanitarian, and so, not an advocate of vaccination.

## 5. THE FIVEFOLD FOOD

“We put drugs, of which we know little, into bodies, of which we know less”, acknowledged Sir William Osler. An understanding of the Dharma of bodily health is not possible with the aid of this half-knowledge, miscalled science. Nature-Cure rejects this ignorance, and founds itself on a whole view of the Truth which is the only sane view.

The practical methods of this science are determined in accordance with the mode of creation of the gross and subtle bodies of creatures, as taught in the Vedantas. It must be understood that creation is not something that took place at a remote time in the past, because it is going on even now. This is the substance of what we are taught in those sacred books.

Modern Western science has also sought to understand Creation, and the outcome is the doctrine of evolution. But as Swami Vivekananda pointed out, there can be no evolution, without a previous involution; science ignores this, and hence the doctrine is contrary to reason. The evolutionists want us to believe that life, mind, morality, religion, etc., have all come out of cosmic dust, which they call *nebulae*.

The cosmology of the Vedanta tells us that there are numerous gradations of matter, which may be grouped under two classes, viz., the subtle (सूक्ष्म) and the gross (स्थूल). It is said that the five grades of subtle matter was first created and that the second, gross five were derived from the first five by a process of mixing, which made the matter grosser.

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । अकाशाद्वायुः । वायोरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्यो अन्नम् । अन्नाद् भूतानि ॥

“From the supreme Being was born the extremely subtle substance known as the ‘sky’, (or space) which is also called ‘Ether’. From this Ether Air came into being. From Air, Light was born. From Light, water, from water earth, from the earth, plants, from the plants food and from food the bodies of all the creatures came into being.” What is meant is that all these five grades of substance stand in the relations suggested by this order of involution and evolution.

The plants, it must be noted, are the effects of the interaction of the earth with the other four elements of creation. So all the virtues of all

the five reside in food that is wholesome. Such food is called **positive** food. Other foods are called **negative**.

Thus all bodies are made up of all the five kinds of matter.<sup>17</sup> Hence health and longevity arise from the body being maintained in its proper relation to these original sources<sup>18</sup>.

This must be remembered that the contact with the earth is not direct, but only through food. This is the reason for mineral, inorganic substances, like drugs, being unacceptable to the living system. But there is direct contact with the other four. Therefore there is no such thing as earth-cure, apart from **food-cure**. Food is one of the five sources of health and is therefore also the means of cure; without it the return of lost health would be impossible. By 'cure' we mean the return of health whereby 'disease' vanishes of itself. The use of earth as an aid to the cure is an item in the water-cure, as will be seen later. Earth is used only as a vehicle for water.

The access of the extremely subtle force called Ether is very abundant in fasting; in dieting it is much less. If food be taken at wrong times or/and in excess, then the access to this power is cut off for want of space (आकाश) and hence there will be weakening of life-force and the disease will become incurable. Of all the five, the sky-power is the highest and most important, being the subtlest. The other four are only next in value, in their natural order, as set forth above.

Like the two wings of a bird, both fasting and positive dieting are equally essential for the maintenance of health, and for its recovery when lost. But whereas the bird uses both wings simultaneously, the follower has to use these two food-medicines alternately. This is to be remembered especially by him that has a deeprooted, chronic kind of disease. Such diseases take a long time to get rid of, if reliance be placed wholly on the diet-cure, ignoring fasting. Hence the chronic must fast at intervals, as will be explained in the proper place.

Hence also it follows that wholesome positive food needs to be taken in medicinal rations, not in excess, as else it will do little or no good. What is not food should never be taken as medicine; this rule is for the benefit of those that desire to deserve and attain health.

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17 "மக்கள் யாக்கை உணவின் பிண்டம்"

18 "ஆருயிர் மருந்து; ஆருயிர் மருத்துவி"

No inorganic substance—such as metals or metallic compounds—is fit to be employed as medicine. In this connection it must be noted that the excellent word, 'medicine', has been degraded by its use by the medicos to denote **drugs**, which are poisons and deadly to life and subversive of health. So we must dissociate it from the false meaning given to it by the medicos, by the light we get from the Vedantas. **Drugs are not medicines, because they are poisons.**

All earthy salts, if taken habitually even in the slightest excess, will destroy health in course of time. Hence common salt is neither food nor medicine; it is not to be taken by the health-seeker. It is taken to satisfy the palate; not to satisfy the biological need. The body needs mineral salts, and it gets them through the plants. Hence **salt must be taken very sparingly, if it cannot be renounced altogether.**

Among plant-products, poisonous ones must be strictly eschewed, because they are not food. Food and medicine are two names for the same thing. Herein we must cherish the excellent teaching of Hippocrates of Athens namely: 'Let food be thy medicine and let medicine be thy food'. The former part of the sentence is for the sick, the latter is for the healthy. To the sick, positive food is the true medicine, not drugs, which are inimical to health and life. To the healthy, medicinal food is the means of freedom from disease. Hippocrates was a hygienist who fully believed in Nature's practically unlimited power to sustain health and restore it when lost. He condemned the use of drugs. The medicos wrongly call him the 'Father of Medicine', meaning thereby their own health-wrecking pseudo-science. Truly he was a Teacher of the Hygienic Way. He cured his patients by that way. So we must remember always that Food and Medicine are one and the same, as explained here. And this principle applies to all persons, whether well or ill, as will be seen in due course.

This teaching is in harmony with that of the Taittiriyaopaniṣad, which says that Food is the Universal Medicine, because the creatures came into existence out of food which preceded them in the order of creation:

अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ॥

For this reason the healers of the remote past did not regard drugs as medicine, as will be seen in the book called the 'Ayurveda Sūtram.' There fasting and better breathing, with herbal food-medicines, are prescribed for the sick.

The system called by that same name, which is now practised by those who call themselves professors of Ayurveda, is a perversion of the art that originally prevailed, due to the use of mercury and other deadly drugs.

The herbal aids to health, recommended in that ancient, superseded book, are Saatvic food-herbs, capable of healing all the three kinds of abnormality, called doshas,—Vital airs, bile and phlegm—mentioned in the books. Hence in their use there is no need to search for 'specifics'. All of them are good for all, as health-sustaining. Therefore in our system we do not recognise these three subdivisions of abnormality.

In the same Upanishad we have the sentence:

अद्यते अत्ति च भूतानि । तस्मादन्नं तदुच्यते ॥

"Food is called Annam, because it is eaten, and because it eats (the eater)." Also there is the Vedic text which says: "Food is death-giving, as well as life-sustaining": अन्नं मृत्युं उत जीवातुं आहुः ॥ These two sentences warn us against the misuse of food. Food that is misused becomes toxic filth and provokes disease. But if it be rightly used, it is the means of healthy bodily structures, and is thus a means of positive health and longevity. The Upanishad thus gives us the knowledge of the unity of Food and medicine. Those physicians that use non-food substance as medicine are quacks and should be boycotted by those that care for health and a happy old age.

Food is a combination of all the five elements, while we have to remember that it is predominantly of the grossest of the five elements, viz., Earth.

Diseases arise, among other reasons, due to an imbalance of the intake and assimilation of the earthy class of food and due to the failure of the timely elimination of wastes. A cure therefore has to aim firstly at elimination of wastes and at setting up a balance of the intake and assimilation of the fivefold food, especially the subtlest, viz., Ether, of which there is generally a deficiency.

Ether is assimilated, as is indicated by the Samskrit term Aakaasa (space), by creating vacancy in the digestive system, i. e., by fasting.

Air is being taken both through the lungs and the skin. Defects in this process are made good by breathing exercises, known as Praanaayaama and air-baths.

Light or Fire is availed of through exposure of the naked body to sunlight, which gives a double benefit of elimination (through perspiration) and assimilation (directly as Light Power and also by the production of vitamin-D.)

Water is the major part of the body and is assimilated both directly as water and through food. Also it is used in Water-Cure methods, utilising it for its food value as well as for its thermal effect.

Thus in our Divine Science we have this Fivefold Medicine, which is not distinct from Food, by remembering which we shall avoid mistakes that would cause suffering and disappointment.

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## 6. MIND AND HEALTH

उक्तैः पञ्चौषधैः साखं औषधं षष्टमीर्यते ।  
स्वास्थ्यार्थाचारनिष्ठानां अनुकूलयितुं मनः ॥

*Svaadheena-Svaasthya-Mahaavidya, 5. 1*

Along with the five natural medicines, described above, a sixth medicine is prescribed for keeping the mind in a state favourable for the observance of the laws of hygiene, whether for deserving health or for its recovery, because the mind itself is the ultimate cause of health and of disease. Diseases arise from defects of character that are in the mind.

न साक्षान्मानसैर्दोषैः प्रायशो बाध्यते वपुः ।  
सदाचारच्युतिद्वारा शरीरं बाध्यते मनः ॥

*Svaadheena-Svaasthya-Mahaavidya 5. 3*

It must be understood however that defects of the mind do not as a rule directly cause disease of the body; bodily diseases arise owing to the disobedience of the laws of Hygiene, which is due to the defects of the mind.

There is an exception; if the body is heavily encumbered with foreign matter—which is provocative of disease—then mental upsets, like anger, fear or the like, may immediately set up disease of the body. And this is so especially when the mental upset persists for some time. But as in civilisation most bodies are heavily encumbered and suffering ill-health, this exception often becomes the rule. Hence mental states are of great importance for health and happen to be the cause of disease of the body. Hence it is taught by all hygienists that the follower must make an effort to keep his mind at peace, free from mental storms.

त्रीणि रूपाणि रोगाणां विज्ञेयान्यत्र धीमता ।  
रूपं स्थूलं च सूक्ष्मं च कारणं च तृतीयकम् ॥  
व्यक्तं नाम भवेत् स्थूलं सूक्ष्ममव्यक्तरूपकम् ।  
कारणं मानसी दोषो विषयासक्तिरूपकः ॥  
मनसस्तृप्तिराहित्यं अनानन्दत्वहेतुकम् ।  
विषयासक्तिरूपस्य मनो दोषस्य कारणम् ॥

*Svaadheena-Svaasthya-Mahaavidya 5. 6, 7, 8*

Disease, it must be understood, may exist in any one of three forms, namely the gross, visible form called patent disease, the subtle,

**latent** form, which is simply low health or want of ease (dis—ease), and the **causal** form, which exists as abnormality of the mind, which is manifest as an uncontrollable craving for sense-pleasures or otherwise.

This causal form of disease is in its turn due to a **primal** cause, namely discontent, which is the consequence of privation of the Natural Happiness spoken of in the chapter, "The Light Within". The mind which is impure is so much the prey of worldly desires, that access of the mind to the Divine Source of Happiness is more or less cut off. The devastating effect of desire may be so great as even to cause loss of sleep, which is Nature's device to enable every creature to renew itself daily by temporary Re-Union with God, who dwells in the Heart. In natural living the mind in deep sleep goes into a state of union with its Source, namely God, and enjoys a profound happiness during that time; thereafter, being recharged with power to face the problems of life, it awakes to the world in the waking state. But restlessness of thought and action sometimes amounting to a habit of sleeplessness, may result, as this sets up a state of mental disease, which in due course will manifest as incurable bodily disease. One of the manifestations of this mental disease is an utter inability to control one-self in self-indulgence of any or all kinds. This means violation of all the laws of hygiene. When the indulgence is in sex-relations, then the disease is called 'syphilis'. though in Natural Hygiene we do not recognise it as syphilis, because in our view there is only one disease, as will be seen in due course.

It must be noted that latent disease is simply lowered health due to encumbrance of the body with uneliminated bodily waste, which is toxic filth. When life makes a special and vigorous effort to eliminate this filth, it appears as **patent** disease.

Men, that are subject to inordinate desires, transgress the Laws of Hygiene and face the consequences, namely diseases:

रागादिदोषयुक्तेन चेतसा मनुजा जडाः ।  
 चरन्त्यप्राकृते मार्गे लभन्ते तत्फलानि च ॥  
 रागादिदोषमुक्तेन चेतसा मनुजा बुधाः ।  
 चरन्ति प्राकृते मार्गे लभन्ते तत्फलानि च ॥

*Svaadheena-Svaasthya-Mahaavidya 5.14,15*

Men that are relatively free from such desires obey those laws and are rewarded with good health and long life with happiness and fitness for life's activities. Conduct that is regulated by right ideals is possible only with a pure mind, for actions are oriented from the mind. The body is a mere instrument of the mind.

Righteousness is the same for all, whether the aim is worldly well-being or spiritual perfection; the difference is in the motive alone. There is no line of demarcation between conduct aimed at Health, and that which has Deliverance for its aim. Hence right conduct is necessary for all alike. Hence even for obtaining or recovering health, one must cultivate peace of mind as far as possible.

विश्वासः शास्त्रसिद्धान्ते भरन्यासः परात्मनि ।  
भयराहित्यमित्येतत् त्रयं मानसभेषजम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 5. 18*

The means of mental purity and health are three-fold, viz., an intelligent faith in the soundness of the teachings of Natural Hygiene, self-surrender to God and fearlessness. If these are taken care of, and if the mode of conduct prescribed by Science is adhered to, the rewards are practically certain. There is no need to practise any of the methods, such as auto-suggestions, that are advocated by self-styled psychologists. These are as a rule impracticable because the mind itself is in a parlous state, and is hence not in a fit state to carry out their instructions.

In the West there is also a prayer-cure, called "Christian Science".<sup>19</sup> Prayer is also the common factor in pilgrimages and other acts, which are gone through by incurable patients. Prayer is an excellent form of self-suggestion. There is no doubt that **prayerfulness** is a very valuable aid to Nature-Cure. (We do not agree to regimentalised prayers, where it becomes more physical than mental.) But it is unphilosophical—as well as unscientific—to expect from it results which are impossible in the nature of things. The human being has the right to pray, but the granting of the prayer lies with the Power to whom the prayer is addressed; and this must always be in accordance with law. If the law be not fulfilled, the prayer is not granted. Now, if the person praying is not forearmed against this, his final state would be worse than his first; it would have been better for him not to have prayed at all. It is childishness to assume that every prayer is going to be granted.

Simple as this is, it would be worthwhile to prove it by an actual case, which we take from Dr. Lindlahr's "Iridiagnosis".

The doctor happened once to meet at the bedside of a patient, a Christian Scientist, who told him the story of his conversion to the

<sup>19</sup> Christian Science is the name given to this system of attempting to cure diseases without recourse to any rational means of cure such as dieting or fasting. It has been rightly remarked by its critics in the West that it is neither Christian nor Science. In fact, it was based on certain obtruse and therefore very easily misunderstood and misapplied teachings of Advaitic Vedanta.

faith of that school—how he was once given up as hopeless by his doctor when laid up with typhoid, but was cured “by a special intervention of the Lord”, as soon as he gave up drugs, and put his sole trust in prayer. Lindlahr was meanwhile looking into the faith-healer’s eyes; there he saw clear signs of the retention of **quinine** in the brain, and of the **chronic** troubles, catarrhal affections, which were the effects of this retained quinine, and which would not go away by any amount of prayer, so long as the cause was there. The doctor questioned him accordingly, and the healer had to admit that in this respect prayer proved unavailing, though nearly twenty years had passed.

Lindlahr concludes this story by stressing the simple truth, that this quinine-caused trouble could have been cured **only** by fasting in some form or other, and that the **grandest** prayer is honest, intelligent and well-directed work.

The chief value of prayer seems to be to turn the mind of the patient into inquiry on the **right** lines, whereby the divinely ordained practical means of cure are known and earnestly adopted. God helps men through their intellects; by giving them knowledge, and by impelling them to do the right thing, by which the wished for ends may be reached.

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।  
यं तु रक्षितुमिच्छन्ति बुध्या सम्योजयन्ति तम् ॥

“The Gods do not protect their votaries as shepherds do their flocks with crooks; they simply stimulate the **understandings** of those whom they are pleased to save from evil.” In the author’s own case the turning of the mind to Nature-Cure was the answer to prayer. The kind of prayer used by the author will be presently explained.

Most men pray for some **particular** boon, as the cure of an illness, or wealth, or success. This prayer is suited to worldly-minded, unenlightened men. The majority of men are such.

There is a higher form of prayer which is possible only to chastened minds. In this prayer there is no definition of a wished-for-boon. Strictly speaking, it is not prayer at all, but a **realisation** of a spiritual state. In this state, the soul of man becomes one with the Supreme Being for the time being. The human soul sees that he is the well-beloved child of God,—in spite of sin,—and that what He is pleased to give is the best; he says, therefore: “**Thy will be done, not mine;**” this

state of mind is called **self-surrender** (आत्म समर्पण). All great religions recognise this as a very high level of spiritual attainment.

It is self-surrender and not the active use of the mind that is needed for the cure of disease. A great many methods of reaching an easy cure of disease without making amends for past sins have been devised by charlatans of the west such as Mrs. Baker Eddie, the originator of what is known as Christian Science which is described as Faith Cure, and by Emile Coue who taught the method called Auto-Suggestion. Since neither of them takes any account of previous errors in the mode of living, which are the cause of disease and do not make provision for atoning for those errors, they must be described as unnatural, unscientific and therefore in the long run evil.

On the other hand, self-surrender is natural and rational, because it is not exclusive but inclusive of diet reform, fasting and other measures for making amends for the breaking of laws in the past. The Nature-Curists recognise that not human skill, but God's Grace is the principle of cure. And to deserve that grace he must do his part by repentance, which means changing his ways. The word repentance, which as used by Jesus does not mean simply being sorry for one's sins, but renunciation of his sins by breaking with the past and making a firm resolve to "sin no more". While thus fulfilling his duty, the Nature-Curist leaves to God the granting of the reward. He does not make any bargain with God; for there is no room for such bargaining. God alone has the wisdom and the Power to cure diseases and to confer health and long life. So, the follower must balance his mind between hope and fear. He must neither hope for a cure, nor must he be afraid of not being cured. Just here the question may arise, if you are to renounce all hope of cure, what for should we practise Nature-Cure at all? This question is prompted by an impure mind; for the surest way to win the reward is to have a mind that is balanced and calm, un-influenced by hope and fear. The more one desires a thing the farther does the thing move from one. For desire is like an eminence from which water flows away, while renunciation is like a depression which receives the overflow. The mind when it is not balanced and agitated by hopes or fears, more or less involuntarily, puts a spoke in the wheel of progress—namely, the cure of disease by Divine Grace, which is manifest in Nature-Cure as the fivefold cure. For it is Divine Grace that automatically carries out this fivefold cure with the mind and body as its instruments. So, when the mind thus interferes, the treatment is not faithfully carried out and the promised effects do not follow. But if the mind be pure, calm and balanced in the centre between hope and fear, then it does not put a spoke in the wheel, but is a

passive instrument of that Grace and the result is that in nearly every case, if not all, a cure results. And even in those few cases where a cure does not result—the case being an advanced case of a degeneracy disease—there is a considerable relief from suffering and the patient's last days are peaceful and those whose minds are set on the practice of what is suitable for dying persons, namely, the meditation on God or whatever else may be dictated by their particular religion, will have a chance to fulfil that duty and thereby deserve a better state after death, whatever that may be. That is to say the state of mind of the follower must be exactly that which was expressed by Jesus in the form of the prayer 'Thy Will be done'. This self-surrender must be continuous. It must not be revoked at any time afterwards. For, to make the self-surrender by word or thought just once is not enough. This state of mind must continue always. To be able to make this self-surrender and to continue it without revocation, the follower needs to have a clear understanding of the rationale of Nature-Cure, whereby he would realise that no human skill or action, but only Divine Grace, is the chief element in the achievement of the Cure. That Divine Grace is manifest in various forms both inside and outside. It is manifest inside as the Power behind life, the active agent that maintains Health and Longevity at all times, not only through the so-called periods of Health, but also through the so-called periods of disease. That same Power is manifest outside as the Fivefold Medicine, on which is founded the Fivefold System of Nature-Cure.

The fundamental truth that must be learnt and remembered always is that Divine Power alone confers health and thereby radically cures disease, but that one must co-operate with that Power by carrying out the practical part of the teaching which is the penance for previous wrong conduct, details of which are set forth hereinafter. The follower must resolve to do his part, namely the needful penance, and must stick to that resolve and carry it out faithfully and with perseverance<sup>20</sup>. Doubts must not be entertained, nor must there be any laxity in the performance of the penance.

It is also necessary for the follower to achieve a high level of mental health. This is a long-term policy, which needs the practice of religion, the goal of which is the spiritualisation of the mind, until the state of Holiness is reached.

For one that aspires to the Goal of Religion, a great deal of help comes by the company of the Awakened Ones, or in the atmosphere that

<sup>20</sup> कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

there is in their Presence. The Holy one is designated as the **Sat**; He is also called a **Jnaani**. It is easier to reach the Goal by practising the methods of religion in that atmosphere, and the goal is reached sooner. This is called **Sat-Sangha**, association with a Wise One.

A serious warning must be given here. Religions, if judged superficially, seem to be in violent conflict with one another, and the adherent of each religion tends to think that his religion is alone true and the rest are false. This is fanaticism, a disease of the religious mind, which must be avoided at all costs. The truth is, all religions are substantially true; they are all paths leading to the same goal.

A Christian mystic says: "Not the narrow pane of one poor creed can catch the radiant rays that shine from countless sources. Tear away the blinds of superstition, let the light pour from fair windows!" Swami Vivekananda echoed this idea when he said: It is good to be born in a sect, but it is bad to die in one. Taayumaanavar, the Tamil Saint, said the very same thing. This health of mind — even in a very small measure — is more than health of body, because the latter follows in due course.

Religions consist of two parts, namely the instructions about the conduct leading to the goal and the doctrines by which the prescribed conduct is sought to be sustained. But doctrines are likely to be too precise and dogmatic, leading to uncharitableness to those outside one's own communion. The truth is that no doctrine can ever encompass the whole of the great Mystery that God is. But since the intellect demands some kind of doctrinal support, it is permissible to have beliefs. But these beliefs must be held lightly, as tentative hypotheses, and not as absolute truth; otherwise hatred of believers in other religions will arise, and thus result in failure. It is rightness of conduct that matters, not correctness of belief. The practical behests of religion cannot be fulfilled by a bigoted mind. The bigot is lax in his religion, hoping to win heaven by hating and killing "infidels"!

In all religions the essence is the same, namely the practice of love to God, and goodwill to all creatures. None must be left out of this brotherhood of life. God does not belong to any one religion. Love means the gradual extinction of egoism and selfishness.

Most people suppose that one can progress in religion without reform in one's way of life. Such reform is the rebirth that is enjoined by all religions. Of this reform an important, but much neglected part is reform in eating. All religions stress this need; but this is disregarded, even by the ascetics.

The man that eats like a pig cannot be a genuinely religious man. The earnestly religious man must practise self-discipline by means of self-denial to the needful extent. Hygienic living is as necessary for the religious man, as for the worldly one.

Self discipline includes control of all one's cravings, which lead to self-indulgence through all the sense-organs. Of all these the most important is said to be the sense of taste.

तावज्जितेन्द्रियो नस्याद्विजितान्येन्द्रियः पुमान् ।  
न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥

“ No one can be said to have subjugated his senses, if he has not conquered the sense of taste, though he has conquered all the other four; if he has conquered the sense of taste, he has conquered all.” Thus the Bhagavata Purana shows the great importance of self-control in the act of eating, so that he does not allow his taste-sense to dominate him, but eats just the minimum of food.

The truth is illustrated by an anecdote from the life of Sri Krishna Chaitanya the great saint of Bengal, who lived some centuries ago. At the age of 20 Chaitanya who had a beautiful wife, but who had also a great spiritual mission to fulfil in this world had resolved to renounce the world by entering the order of sanyasins. He went to an old sanyasin in order to be admitted to that order in accordance with custom. The latter was surprised that a very young man should wish to become a sanyasin and doubted his fitness to be admitted. Chaitanya said, “ Sir, test me in any way you like and then admit me if you think fit”. The old man went in and brought a pinch of sugar, asked the young man to put out his tongue and dropped the sugar on it. The young candidate for sanyasa, willed not to taste the sugar and the tongue remained dry; no saliva flowed to dissolve the sugar. The old man was amazed at the strength of renunciation shown by the aspirant. The latter said, “ Sir, are there any more tests?” But the old sanyasin said, this will do; for he that has conquered the sense of taste has conquered all”. Thus was Sri Chaitanya admitted to the order of Sanyasa. Thus the control of the senses is essentially a problem of dietetic righteousness which consists of vital economy (fairness to the stomach, etc.,). It is but proper, seeing that digestion is due to the Divine Presence, as already stated.

The impropriety of unrestrained eating has also been graphically described by Bhagavan Sri Ramana Maharishi in a Tamil verse, wherein the Stomach accuses the soul of grossness in eating:

ஒரு நாழிகை வயிறெறந்த ஓய்வியாய், நாளும் —  
 ஒரு நாழிகை உண்ப தோயாய் — ஒரு நாளும்  
 என்னோவு அறியாய் இடும்பைகூர் என்னுயிரே!  
 உன்னோடு வாழ்வ தரிது.

“ Oh iniquitous soul, you do not give me, your stomach, even one Nazhi (24 minutes) of rest throughout the day; not even for one Nazhi do you refrain from eating; never are you aware of the great suffering you inflict on me all the time; understand that hereafter I cannot bear to live with you”.

From this we must see that unhygienic eating is a crime against the Divine Nature. Right eating is conducive to health of mind and body alike. Fairness to the stomach is an integral part of Holiness. Without it one cannot be successful in the practice of Yoga, which is the name for strenuous effort to reach the Goal of Religion, which is integration with God in the Supreme State.

Yoga comprises a great variety of methods. Of these, four are prominent, namely the Yoga of service to God by right action, that of devotion, culminating in Love of God, that of mind-control through breath control and meditation and that of Quest of the Real by rejection of everything unreal. These are dealt with in the Sacred books. By following one or more of these paths the follower attains the state of pure Sattva, and then easily reaches the goal. Meanwhile the mind becomes purer and more healthy—free from the imperfections of worldliness.

Religions thus provide a non-violent means of eliminating the defects of the mind. The direct method, which means fighting the mind by means of repression, is as a rule doomed to failure, because this process rouses the mind's resistance, which is bad policy, because in such conflicts the mind becomes the victor; the would be conquerer of the mind is defeated and discouraged. The process of mind conquest is by substituting higher ends for the lower ones. This is slow, but sure. As devotion to God becomes deepened, attachments to worldly objects become worn out and are finally overcome and extinguished. By this process Holiness is achieved, which is True Health and Immortality.

True mental healing thus consists, not in vain efforts to outwit Nature and attain cure of diseases by an easy way, but in living by the light of a high and beautiful ideal—in the pursuit and cultivation of mental and spiritual health. The healthy mind is resigned to the will of God so far as the fruits of actions are concerned—unanxious for the fate of this perishable body, and steeled to suffer, without repining or self-pity, all the trials of life; it aims at the highest imaginable goal of life—the evolution of the finest character, the purest devotion, and the highest illumination. The healthy minded one is cheerful, thoughtful for others, sweet of speech, generous, free from greed and covetousness, open, free from pettiness, vanity and pretence, reverent to the Lord in all, ungrudging in acts of service, fearless of the very worst that fate may bring, strict with himself, and independent of pleasure—established in his native happiness, — knowing, as he does, that pleasure—like beauty of face and figure—is in Nature's design a mere bye-product, not a thing to be sought after, but to be received as a free gift of Nature in addition to the natural rewards of Righteousness.

The right mental state results in relaxation of mental stresses, and is thus an element of practical Vital Economy. As Kuhne said: "Nature-Cure requires character".

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## 7. UNITY

Natural Hygiene is unique among all the healing systems, because of its extreme simplicity, which is due to the profound truth of Unity which it teaches. It is because of this teaching that it is easy for any intelligent man to practise it at home without dependence on any and every kind of doctor.

When two people meet, the news that is exchanged is often regarding the diseases suffered by the conversationists or the members of their families. People take it a matter of pride to be suffering of chronic diseases and to be under the personal care of expert physicians or surgeons.

Healthy state of the body is a thing rarely taken notice of. There are healthy people, but they rarely form the subject of talk.

### Unity of the cause

When the question for the cause of each man's suffering arises, the answer is generally one that has little bearing to truth; they generally find something else to carry the blame—something that will not protest—for example the weather, the changing weather. We listen of many people suffering of diarrhoea when the season changes; say from winter to spring, after the Holi festival. This change in the weather conditions is blamed for their ills.

No one agrees, unless pointed out by a Hygienist, that there is generally a festive day when the weather changes either way—the Holi or the Deepavali—and they eat a variety of unhealthy stuff at home and at several friends' places too. If the stomach could not cope up with all the matter that is stuffed in, there is naturally trouble. When the stuff is also not a health-promoting one, it deserves to be pushed out as early as possible. And for that purpose, Nature institutes a vigorous action and diarrhoea is the result. So, it is an action set up by Nature through the offices of Life for the sake of Health. Those who understand this simple truth should therefore welcome the crisis. Such of those as behave as most others do on festive occasions—in eating and revelling—and manage to escape from the crisis are not really the lucky ones. They bank disease for the future.

Thus for every suffering there is an origin—the cause. Without a cause there can be no result. It is not mere philosophy. Newton's

Law of force states that for every action there is a reaction which is equal and opposite.

We have three different states of the body called Health, Ill-Health and Disease.

The healthy state of the body has been described in the earlier chapters. Ill-Health is a stage in between the two states namely health and disease, when there is apparently no disease, but there does exist a lack of that buoyancy, a lack of interest in eating, in working or even in enjoying. Such people may, by routine, be dragging themselves along with the rest of the world—eating, working and enjoying—but they are only doing so because they think they have to.

Disease is a state which reverses the normal processes of life in many respects. One cannot keep on to one's regular work. One has to seek the bed. There is not the inclination to eating. There is above all a suffering of heat, pain, swelling, inflammation (itis) or other symptoms. Sometimes there is a combination of some of these symptoms.

The first two states, namely health and ill-health have no names besides. It is when one goes to the third state—disease—that the medico steps in and gives names, like fever, cough, cold, diarrhoea, headache, asthma, dyspepsia, rheumatism, arthritis, tuberculosis and the one that is claiming quite a large number of victims in the recent days—cancer.

The names of disease listed here are very very few. The list, according to the so-called scientific system, will cover a volume of a book. In fact a disease suffered by two different people, though given the same name, varies with the individual. The constitution of no two men is alike. Therefore there are as many diseases as there are men (the word 'man' includes 'woman').

What is the cause of disease? Indian logicians recognise that the cause is two-fold, consisting of a material cause and an efficient cause. This is to be understood by the analogy of the earthen pot, which is an effect due to two causes, a material cause, namely earth, and an efficient cause, the potter. In the case of a disease the material cause is the encumbering foreign matter, whose elimination is the disease-process, and the efficient cause is Nature (or God), using life as the instrument. Since life and its operator have been studied already, we shall now study the material cause, the foreign matter.

How does foreign matter come into existence? The answer is, we ourselves are the cause of its presence inside the body. This answer holds the key to the health-problem of the individual and through individuals, of the nation.

A living system is provided with the means of digestion, assimilation and elimination. These functions go on in the normal way, without any attention on our part. But that is so, only as long as our habits of eating, working (inclusive of enjoying pleasures) and resting are proper. When the rules of right living are transgressed, there is naturally a heavier load of work of all the three sorts mentioned here. In the vigorous youthful stage of life, one is able to cope up with such an occasional extra load of work. Here comes the slip. The fact the system is able to cope up with heavier work load than normal is assumed to be the normal capacity. The occasional lapses become more occasional and more or less regular. In the normal course of sane living, except for a few of the vital organs, all other organs, each in its own turn, get time to rest. Even the heart is said to rest between beats (diastole). But when the routine changes for a heavier load of work, there is hardly any time left for the organs, especially of the digestive system, to rest. Obviously, the work, particularly of elimination, falls in arrears. A healthy system does not tolerate much of such accumulation of arrears. Extra-ordinary measures become necessary to clear off such encumbrances. It is that which manifests in the form of an acute disease.

An acute disease has twin purposes, namely that of clearing the accumulation and that of preventing any in-put for the time being, i.e., while the clearance work is on. There is a distaste for food when there is work of elimination. Such elimination may be ones of the tangible ones or of combustion or of exudations through extra-ordinary and temporary passages. Those who take fried and spiced food manage to 'relish' their food. That is not real appetite. A real appetite must permit acceptance of a bland diet, food in its natural state—Saattvic, fresh and uncooked food.

Therefore for all acute diseases the cause is accumulation of matter that is foreign to the system, that which should have been eliminated, but has been accumulated due to the heaviness of the load of work.

Accumulation of foreign matter is not just solid faecal matter in the end part of the alimentary canal. It may be in liquid or even in a gaseous state. It can move from place to place and find a lodging in some part of the body. As a rule, it is that part in each individual which is compa-

ratively weaker than the rest of the body, yielding space for the encroachment. Such unlawful encroachment is called encumbrance. The presence of encumbrance is noticeable by the changes in the bodily form. A study of the encumbrances enables us to diagnose the degree of seriousness of the diseases that are due to arise in future. This will be dealt with in a later chapter.

The encumbrances, as the word indicates, bring gradually a strain in the normal functioning of the body. There is not that ease and freedom of movement of the joints. Agility becomes an experience of the past. With all this, there is apparently no disease suffered by the person. There is nothing patent to call him a sick person. That is an indication of ill-health or lowered health.

The variation from person to person in the location of the encumbrance forms the basis for different forms of patent disease.

Here it is necessary to know the real nature of disease.

The body is the temple of god. Nature does not tolerate accumulation of filth anywhere in it. That extra-ordinary process of elimination initiated by Nature with the instrument of Life is called disease. Whatever be the form of disease, it is a means of elimination of filth. It has the purpose of re-establishing a clean body, which is an essential condition for health. Therefore it amounts to this, that Disease is Life's expression of its **WILL** to Health.

Thus we see that whatever be the form of disease, the cause is one and the same.

In this context an objection may be raised, namely that not all diseases are efforts for the return of health. Natural Hygienists are agreed that diseases of the first stage, namely acute diseases, are Nature's efforts towards recovery of a high level of health. But it is objected by some that diseases of the second and third stages, namely the chronic and destructive diseases, are not so; that they are systems of greatly lowered health, due to Nature's frequent defeats at the hands of criminal medicine. This is substantially true. But we take the view that even in such stages, Nature does not once for all cease Her efforts for Health, but is only waiting for a favourable opportunity for making more vigorous efforts to achieve Her beneficial aim. In such cases Nature is making **some** effort to eliminate the cause of ill-health, the toxic filth.

Whether it be foreign matter accumulated in the process of metabolism or foreign matter introduced into the system in the form of drugs all are encumbrances to be eliminated from the system. It is a different matter that organic filth is easier to eliminate, while inorganic poisons are not so.

Thus we arrive at the Unity of the Cause of Disease.

### Unity Of Disease

मृत्योः स मृत्युमाप्नोति य इह नानेन पश्यति ।

*Katha Upanishad*

"He that sees diversity, as if it were real, goes from death to death" was the warning given to the disciple seeking deliverance from bondage. The Path for the one that seeks deliverance from the bondage of disease is also the same.

Medicos diagnose diseases as one being different from another. The reason is that there is a fundamental mistake that has led them to such a view. The validity of our claim for the rightness of our theory that the cause of all disease is one will be seen later, when we study about the Unity of Treatment. The medicos believe and are continuing their researches based on their assumption that the cause of each disease is different. We have also seen earlier that with their approach of diversity they have miserably failed in conferring health upon their patients.

If an untruth has a minute's start—says a proverb—nothing can overtake it; such an untruth is the germ theory.

Before going into the merits of the theory itself we may take note of this fact which is abundantly proved by the experience of the followers of Nature-Cure, namely that where Natural Living is followed we can safely forget the germs altogether and go on as if they do not exist at all. For example we take ordinary fresh cold water without boiling. Also, we take milk raw and cold without heating or pasteurising. And nothing has happened. This experiment has been made by the author on himself and his family for over sixty years without a break. Also in Natural Therapeutics treatment of wounds and the like bandages are applied without in any way sterilising or disinfecting the water, cloth or earth used. Ordinary clean cloth and ordinary clean fresh water, suitable for drinking, are used and the healing is not only perfect—leaving no permanent scar—but it is very much quicker than by allopathic dressings. The reason is that cold water allays the local heat, which ensures quick and

perfect healing and the germs which are undoubtedly present do not at all hinder the healing but rather help it. But if the germ theory were true it would be quite otherwise. However we shall consider the medical theory and show that it has no foundation.

First let us make clear to ourselves what we mean when we call a thing a cause of another thing. Let the first be called A, and the second B; we have to settle the conditions necessary to be fulfilled before A can be accepted as the cause of B.

The following conditions are axiomatic:

1. A must be present in every case of B;
2. A must also, in every such case, precede B, not follow it;
3. There must be proof of the capacity of A to set up B; and
4. There must be proof also that nothing else than A could cause B.

We shall now confine ourselves to the first two tests. Are the particular germs of a disease discoverable in **every** case of that disease? Does the germ always **precede** the disease? These are surely fair questions. If these are answered in favour of the germ, then they have to pass the two further tests, also.

We have the evidence of competent witnesses, which shows how hastily the theory had been set up.

The following facts are taken from a lecture by Dr. Beddow Bayly, reported in *The Healthy Life*, London, 1928, October and December. In 14 to 40 percent of hospital cases of diphtheria — a throat-disease, much feared, — the germ fails to be present; in support of this assertion the doctor cites unimpeachable authorities, such as Sir William Osler. He cites Dr. Muthu and others to prove that in tuberculosis the germ appears at a very **late stage** of the disease, being a **product** of the putrescent stage. In regard to another disease— influenza—he cites Dr Muthu, who says, “in typical cases of influenza it (the germ) is absent;” also Dr. Topley who wrote, “We have lost faith in one of our supposed causal organisms during the world-wide influenza epidemic”. As to typhoid he cites Dr. Hamer to the effect that the evidence supports the counter theory, “That it is typhoid fever which leads to the development of the bacillus, and **not vice-versa**, and that the bacillus should be looked upon as **effect rather than cause**”.

There is much more in the lecture; but enough has been cited to show that the connection between a disease and its germ is inconsistent.

The advocates of this theory are unable to deny the fact that disease is actually caused by the "causative germ" only in a few cases, while the great majority are unaffected. To save the theory they posit a "power of resistance" of the blood, or of the body as a whole. This explanation is irrelevant, because it assumes that the theory is proved, whereas there is no evidence even to create a presumption in favour of it. In the second place, this explanation is an implied admission that there is something that could resist, and would, if it could. That something is Life, and behind it there must be Mind, and behind both, God. This explanation cannot be advanced by them, they being deniers of Life itself. The Nature-Cure theory of the role of germs does not recognise any resistance, because disease is a vital process, in which germs have a part to play.

The Nature-Cure teaching is exactly what has been cited from Dr. Hamer above: germs are a natural product of disease in certain conditions.

On this foundation of sand have been built up two of the most profitable businesses of the west—the practice of what is called sero-therapy and vaccination and the manufacture of the needful serums and vaccins; what has been said of vaccination applies also to sero-therapy. Serums are extracts of sick blood—the animals being poisoned, to make them sick. People, especially the panic-stricken sufferers from their own reckless lives, for their minds are foul, will believe anything, if it is uttered in sufficiently grave and pompous tones. But evidence is not wanting to expose the foolishness of sero-therapy. Dr. Hidayo Noguchi made a special serum against yellow fever of West Africa, inoculated himself with it, went to West Africa, to prove the virtue of the serum, caught the fever and died; if he had not had such perfect faith in serums he might be alive today.

Thus we learn that germs are the means of elimination of the morbid matter, which is an essential biological process. Seeking to end disease by exterminating the bacillus is on the contrary a harmful practice.

Medicos, by their diversified treatment have never been able to confer health on their patients. Simple acute diseases, due to repeated suppression, get deep-rooted and become chronic ones. If light does

not dawn upon the sufferer, and he persists in his search for health through the path of diversity, goes from death to death. Living though they are, quite many of them, we have seen, would welcome death, if it could happen.

As most pleasure loving people do, they prefer a short life full of pleasures. "I do not know what I was before birth. I do not know what I will be after death. I know the present. I know that I have several means of enjoying the life that I have. Let me enjoy it when I can. I agree I may not live long. But a long life of renunciation can be sour or bitter when compared to even a short life full of enjoyment. Let me enjoy and die young".

All this is just wishful thinking. Someone said, "Pleasure costs". One who wants to enjoy pleasure has to suffer pain; pain by way of losing money (which can perhaps be earned again), and also health (which no amount of money can help one to purchase).

That pain lingers on so much that one wishes to die, just for an escape from the pain. Hours seem to be years. The pains of weak old age are suffered in a concentrated form even when not old at all.

But one who resorts to the Hygienic way, takes to the path of Health, without the least worry about the form of disease. Be it asthma, diabetes, dyspepsia, or rheumatism, the treatment is one and the same. This is proof enough of the fact that multiplicity of forms is just apparent, and not real. If diversity be as real as the forms of diseases, they should need variation in the mode of treatment. Practical experience has shown that any disease treated in an uniform manner is cured.

An example will make this truth simpler of understanding. A number of sculptors are given some material, say a piece of stone each. They are asked to prepare a figure of their choice out of them. The piece of stone is similar in every respect. One sculptor prepares the figure of a lion, another of a monkey and the third of Lord Ganesa. That shows that each one has prepared a form that he felt conversant with, and which was foremost in his mind. Even in his sleep he would be dreaming of that form only. But every piece of stone was good enough for any of the forms that they have prepared.

Similarly, it is the tendency of each constitution for a particular form of disease that matters. The manifestation is different according as the tendency of each individual constitution to eliminate the

encumbrance. Whatever be the disease-form the essential truth is that it is a mode of clearing of filthy accumulations in the system. It has also been observed that when the accumulation of morbid matter is in different parts of the body, and the treatment is on hygienic lines, the symptoms change from time to time, meaning thereby that the great municipality of the human system is being cleansed ward after ward.

That disease is a healthy process (health-promoting process) and a necessary one, has been realised by some allopaths too. Dr. Alexis Carrel, in his book, "Man The Unknown", states that disease is "the struggle of the body against a disturbing agent".

Similarly quite many open hearted allopaths have confessed that drug-treatment leads to suppression of disease, bringing only thereby a temporary relief.

Between one suppression and the next, disease remains in a latent, nameless and formless state, which is the connecting link between two consecutive diseases. It is this latent disease that makes the subsequent disease possible (necessary). From this we can visualise the truth that there is only one disease, sometimes manifest as a patent disease of a particular form, and at other times manifest as latent disease, which persists throughout life in most cases. An apt simile for this continuity is the series of incarnations that a soul undergoes in worldliness, each time giving up an old body and taking up a new one, and each time receiving a new name. These names and forms of one continuous disease are therefore illusory and misleading, the real part being the substratum of ill-health, which in its turn is not distinct from the health. This view of the continuity and the worsening of ill-health makes it clear that the medical way is the wrong way. In this way the cause is not removed; this can be done only by doing penance for one's past hygienic sins and then living hygienically **ever after**.

Acute diseases occur, as a rule, in the beginning, and chronic ones later, due to suppression of acute ones. But because of the persistent fouling of the blood-stream and poisoning thereby of the nervous system, as well as the reckless drugging, chronic diseases are now occurring at an early age. Poliomyelitis is precipitated by inoculations, a disaster that was absent before.

In the tropics there is more of acute disease, while in the temperate and colder regions chronic ones are more common.

Often it happens that acute diseases have a background of chronic or destructive diseases in latency. They need to be treated with great care so as to remove this background. Acute disease is characterised by a greater vigour of elimination, while in chronic ones a vigour of the vital effort is much less. Hence, while the former respond to suitable treatment promptly, the latter do not do so. By this the two can be differentiated and correctly diagnosed.

If patients die of acute diseases in our country, who is to blame for it? Surely the fault is in the medico who seeks to suppress it by violence. Most medicos are ignorant of the fact that acute diseases are vital efforts for the renewal of lost health. In this respect, as explained above, animals are wiser than the medicos and those that believe in them.

At a debate at the B. B. C. in England in the year 1952, the allopath had to confess **'We do not know how chronic diseases are caused.'** Thus it was shown that the Nature-Healer's view, that medical suppression is their cause, was unchallenged. So these very medicos are to blame for all this ill-health and suffering.

A patent disease, if suppressed, goes into latency, not if radically cured; for then health is re-established, and there is a perfect cessation of disease. Out of disease in latency fresh diseases can arise; but none can arise when the disease is radically cured. The right policy, therefore, is to follow the natural way. The reason is that in this way life's eliminative efforts are powerfully helped. On the other hand in allopathy this effort is always defeated.

Thus we see that diverse manifestations of suffering called disease, are all but one vital process of cleansing the living system, leading to the second truth of Unity of Disease.

## Unity Of Treatment

In fact the question of treatment is superfluous. There is no treatment needed on our part. Disease is itself the cure. To make it clear, as explained earlier, because disease is a process set up by Nature with the instrument of Life for the purpose of cleansing the system laden with encumbrances, it is by itself a curative effort, which means that the ultimate effect will be a higher level of health.

Treatment in Nature-Cure, in the ideal sense, is therefore nothing more than an 'intelligent leaving it alone'.

It has been shown in the chapter on Druglessness that all drug systems of healing are violence against life and ones that are aimed at stopping the health-promoting process of disease. That is one mistake. There is yet another: The drugs introduced to stop the symptoms themselves become toxic matter and add up to the encumbrance.

Measures of fasting, positive dieting, resting, etc., are all ones that find a prominent place in Natural Therapeutics. Only they are adjusted, as not to cause violence to the system, according to the constitution of the sufferer and the state of his health at the time.

In Nature-Cure there is no place for the question as to what should be the medicine for a particular disease and what else for a different disease. There are no specifics in Nature-Cure. We have only universals.

Wherever there is use of specifics, it is an absolute necessity for a perfect diagnosis. It is an undeniable fact that the diagnoses of no two doctors agree. Who is to sit in judgement on the correctness of the diagnoses? When the drug used as specifics are poisons and there is the element of doubt in the correctness of the diagnosis, the result is also doubtful. That is also a means of escape for the medico to say after his failure that perhaps the diagnosis was wrong and that an expert will have to be consulted. If one medico fails, he makes room for another of his clique to make his share of the loot. People might mind it much less if there was only a financial loot; when it pinches both money and health, the patient is left a bankrupt in every respect.

वैद्यराज नमस्तुभ्यं यमराजसहोदर ।  
यमस्तु हरति प्राणान् वैद्यः प्राणान् धनानि च ॥

“Prostrations unto you, Medico! Brother of the God of Death! Yama takes life; but the medico takes money as well as life.”

The use of universals is therefore the greatest virtue of Nature-Cure, making it simple, safe and one that confers independence of the doctor for any intelligent person.

### Unity Of Health & Disease

स्वास्थ्यस्वास्थ्ये रुजोऽपीति भावाभिन्ना मता जनैः ।  
प्राणव्यापारमात्रत्वात् त्रयमप्येकमेव नः ॥  
अस्वास्थ्यस्यैव रूपाणि रोगा नाम भवन्ति यत् ।  
स्वस्थास्वस्थता रोगा इत्येतत् त्रयमेककम् ॥

रोगाभावेऽपि रोगोऽपि तारतम्येन सन्ततम् ।  
शरीरं स्वास्थ्यमस्येव प्राणशक्तिस्वरूपकम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 9. 2, 4, 5,*

In the Hygienic Way the follower must see the Unity of the three states, called health, ill-health and disease. 'He that sees diversity, as if it were real, goes from death to death', was the warning given to the disciple seeking deliverance from bondage. The very same warning is given in this True Science to him that seeks deliverance from disease through health. What exists is one, and only one. Its Unity is obscured by varying forms of the three states mentioned above, to which different names are given. That one is Health, which is the unvarying reality in all these three. So, we should know that Health alone is real in its own right, and not the other two, which are apparent, transitory forms of Health. It is a convention of the Vedantic philosophy that what exists continuously is real, and that the transitory changes of form that appear in it are not real in the same sense. And this convention is useful in practice. To ascribe equal reality to the unchanging substance and the changing, transitory forms is a grievous mistake.

लोप्या हि लोप्यव्यतिरिक्तलोपको दृष्टो घटादिः खलु तादृशी तनुः ।  
दृश्यत्वहेतोर्व्यतिरेक साधने त्वत्तः शरीरं कथमात्मता गतिः ॥

*Srimad Sankara-Digvijayam*

"That which perishes can be seen to be different from that which causes its destruction; a stick that breaks a pot is seen to be distinctly separate from the pot; similarly the body that perishes with (the attainment of) Aatmagnyaana cannot be taken for the Self; Whatever is perceptible is liable to perish; the body is perceptible (and hence perishable).

*Srimad-Sankara-Digvijayam 18. 78*

Being healthy is the natural state of any living being. The healthy state of body is not seen, it is observed not except by comparing with the other two states of the body, namely ill-health and disease. Ill-health and disease are perishable, i. e., changing states of the body. That change or extinction of such states is achieved by health, as will be seen later on. Therefore, the visible, perishable states of ill-health and disease are unreal. Health alone is real.

“ பிறந்தவர் யாவரும் இறப்பதுறுதி யெனும்  
பெற்றியை உணர்ந்தாரேல்—மனம்  
துறந்தறம் மறந்து பின் உயிர் கொண்டு வாழ்வதற்-  
கிச்சையுற்றிருப்பாரோ ?

“If they realise the fact that whoever was born is sure to die, will they wakeningly have the desire to live transgressing Righteousness (Dharma)?”

*Subrahmanya Bharati*

Anything that had a beginning must face an end. Ill-health and disease are forms that had a beginning at some stage in the life of a person. Obviously, the person gets the encouragement that such states will have an end, i. e., there is surety of the recovery of health. Of course, the Path for that achievement is through Righteousness.

People often pose a question, “Doctor, will I be cured?” They can only have a negative reply, if they stick on to the sinful path of drugging. Then the fact that life itself is one that came into being at a certain point of time and will therefore have an end, will be the course of Nature’s action. Where It cannot mend, It will end it.

Diseases come and go, but underneath them all, and in between, Health endures continuously, more or less. Disease has no existence apart from health, because it is only an outward, visible and tangible form of ill-health, which is only a dimunition of Health. It may be called disease in its latent or seed form; the form being patent, visible form of the diminished health.

A perfectly clean sheet of glass permits almost all the light to pass through and on the receiving end the presence of the glass sheet is not noticed, unless there be some blemish in the glass sheet. If the same glass is dirty, a part of the light is arrested and shadows are cast. Thus the presence of an obstruction to the flow of light makes known the presence of the glass sheet. In the same manner, when there is some obstruction to the free flow of vitality is felt due to encumbrances, the presence of health becomes perceptible.

We may understand this by distinguishing between the substance and its form. Health is the substance, disease is only a form of it, due to special conditions. The substance is real, like the gold, out of which jewels are made; the form is comparatively unreal, like the jewel form, which merges in the substance, gold, when it is melted.

மரத்தை மறைத்தது மாமத யானை;  
மரத்தில் பறைந்தது மாமத யானை.

நாயைக் கண்டால் கல்லைக் காணும்;  
கல்லைக் கண்டால் நாயைக் காணும்.

“The huge elephant hid the tree; the huge elephant had hid in the tree.”

“If you see the dog, you do not find the stone; if you see the stone, you do not find the dog.

These are two parallel sayings in Tamil, illustrating the same thing. In both the cases the form conceals the reality. But, for those who know the substance, i. e., the wood in the case of the elephant, out of which it is made, and the stone in the case of the dog, out of which the figure of the dog is made, the form is ignored.

Living is a process that demands expenditure of energy. Disease is an extra-ordinary process demanding more vitality; it is health that provides it. Therefore all diseases become possible only on a basis of health, for health in some degree must be present as the substratum (or substance) of any and every disease. When health is completely lost death ensues and there is an end of disease also. Health is really indistinguishable from Life, and hence, so long as life continues, health also must exist, more or less. Health and disease are thus like the obverse and reverse of a single coin. Thus both health and disease subsist in Life; the positive essence of life is health, the negative aspect of it, its dimunition, is disease. For this reason we regard disease as inseparable from health, and therefore to be treated rather as a dimunition of health, than as something existing independently of it. Thus is established the doctrine of the Unity of Health and Disease, and this Unity is verified by the cure of all diseases alike by the single process of restoring health.

Because disease or ill-health is only a dimunition, or a lower degree of health, we must regard disease as rather unreal. This is proper policy to be followed, if we want a radical cure of disease, and not merely temporary and deceptive relief by suppression of this manifestation of ill-health. The practical significance of this teaching can be seen by means of the simile of light and darkness:

यथा तमःप्रकाशौ द्वौ स्वास्थ्यास्वास्थ्ये उभे तथा ।  
 तमसः सदृशो रोगः स्वास्थ्यं तु प्रभया समम् ॥  
 प्रभयैव तमोनाशः स्वास्थ्येनैव तथा रुजाम् ।  
 अतः स्वास्थ्यं स्वतः सत्यं न तथा सत्यता रुजाम् ॥

Light is the substance, darkness is its dimunition or apparent absence. Health is like light, and disease is like darkness. Darkness is got rid not by attacking it directly. It goes of its own accord when light is brought in, or increased sufficiently. In the same manner, when health is raised sufficiently high disease disappears.

स्वास्थ्यार्थं प्राणयत्नवात् तेषामद्वैतता स्फुटा ।

रोगाद्वैतमतः पश्येन्नामरूपाण्युपेक्ष्य तु ॥

*Svaadheena-Svaasthya-Maahavidya: 9. 20*

Since no disease exists apart from Health, which is its substratum, it logically follows that all diseases are one; their apparent diversity is an illusion due to the ignorance of the medicos and their patients.

### Unity Of food & Medicine

Iridology is a science that teaches us that inorganic substances are not assimilated by the living system. Whatever is introduced in the inorganic, even in a composition similar to the chemical composition available in the body, remain as foreign matter and form encumbrances.

Dr. Lindlahr, utilising such knowledge, has been able to narrate, examining the iris of a patient, the whole health history of the patient where it concerns the use of drugs. He was able to tell her that some ten years earlier she had lice in her hair, that she must have used a particular type of lotion to get rid of it, that after some years she had dandruff for which she used some sulphur ointment and that finally was suffering of asthma.

A medico would claim to have cured a particular disease and qualify himself for fat fees. The same might recur. Or, it can go deeper, as we saw that suppressed skin disease goes deeper to cause inflammation of the vital organ, the lung, resulting in asthma.

Chronic diseases are mostly drug caused.

Restoration of health, it has already been explained, is only through maintaining the healthward progress. There is only one Path to True Health. It is mere base political stunt to talk in an irresponsible manner that there are thousands of roads to health and that Nature-Cure is only one of them, meaning thereby that the drug systems are also roads to health.

One would agree that drug systems of treatment never demand any need to forego the pleasures of life, even the greatest and most common one, of eating. People would naturally prefer to have such treatments. But they tap at the door of the natural Hygienist in utter desperation. For that matter, most of the pioneers were ones who took to this Path of Health only under such circumstances. The author of this work was no exception. Sophistication expects people to be science-minded and allopathy is claimed to be a scientific system. But the results have proved that it is absolutely unscientific.

We can tell it in a different manner. Allopathy also takes the patients on the same route, only the destination is different, because the direction of progress is opposite. One terminus of the road is Eternal Health —Godliness (सत्-चित्-आनन्दम्). The other terminus is Death. The patient taking to allopathy treads towards the latter destination. The Natural Hygienist maintains his progress towards the Sublime Goal.

It is simple common sense that when a wooden furniture gets broken, it is set right using another wooden limb for it. If a gold jewel is damaged, the goldsmith uses gold to repair it.

Similarly, when the body is out of repair, we must utilise that material out of which it was made. We have seen earlier that the body came into being, in the process of evolution, from the Fivefold Food. Therefore the body should be repaired with the same material and nothing else.

One can argue that he never ceased from eating. Food is among the fivefold food. It also has in it a combination of the other four elder and finer elements. Why should one suffer? He has to suffer because, he utilised all the space and time available for filling in with only the earthy type of food, not the ones that are finer and bulkier, i.e., that occupy more space. They are, as mentioned earlier, the elder ones, namely, Ether, Air, light and Water.

Disease is a warning of the sufferer's lapse —that of not having taken Aakaasa (Ether). He should fast, do Praanaayaama, take sun-baths, use water for drinking and for baths and packs, to regulate heat in the body.

Fasting gives rest to the digestive system. Fasting allows time to dispose off the arrears. Fasting induces the system to function more on the eliminative side. Fasting allows empty space whereby Akaasa Power

is assimilated. Fasting helps rapid healing. Fasting rejuvenates. Fasting increases the power of proper assimilation of the younger elements, namely, Air, Light, Water and Earth. Fasting promotes rapid growth. Therefore fasting is necessary for the young and old and for the well and the ill.

Breathing rhythmically fresh air, sun-bathing and drinking clean water make up for the lapses and restore better health.

Whether it is fasting, Praanaayama, sun-bathing, drinking water in aachamana doses or bathing (Spinal Bath,, Hip Bath, etc. ) or taking vegetables and fruits, all together constitute Nature-Cure. There is no room for anything that is not food at any stage of a living body.

In health earthy food is consumed in a comparatively large quantity. In sickness there is a compensation for the short intake of the finer elements.

When we say earthy food, it needs little clarification. The teaching given us by the Taittiriyaopanishad must be borne in mind. No earthy matter is directly food for a living being. It should pass through the plant stage. And there too, not all that grows on earth in plant form is medicine. Only such plant product as can be food can also be medicine.

This makes it clear that mineral products—that which has not passed through the plant life—known to science as inorganic matter, has no place as food and therefore not as medicine. Also from the plant kingdom such products as cannot be food have no place in the treatment of the sick as medicine. The use of poisonous herbs, roots, fruits, etc. by the men of modern Ayurveda is mischievous and their 'science' is only an Indian version of the western allopathy. Nature-Cure does not have any place for such concoctions. This is why we have to beware of the enthusiasts for "Synthesis" (सङ्कलनम्, समन्वयम्), who have compromise with Satan.

Natural Hygiene in the proper form should promote cleansing of the system of filthy accumulations, provide rest to the overworked organs, supply the deficiencies of the finer elements and rejuvenate the living body. There should be no place for any after effects that are uniformly bad in all drug systems. There should be no toxic effect, becoming the cause of future disease; which is a must when there is a suppression.

A thing that answers to all these is part and parcel of the Life Natural whether this or any other book fails to include it. If any other science has it, they have no use for it. Therefore the question of synthesis does not arise. A true aspirant of health must not be carried away by the seemingly broad hearted platform orations or writings on synthesis.

Thus we arrive at the most important of the Unities namely the Unity of Food and Medicine.

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## 8. VITAL ECONOMY

An Abundance of the power called Life is the indispensable condition of Health, because, as we have seen, it is through the instrumentality of life that all vital processes, whether of health, or of disease<sup>21</sup>, are possible and **this power resides, not in the gross body built up from food, but in the subtle body, of which scientists know nothing.** We have also taken note of the fact that the amount of life-power that is available at any time in a body is limited by the encumbrance present. Since the reduction of encumbrance needs time and effort, this receptivity cannot be increased all at once. Hence, to maintain a sufficiency of vital power always, the only way is Vital Economy.

Just here we shall consider the pseudo-scientific medical theory that food is the source of vital power. Medicos suppose that this is scientifically proved by the equality of the chemical energy of the food and the end-products eliminated, namely carbonic acid gas, etc. This equality will always prevail, whatever the food rations consumed. If a man eats only a third or fourth of the amount prescribed by this pseudoscience, there will be the same equality. It is as if a parent, having a son at an University, tried to find out the allowance needed by the youth by remitting to him all he was able to spend; but the youth's ability to spend bears no definite ratio to what he really needs.

We do not accept the Calorie Theory of food-values. This theory is supplemented by the assumption that a substantial amount of protein must be taken, which is greatly in excess of the real need of protein. Our view is corroborated by Dr. Edmond Szeckely, M.D., in his 'Medicine Tomorrow',<sup>22</sup> which is a text-book of Nature-Cure.

The calorie value of food is determined by **burning** them in an apparatus called calorimeter, assuming that the living body is non-different from this machine. It is this assumption that vitiates the theory, because in fact there is enormous difference between the two. The following passages from the book mentioned will be found interesting:

"But now comes a great hiatus in the theory of the calories. The Calorie School confounds the human organism with a calorimeter and thinks that the energy which is produced in a calorimeter by the burning of a food is the same as that produced in the process of

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21 "Health and disease is a continuous biological process."

22 Published by C. W. Daniel Company Ltd., Ashington, Rochford, Essex, England,

digestion, assimilation and combustion in the human organism. This great logical jump is truly one of the most ridiculous and unscientific errors of official dietetics and is another very accentuated example of undialectical (incorrect) static methods in thinking.<sup>23</sup> First, in the human organism we have far more processes than in the calorimeter, for if we burn a particular food in calorimeters, every calorimeter gives the same result, but not every organism. For instance, an organism doing muscular work and another leading a sedentary life, take quite different advantage of the various calories, the process of oxidation and assimilation being quite different in the different organisms. Similarly they are quite different in children and in old people, in the female organism and in the male organism. The process differs according to the different climates and zones; it differs with the various seasons of the year, and lastly it depends on the digestive function of the individual, and there are not two individuals with the same digestive system. For instance certain defects of the digestive organs can have the result that the organs cannot take advantage at all of the calories, while a favourable state of the digestive organs of another individual can make it possible for him to take far more advantage of the calories. So this identification of the calorimeter with the human organs is one of the greatest scientific absurdities.

"It is sufficient for us just to glance at the various calorie systems to see immediately their absurdity without any logical analysis. The greatest authorities on the calorie system and theory are diametrically opposed to one another with regard to the practical fact of how many calories the human organism needs during the day. Some say 1,800, others 2,400, others 2,800, while others say 3,200, or as much as 3,600 and 3,800; there is a difference of nearly three hundred percent. There is really a great chaos and it is natural there should be; for, if the fundamental theory is false, practical consequences also must be false. One scientist makes his observations upon an organism whose special organic state makes it possible for him to take more advantage of calories, so that **he needs less of them**. Another scientist makes experiments with other individuals, whose organism, for certain internal organic reasons, cannot take such complete advantage of the calories; so those organisms need more calories. So we can see that individual differences are the measure of all things, particularly in relation to calories and really it is laughable to see that even to-day great authorities prescribe for their patients so many calories per day on the basis of the holy trinity of fat, protein and carbohydrates. They carefully define how many calories individuals should consume each day and ordain a certain

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23 What is called dialectics is just a more accurate method of reasoning, in which objects are not treated as entities unrelated to one another and to the world-process as a whole.

special proportion between protein, fat and carbohydrates. In view of this fact that, in cosmo-therapeutic diet, foods play the part of medicines, it is a very important consideration that prescriptions should be accurate. A mistake on diet is as serious as making a mistake in the quantity of morphine in a prescription.

"Contemporary medicine has gone very far from the father of medicine, Hippocrates, who said, 'Let food be your medicine and medicine be your food'. But Hippocrates gave much superior dietetic advice, in spite of the fact that in his time there did not exist modern chemistry and biology. He is much more precise than the whole system of calories, or than the theory of the holy trinity of protein, fat and carbohydrates and other scientific absurdities.

"The calorie affair support the classical definition of Voltaire, the most brilliant spirit of western culture, in his criticism of medicine: 'Doctors introduce medicaments of which they know very little into patients, of whom they know even less, against diseases of which they know nothing.' If we examine objectively the true scientific foundations of the most popular theories of diet, we must recognise that Voltaire was right.

"If in practice we examine what healthy people in various climates and continents eat, then we find that according to the calorie theory they would long ago be dead of starvation, for they do not have the necessary amount of calories or the proteins that the official system prescribes. Yet we see in Asia, Africa and also in America and Polynesian Islands, that everywhere men exist in very good health and enjoy great strength in spite of the fact that they live quite out of harmony with the theory of calories and protein."

So we see that this theory is based on an absurdly stupid assumption, and the practice based upon it shows its falsity.

Our view on this point is that food serves only as building material, or to make good the waste of bodily tissue that occurs by work done, and has nothing to do with the vital energy. The amount of food one needs to eat is determined by other laws than those imagined by the 'scientists'. It is a historical fact that these men invented their theory, known as the 'calorie theory', by the absurd and grossly misleading analogy of the steam engine, the living body being considered by them as a kind of steam engine which needs fuel for generating power, the food consumed being assumed to be the fuel needed by this human steam engine. Actually there is not the least resemblance between the two.

The body has more resemblance to an electrically driven motor. The current of power that flows along the nerves, which causes muscles to contract, is electricity, which, itself is not life, but is generated and is used by Life.

The utter stupidity of this medical theory was demonstrated by Dr. Dewey. He pointed out the significant fact that 'Food is a tax on vitality.' He also showed that the assumption was absurd, because if it were, there was no reason for fatigue. A tired man must go to his bedroom, and not to the dining room, to recover lost strength.

यदि शक्तिर्भवेदन्नात् पृच्छामो मरणं कुतः ।  
अन्यन्तां निर्धनाः मर्त्याः सम्पन्नानां कुतो मृतिः ॥

*Svaadheena-Svaasthya-Mahaavidya, 14, 136,  
10, 47*

If food be the source of energy, we pose this question: Why should there be death? The poor die (we can imagine) of starvation; but why should the rich ones die?"

There is also the testimony of Dr. Barbara Moore, who carried out long distance walks in Britain and America, which testimony is given in the appendix.

Food needs to be digested, and the power that digests it is Life. The two are thus eternally distinct; that which is digested and that which digests are not at all the same. Food does not digest itself. If it could, a tired man can recover his lost strength by eating a good meal. But the fact is that meal might go far towards killing him. He must rest and recuperate and develop hunger and digestive power, before he would be fit to eat. On the other hand, by merely resting or sleeping he recovers all his strength.

The 'scientists' ignore the fact that all through history there have been people who systematically ate about one-third or less of the medically prescribed rations, and have lived happily, far beyond the biblical three score and ten years. And even now there are followers of Hygiene, who eat very low rations on principle and are all the more healthy, efficient in work and longlived because of their abstemiousness; these men are not infirm in their 'old age' ; In fact they are not old at all; for their youth is prolonged into what is called old age.

Luigi Cornaro of Italy, who had lost his health in middle age, got a new lease of life and health, and lived to be more than a century old by simply cutting down his eating to twelve ounces a day. He wrote down his wonderful experiences of this life of sobriety in a book.

Also, there is the testimony of Marco Polo, an Italian, who wrote, in his book of travels in the 'East' of the great longevity of the Brahmanas of our country, due only to their abstemiousness in eating.

From the book, 'God-Experience', conveying the teachings of Sri Ramadas Swami of Kanhangad, (page 121) is reproduced below His Holiness' spiritual practice by eating the bare minimum of food:

"He did not want the mind to be roaming about like a monkey. Repetition (of Bhagavannaama) never stopped. He gave up sleep and reduced food to the minimum, so that he could chant the Name all the twenty four hours. He could not attend to any other work at that time. He did not want the mind to slip away from the Name. He was afraid, if he took more food, he might be overcome by sleep and forget the Name. He was always vigilant. He never felt drowsy and listless. That means, he was tremendously earnest in the Quest of God."

This is a strong piece of evidence to the value of eating the MINIMUM, so that all the vital energy will be utilised to the practice of one's spiritual practice and progress, a proof of the importance of the maximum of Vital Economy.

There is also the crucial test of the care of dyspeptics. These are easily and radically cured by fasting or on an approach to fasting and other hygienic measures. They cannot digest the heavy rations of the high-calorie foods prescribed by the medicos. If treated on orthodox (allopathic) lines they die in three to six years, suffering terribly all the time. The author himself was a sufferer from dyspepsia and neurasthenia, and was reduced to a state of utter hopelessness because of medical ignorance of the basic truth of the natural relation of food to Life—but he got restored to very good health in two years, by hygienic measures, as will be described later.

Professor Chittenden of the U. S. demolished the medical theory by experiments on himself and some volunteers. He proved that one third of the numbers of calories medically prescribed gave better health and strength than was possible by taking the full amount. Horace Fletcher, the advocate of thorough mastication, also proved the same truth by his own example and books. Dr. Lindlahr said: 'One-third of what we eat nourishes us; the remaining two-thirds go to nourish the doctors.'

The facts of long fasts by patients for the recovery of health, as observed and recorded by great pioneers totally, disprove the theory. The medical view, that a faster lives upon his own flesh until emaciation sets in, and then dies, is negated by these facts. Medicos do not know the distinction between fasting and starvation. That distinction is real, rather too subtle for the obtuse brains of those self-styled 'scientists'.

During a fast of one month or more, the body temperature as a rule remains constant; but the amount of body-substance lost during the fast is not the same all the time. It is more than one pound a day at first, but in the end it is a few ounces, too little to account for the heat. It is the electric current flowing in the nerves that maintain the body-heat, not the tissue substance that is consumed.

Also there is the curious fact, that a man with an abnormally high temperature, who fasts, gets down to the normal, 98.4° F. Also it happens that if a man with a subnormal temperature fasts long enough, say 40 days<sup>24</sup>; the temperature rises to the normal. How do they propose to explain this?

Prof. Arnold Ehret states that a faster can be stronger after 20 days of fasting than he was before he began fasting. How is this explicable on the basis of the calorie theory?

If this theory were true at all, then not one of the those long fasts would have been possible. Dr. Dubos in his book on "Basal metabolism", had to admit that long fasts are not fatal, because, as he puts it, "Some mysterious power intervenes to establish the basal metabolism (rate of processes of vital changes of food substance) at a lower level" so as to avoid disaster. This is an admission that life can survive without damage even when no food is taken for many weeks. Actually the abstinence from food has positively beneficial effects, as will be shown later.

The principles and the value of Vital Economy are proved true by the personal experience of all followers. And this alone will suffice to refute the calorie theory.

That the minimum food, the food that is needed for replacement of wasted body-substance, gives the best results in health and efficiency, is the conclusion arrived at by all the pioneers and their successors. On the other hand every excess over this minimum lowers the health-level and tends to provoke disease. This is due to the very design of

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24 Such long fasts are not advocated in our school of health; this will be seen in the chapter on Fasting.

the living body. The average eater, who consumes about four times as much, is subnormal in health and vigour, and is also deprived of access to the Natural Happiness that is derived from the Indwelling Supreme Spirit. He is miserable in proportion to his overeating. This much must suffice for demolishing the unproved materialistic theory of the medicos.

Here is a gem of commonsense uttered by an Irish soldier, quoted approvingly by Sir James Fayerer, showing the climate of our country is not the real cause of the wreckage of health of British soldiers here: "They eat and they drink and they drink and they eat and they write home to say it was the climate that killed them". (Quoted by H. Carrington in his book "Vitality, Nutrition and Fasting".)

Now we come to the true principle, namely Vital Economy. That which maintains health and restores it when lost, is life. The fivefold food-medicine furnishes only the repair material. But the power that accomplishes these ends is life and life alone. This is evident from the fact that, **without the vital response to the measures of health or cure, there is no cure.** Those that ignore the life-power in their care of the sick do no good to them; on the other hand they do harm. Life it is that does all the work, prompted and guided by Mother Nature, the handmaid of God. When health is below par, it is life that restores it to the normal by efforts to eliminate foreign matter and to reduce the encumbrances that obstruct its functioning aright. A high level of health and ease in the cure of diseases are both possible only when life-power is abundant, more than needful.

It was mentioned earlier that the living system, being compared to a steam engine is wrong and that it is better compared with an electric motor. Therefore, let us see those qualities of electricity that will help us understand the working of the living mechanism, which has been described that it is "wonderfully and fearfully made"

Electricity is a power with which one can have a great variety of uses, for example for motion, for heating, for production of sound, etc., etc. Vital Power is also used for all such purposes and more, besides thinking.

Electricity is a power which flows only when it is utilised for a particular work. It will flow only if the circuit be complete. In a circuit which is incomplete somewhere, i. e., there is a break in the circuit somewhere, there is no utilisation of power. A switch is a means of making the circuit incomplete.

The flow of power is dependent upon the load on the circuit. More power has to flow for a heavier work than for a lighter one.

Electricity does not flow with the same ease through all types of conductors. Silver is said to be the best known conductor. Copper gets the second place. Copper wins the votes, not because it is the best, but because it is far cheaper than silver. Aluminium is a tolerably good conductor. Carbon is not so good a conductor.

In technical language, it is said, that each conductor exerts a certain amount of resistance to the flow of electricity, which varies from material to material. Some cause less resistance and some more. Naturally, one would choose that material for the conductor which causes the least resistance, considering also the availability of the material.

When electricity is passed through different types of conductors, there is a difference between the amount of electricity sent and the amount of electricity received depending upon the resistance of the conductors. A conductor which exerts the least resistance to the flow of electricity causes the least loss of energy, while one that exerts a higher resistance causes greater loss of energy. A Conductor that causes the least loss of energy is called a good conductor and the one that causes more loss as a bad conductor.

Similarly, in a healthy body vital energy, being transmitted through healthy nerves, there is the least loss of energy in transit. In a sickly body there is a greater loss of energy in transit and the power received is comparatively much less when compared to the actual expenditure. It amounts to this, that for doing two exactly similar jobs the healthy man spends less energy than a sickly man.

The living system, for purposes of explanation, can be compared with a dry battery. A dry battery is endowed with a certain amount of power at the time of its manufacture. The battery can be made to last for a short time or a longer time, depending upon the mode of its utilisation. If care be taken to avoid all wastes, the battery would last for quite a long time. In other words, we can say that we should ensure 'economy' in the use of power from the battery, so that it will last long.

Economy can be effected in the case of battery by the following means:

- i. by passing the current through such conductors as cause the least resistance;

- ii. by utilising power for essential work only, permitting no extravagance.
- iii. by having perfect connections (loose connections cause wastage of energy at junctions).
- iv. by spending the minimum necessary for a particular job; (if for reading a 40 watt lamp is enough, a lamp of higher power, say a 100 watt lamp, not being used, is an economical measure).
- v. by utilising power for only as many jobs at a time as will be within safe limits for the capacity of the battery; etc., etc.

We have all these parallels and more in the need to administer the living organism with the greatest economy possible for health, longevity and happiness. Such measures are made clear in the following pages.

One that has an abundance of vital power enjoys a high degree of the Natural Happiness, and is therefore always contented and cheerful and free from the grossly weakening slavery to desires for mere pleasures. On the other hand the man with low vitality is miserable, whether he is engaged in work or not, as remarked by the epic poet, Milton, who composed the "**Paradise Lost**".

Like water stored in a lake or reservoir and spent economically through sluices, vital power that is stored up in the body serves in all possible ways to safeguard health.

The analogy of the lake has a limited application here. The lake gets filled after rains. The living organism gets its charge once at birth and never thereafter. If it be possible to get further charges, man will not be mortal.

The charge of Vital Power that is received at birth depends upon the health of the parents—upon how good their conductors are—at the time of conception, and the growth of the foetus. Whether one inherits the worldly properties, moveable and immoveable, or not, according to man-made laws, one is sure to inherit more or less of vital power according as the health-level of the parents. It is therefore a point to be remembered by would-be parents to be forewarned against the sin of bringing forth sickly children.

It is said, that the progeny that is sufficiently spaced, which is assumed to be the sign of real continence between two consecutive conceptions, can be better than the parents, provided they take sufficient care of their health also. The reverse is also true.

Like the improvident one who mortgages his house and lands, the one that squanders his vitality by self-indulgence, actually mortgages his body to disease and early death.

Life pervades and penetrates the whole of the living body that is unencumbered by foreign matter. (Even if some of this matter be not filth in a strict sense, it is a handicap to health, because matter in the wrong place is filth.) But in the encumbered body life-power is obstructed and hindered in its work by the foreign matter. Hence there is the necessity of keeping down the encumbrances, and of making the body free from them by suitable hygienic measures.

If the vital power be low, due to improper and excessive expenditure, it can be made to suffice by sensible economy in the expenditure, reducing the waste of vitality through channels that can be profitably closed. For this purpose measures like continence (**Brahmacharya**), fasting or abstemious eating, are useful and necessary. By these measures the foreign matter is eliminated and the body is lightened, and then more vital power flows into the gross body from its mysterious Source, the subtle body.

When there is abundant vitality, the body feels light, the tissues are clean, and the bodily figure is normal and comely. Quite otherwise are the effects if life-power is reduced to a low level. For life-power is lessened by filthy foreign matter and by drug poisons. Herein we must remember the categorical statement of Dr. Alonzo Clark that 'every dose (of 'medicine') diminishes the patient's vitality'.

The greatest of waste of power occurs in the work of food-disposal. By this waste life is greatly weakened, encumbrances increase and diseases occur again and again, and become worse and worse.

It is true that weakness of life occurs after sexual indulgence also. But men become victims of lust, chiefly because they overeat, thereby poisoning their brains and thus producing discontent and cravings. Hence the practice of Dietetic Righteousness is fundamental to health of mind and of body. And of Dietetic Righteousness, Vital Economy is the chief part.

The practice of moderation and self-control in the sex-life is usually understood to the meaning of the term Brahmacharya. But we may consider self-control in all kinds of indulgence as included in the meaning of that word. It is the non-observance of Brahmacharya in this wide sense that leads to loss of health. And if the same course of wrong conduct be persisted in, where is the chance of the person recovering good health? But if he submits himself to the discipline that will be detailed here, and thus conserve his store of vitality—his Vital Reserve—then to him Nature will vouchsafe good health.

By excessive attachment to enjoyments one comes to disregard the rules of hygienic living; and this leads to loss of vitality. By communion with the four higher sources of health, namely Ether, Air, Light and Water, vital power is maintained at a high level. But it is by the encumbering toxic filth that this communion is hindered. Of all these four, the Ether power is the subtlest and most important. And more of this power is received by observing Brahmacharya in the wider sense given above. Perhaps Life is the same as this subtlest of all the five elements of creation. Hence access to this source of life must be kept up for the maintenance of a high level of vitality.

In the sexual life the married man must economise his vitality. That is his Brahmacharya, not absolute abstinence. It is said that the waste of semen is the cause of weakening. But it is the waste of vital power that is the real cause of the weakening of life. It is through loss of vital power, that the lustful man contracts horrible diseases, which are labelled as 'syphilis' and treated by unlimited dosing with poisons like mercury, arsenic or penicillin. But by Vital Economy and positive feeding these much abused sufferers can be redeemed from the depths of incurable disease to which they are reduced by medical violence.

But of all the disciplines that are prescribed for men, the most important is Dietetic Righteousness, for the reason stated before, namely that the forms of unrighteousness arise from the constitutional defects caused by unrighteous eating. He that eats rightly is able to observe all the laws of righteousness. Indeed he is an all-round righteous man, as stated in the verse quoted from the Shri Bhagavatam

( जितं सर्वं जिते रसे ।)  
अद्यते अत्ति च भूतानि ।  
तस्मादन्नं तदुच्यते ॥

'Food is eaten, and it eats; therefore its name is Annam', says the Taittiriyaopaniṣad. The significance of this text must be understood. What is eaten righteously is eaten and the end products are eliminated, and hence health is unaffected. But if there be wrong eating, then it becomes filth, which being retained is the cause of disease and death. The other text which says that food is both medicine and poison (अन्नं मृत्युमुत्तजीवातुं आहुः ॥), means the same thing.

Even wholesome food, if eaten in excess and without hunger, becomes toxic filth. So wholesome food must be eaten righteously. What is wholesome food is explained in the chapter on Food For Health. This rule is for both the healthy and the sick. Examples have been given already in the discussion of the calorie theory, those of Luigi Cornaro and Brahmanas of the past ages. The abstemious eater obtains all blessings, namely health of body and of mind, length of life and happiness. On the other hand the unrighteous eater loses both bodily and mental health.

The following story of one of the many experiments I made on myself will prove instructive. Once in 1915 or thereabouts I was overtaken by nervous breakdown, for which I stopped eating and lived on tender cocoanut water for 15 days. Afterwards I planned to live on bananas and milk, sweetened with brown sugar—available then—for some months, for the sake of better health. At first I took about 16 ounces of milk—two small-sized tumblers—and four bananas, twice daily. The very next day I felt great weakness and a sense of heaviness. It occurred to me that the quantities were excessive. So, I cut down the rations by half. I took only one tumblerful of milk and two bananas each time. At once the weakness and heaviness vanished and I was able to go on with this diet for about six months. This was to me a proof that when the food does not agree, the remedy will be to cut down the rations drastically. The food may be all right, but the rations must be adjusted to suit one's capacity to digest and eliminate. This is how Vital Economy is to be practised. In this practice the calorie theory should be disregarded, because this theory is against the Order Of Nature.

It happens that some unrighteous eaters are seemingly not seriously affected in health, because of their good endowed constitution, so that doubts may arise as to the truth of the teachings of hygiene. These men boast of their 'excellent' health in spite of wrong eating and living. But if scrutinized according to the science of encumbrances, given later, they would be found to be harbouring diseases in seed form, and often these men die suddenly and unexpectedly of diseases arising from these

encumbrances. Also their progeny is far from healthy. An example for this truth are Churchill and his son; the former was seemingly healthy in spite of his drinking and smoking, and his son died soon after the father. We should rather look at the instances of high level of health and longevity of those that live righteously, and the instances of renewed health by reform of habits according to hygiene.

When to eat, how to eat and how much to eat are the questions to be dealt with in this chapter.<sup>25</sup>

One should eat only after noticing the presence of sufficient power to digest the food to be eaten, and not before. And he should make sure that this power of digestion will be available until the digestion is completed, that is, that the power may not be withdrawn meanwhile at any time. On this qualification hangs a rule which will be expounded later in its proper place. If this power be withdrawn, so as not to be available for the digestive function, then digestion will be suspended and indigestion will result.

The sufficiency of power to digest is knowable by the feeling of **Hunger**. Therefore, the follower must eat only after he is sure that **keen**, natural hunger is present. Those that eat without waiting for hunger lose what health they have. That being the case, how can sufferers from long-standing, deeply rooted diseases, who eat without waiting for hunger, become healthy again?

Also, when there is fatigue of the body, or perturbation of the mind, hunger will not be present, and eating at that time is wrong, and food eaten then will change into poison. True hunger arises only when the physical body is well rested and recuperated and the mind is calm, free from tempestuous moods, and food eaten at that time is preventive of ill-health.

Here is a verse from a standard text-book on Ayurveda, bearing on the question of when to eat.

उद्गारशुद्धिरुत्साहो वेगोत्सर्गो यथोचितः ।  
लघुता क्षुत् पिपासा च जीर्णहारस्य लक्षणम् ॥

“When the stools and urine have been expelled, the mind is pure, the humours are functioning normally, when a clean wind is felt, and

<sup>25</sup> See article, Tiruvalluvar on Health, contributed by late Sri L. Kamesvara Sarma, included as an appendix to this chapter.

the vital airs are co-operative, when the digestive energy is at its height, the whole body is at its lightest, and the senses are clear and efficient, then one should eat the food ordained by hygiene. This is the rule as to the time of eating."

In this verse nearly all the details of the knowledge of true, keen hunger are expressed.

True hunger is not felt in the belly, nor anywhere below the neck. It is not, as the medicos describe, a feeling of general weakness, a feeling of gnawing sensation in the stomach, or a feeling of longing for food.

Hunger, as these descriptions go, is painted a picture of disease. If being hungry is a disease-symptom, then the dyspeptic, who feels no hunger, should be glad that he has not the disease of hunger! Just as every one feels eager to eat, every one also feels the eagerness to feel hungry (to have a justification for eating!). A general feeling of weakness is felt after a square meal. But that is definitely not the time for further eating. A gnawing sensation in the stomach (पेट में चुहा दौड़ना है ।) is a disease symptom of hyper-acidity. The western medicos have taken the average (sickly) men's feelings for the 'normal'. Such people are only apparently healthy. If real health be enjoyed by such people, the average people, the description ought to be some healthy signs.

We believe that hunger is essentially a mental feeling, giving rise to the desire to eat. This may be accompanied by the flow of saliva (spittle) at the thought of food, signifying that the whole system is ready to receive and act upon the food to be eaten.

In the chapter on Mind & Health Bhagavan Sri Ramana's verse showing up the unfairness to the stomach, has been quoted, which is relevant and should be remembered in this context, also.

आमाशयश्च उद्गारो निर्गन्ध उपजायते ।  
तत आरभ्य विश्रान्तिः जठरस्य भविष्यति ॥

*Svaadheena-Svaasthya-Maahavidya' 11. 61*

The rising of a clean wind (शुद्ध डकार) from the stomach is a sign that that organ has become empty of food and has begun to rest and recuperate. It could not rest before that. Even then digestion is not complete, because the food has afterwards to undergo digestion, assimilation and elimination of wastes, passing through the small intestines, the large intestines and the rectum.

The following order of events must therefore be observed by one that wants to eat for Health:

1. The emptying of the stomach,
2. the rest and recuperation of the digestive organs,
3. the elimination of all wastes, which are toxic filth,
4. the feeling of bodily lightness,
5. the feeling of general purity of body,
6. the feeling of mental equanimity, and a willingness to accept work,
7. the abundance of vital energy in the body, and therewith the ability to do work, which should be utilised at that time,

These constitute the signs of the birth of hunger. But hunger should not be killed immediately it is born: it should be allowed to mature, until full digestive power is developed. It is in this order that true and effective demand for food, called hunger, become unmistakably manifest.

After the stomach becomes empty it begins to shrink in size by a series of contractions, expelling the air filling it. Hunger does not arise while these contractions are going on, but later, when the stomach has rested and recuperated, after attaining its minimum size. Those that eat soon after the first clean wind are eating without real hunger. People having such a practice will not get the clean wind also, because their stomachs will gradually lose the capacity to shrink (the elasticity). Such eaters complain that the wind named stomach's veto (तृप्ति इकार) comes up too soon after beginning to eat. Eating at this stage is therefore a grave mistake.

It may be that some persons do not notice the arising of the clean wind. But lightness of the body and the abundance of vital power would be present in every case of genuine hunger. If the practice of eating only after hunger has matured be maintained, the clean wind will also start emitting, because by then the stomach would regain its elasticity. Elasticity is not just the capacity to expand, but also to shrink back to the original size, when the tension has been released.

It has been mentioned that after the stomach becomes empty the elimination of wastes begins. While Life is engaged in disposing of the food eaten, it is unable to eliminate the wastes. So, **while digestion proceeds, elimination is at a standstill.** This fact is biologically of great importance.

Life cannot simultaneously carry out, adequately, more than one great activity. If a battery, giving out current at 9 volts, be connected to two lamps of 6 volts in series, each lamp will get current only at 4.5 volts and the lamps will not give their normal illumination; they will look dim. So also Life cannot digest a substantial meal and eliminate foreign matter at the same time. As a rule therefore, Life begins the work of elimination after the stomach is emptied and the main part of the digestion is over. But the work of elimination is more important for health than that of digestion. If the digestive work be heavy and takes too long a time, elimination is postponed, the foreign matter accumulates, and encumbrances are formed. This is a reason for limiting the stomach-load to the indispensable minimum. Let it be understood that the minimum of food is also the maximum. Therefore after the minimum has been eaten, not even one mouthful of food must be eaten.

Just as a clean wind emits from an empty stomach as it shrinks, there is another wind that is emitted when sufficient quantity of food has been eaten. This bears the smell of the food just eaten. Eating should be stopped when this wind of satiation comes.

If food be eaten to the fill, there will be a sour wind a little later. It is evidence of the struggle that the stomach is undergoing, not being able to mix together the ill-masticated food and the digestive juices. Sometimes, there will also be a regurgitation, indicating that the stomach should be relieved of the heavy burden. Vomiting is necessary.

It is by effective elimination that bodily lightness is maintained. This lightness is not a matter of weight, but a feeling, due to the abundance of vitality. Life, it must be remembered, has not only to carry the body, a load for four persons, but also to do work with it. This it cannot do if the work of elimination falls into arrears. When due to efficient elimination, the body is light and the vital power is abundant, then there is ability to do work. At that time one should get through the main part of his day's work.

A moderate amount of work has the effect of maturing hunger, so that, after work, hunger becomes keen and unmistakable. For the lazy, hunger does not come at all, or it is anything but keen.

Hence on noticing the presence of power to do work one should engage in work; but he must cease from it as soon as keen hunger has developed. Continuing to work even after that would produce fatigue and hunger would be banished. If fatigue comes, one must rest until

hunger returns and then eat. During the interval bathing and praying would be proper, to be relieved of the fatigue and to attain mental equanimity.

Two clear signs of keen hunger should be known, the presence of abundant vital power and the liking for some plain, non-appetising, natural food, the most wholesome among those to which the man is accustomed; such food would be Saattvic food. A liking for non-saattvic foods can arise without hunger. But Saattvic 'unstimulating food' as Louise Kuhne calls it, needs the sauce of hunger to be relished.

So the eater must first see to it that the stomach and bowels are empty; then he must wait for keen hunger to manifest, utilising, that time for some productive work, rest if fatigued, and then sit down to his meal.

When stools are stagnant in the bowels, true hunger is impossible. Hence one should see to it that the stools are passed out and the bowels emptied. The emptying of the bowel is the first among the conditions mentioned in the verse quoted from the Ayurveda text-book; that shows the connection between bowel-health and natural hunger. Those that disregard this rule, and eat while stools are stagnant in the bowels, are conservancy carts, carrying the foul refuse of three or four days' eating or perhaps a great deal more. Of course these men are not models of health. Foul gases emitted by these stagnant stools pervade the blood-stream and enter even the brain and affect its efficiency and health. The belly and brain become heated and more or less paralysed made unfit for their work.

Hence all the work of elimination must be allowed to be completed, and sufficient time must be allowed for it, before one can expect, to be really hungry, for thus alone does one remain healthy always.

प्रायशः क्षीयते पुम्सां वार्धके धिषणाबलम् ।  
वार्धके साधुवृत्तानां वर्धते धिषणाबलम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 11, 81*

As a rule in civilisation, intelligence declines in old age. But for those that live righteously intelligence grows and becomes keen.

Now we shall consider the habit of eating heavily in the morning, which has come into fashion by imitating foreigners. For one that has slept at night after eating a substantial meal, hunger does not arise in the morning. Dr. Dewey remarked that **sleep is not a hunger-producing process**'. Hence if one has taken a meal at night, for him

food in the morning is poison. The rule for him is that he should wait for hunger as explained above, and then eat, meanwhile doing work, enough to provoke and mature natural hunger; for work is the natural cause of timely hunger, not idleness. Those that will not work, neither shall they eat. Eating a heavy 'breakfast' of negative foods in the morning is one of the causes of the great decline in the health of the civilised nations.

Before the white men came, the rule was, at least for the Brahmanas, to go without food till noon, meanwhile do all the day's work. Professors taught, and pupils learnt their lessons, on an empty stomach, and there was a high level of scholarship, due to this hygienic rule being observed. In one of the Vedic books there is a passage which says: अपोऽशान कर्म कुरु ॥ 'Take water and do thy work' (வேலைப் போழ்தில் நீரே உணவு) This was one of a series of instructions given to a student by his teacher when he was accepted as a disciple (उपनयनम्). As Dr. Dewey remarked all work is best done on an empty stomach. In the West it was Dr. Dewey who first discovered and proclaimed this health-habit, the **No Breakfast Plan**. He had been in poor health for some time; but one morning he suddenly noted the fact that he had no real hunger for the breakfast; then and there he stopped taking breakfasts and the results proved to him that abstinence from eating in the morning is an ordinance of Natural Hygiene. Morning eating is also condemned in the Old Testament of the Bible.

Another very bad habit that has come into vogue among us is the eating of a very substantial meal, the principal meal of the day, **before** going to one's daily work. This means that the work is done on a loaded stomach, which prevents digestion of the meal and in due course sets up a series of acute diseases at first and later causes chronic diseases, which are medically incurable; they can be cured by giving up this wrong habit and other diet reforms.

Taking of the principal meal of the day before going to work, is done on the belief that the heavy food gives them strength for doing hard work. Employees in the public services and in the business houses are all guilty of this great crime against Health. Even early in the morning, when they could not possibly be hungry, they eat the principal meal and then hurry to their places of work. **Work and digestion cannot go on at the same time.** This was proved by a French man, Dr. Jules Virey by his experiment on his two dogs. He fed both of them well one morning. He left one of them at home and allowed the other one to run behind his coach, as he went round visiting his patients. On his return he examined the stomachs of both the dogs. The one

that was left at home had completed its digestion in the stomach and it was empty. But in the case of the other dog, digestion had not started. As work is done with the will, the vital power is monopolised by the work, and there is no vital power available for digestion of food, which then ferments and putrifies, releasing gases of decomposition, which rise up to the brain and weaken all the vital organs, especially the nervous system.

Among students, we can find two distinct groups: the ones that are good at studies and the others that are good in the sports field. Both the groups have the same eating habits. Students, as are good sportsmen, either manage to slip away from the class or their attention to the lessons is as good as sleeping away the time, sitting in the back benches. The front benchers, the industrious students, ruin their health, which is evident from their weak health and the bespectacled faces. The colleges need both the groups. And the medicos never know the real reason behind this gap, as long as they have faith in the calorie theory.

'Scientists' who believe in the calorie theory of food-values, say that very little vitality is spent in mental labour. But actual experience shows that such labour is far more exhausting than muscular work. The fact is that Life is not within the scope of scientific study, as explained before.

Work and digestion must be kept apart so that there may be no competition between them. When digestive work is to be done, then Life must be left free to do that work; no other work must be imposed upon it till digestion is completed.

The harmony of work and digestion was the rule in the recent past in our country before one of the predatory nations of the west—the British—came and established an empire over us. Then our ancestors regularly finished most of their work during the morning and forenoon and ate their first meal, the principal meal, afterwards, at noon or later.

The farmers used to get up by the time the star Venus rose in the eastern sky (by 4-30 a.m.) and leave home for the fields, where they also eased their bowels, and did their work. In the afternoon the housewife will carry for the husband a light repast, by which time, the major part of the day's work would have been finished. The principal meal used to be at night. They had good endurance and needed rarely any medical help.

Even quadrupeds are aware of this principle and rule of eating. And through accidental experience even a few men knew of it and reformed their habits accordingly. The following story given by Dr. C. W. Page of Boston in his book of a hunting dog who would never take a breakfast if he knew that his master was going out hunting, is very instructive. The master was a friend of the author, and from him the author got the story. In the beginning the master tried to deceive the dog, so as to get a breakfast into him before hunting. But the effect of the meal was to reduce the vital vigour and ability of the dog to do his share of the work; his scent failed, and he was unable to pursue the game with speed, and so the master gave up his efforts to cheat the dog. Dr. Page remarked that when he heard the story and saw the dog, the latter, in extreme old age, was like a sprightly youth still, while the master in middle age was already a decrepit old man, because he never followed the excellent example set by his own dog.

It is noteworthy that these foreigners eat their principal meal, called the 'dinner' at night, never in the day. During the day they get through their work, eating lighter repasts, though this lightness varies much according to the individuality of the eater. They have imposed on us their hours of work and we have submitted to it; but we have failed to take over their programme of eating also, which we ought to have done, in order to remain healthy.

Therefore we have the following rule, that we should eat our principal meal, whether in the day or at night, only after finishing all our work, and not before. This means that if one is free to rest after the meal, thus enabling digestion to proceed unhindered, he may eat that meal at a suitable hour in the day. But if he is not free, but obliged to work till the evening, he must postpone his principal meal to the night, eating just a little, once or twice during the day, or living on water alone, till his work is over.

This rule is especially binding on brain workers. It is these that become victims of chronic, difficult diseases in middle age, due to violating this rule of health. Only those that have at least three hours of freedom from work after the meal should eat that meal at midday or any time in the day. This period is for ensuring a good start for digestion; once started it will proceed smoothly, if only light work be done after these three hours.

Those that honour this rule enjoy positive health and exceptional longevity and retain their fitness for work even in 'old age'.

Now for the general rules of healthful eating: Only one principal meal must be eaten per day. Two substantial meals would soon destroy the sense of bodily lightness, which is the chief test of health. This loss of lightness, feeling that the body is a burden, is a proof that the eating is not right, and that health is being steadily lost.

One that eats only a light meal when he eats at all, may eat twice daily, if he feels hungry twice. But one that eats till his appetite is fully sated must eat only one meal a day.

जानीयादुत्तमाचारं दिवसे भोजनं सकृत् ।  
मध्यमं भोजनं द्विस्यादधमं भोजनत्रयम् ॥

*Svaadheena-Svaasthya-Mahaavidya 11. 101*

Eating one meal a day is the best of all. Eating twice is medium. Eating thrice is worst of all.<sup>26</sup>

For one that wants to eat twice a day the rule is that only one of these—not both—must be the substantial or principal meal of the day, and the other meal must be a light one, not more than a third of the other.

ग्रीष्मेऽश्नीयादतो नक्तं प्रायशो मुख्यभोजनम् ।  
दिवाल्पभोजनं कार्यं स्यादेवं नातपक्लमः ॥

*Svaadheena-Svaasthya-Mahaavidya, 11, 98,*

In summer eating the light meal in the day and the heavier one at night enables the eater to escape the severe discomfort due to the seasonal heat. Eating heavily in the day makes one liable to incur what is called a 'sun-stroke', which may prove fatal.

<sup>26</sup> भुञ्जान एकदा योगी भोगी द्वाभ्यां भवेन्नरः ।  
त्रिभुञ्जानो भवेद्रोगी जानन्त्येवं मनीषिणः ॥

*Svaadheena-Svaasthya-Mahaavidya, 11. 102*

A yogi is one who eats once in a day; eating twice one becomes a bhogi; and people understand that one who eats thrice becomes a victim of diseases—a rogi.

There is another belief too, that a yogi has bowel motion once in the day, a bhogi twice and a rogi thrice.

These two beliefs should be directly linked; not otherwise. To be clear, one that takes a single meal and has a single motion can alone be a yogi. Taking a single meal and having more motions, or taking more than one meal and having only one motion, one cannot hope to become a yogi at all. If the latter way is possible millions of householders will be termed yogis, while they are in fact rogis.

In eating, one must consider the state of the mind also, as stated before, because the quality of the mind depends very much upon the rightness or wrongness of the eating. The eater must understand the principles; then he may apply them in practice so as to suit his own needs.

भुञ्जीत स्वास्थ्यमुद्दिश्य न जिह्वाचापलेन तु ।  
भोजनार्थं न वै जीवेत् भोजनं जीवनार्थकम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 11. 106*

One should eat for the sake of health and efficiency, **not for the pleasure of eating**. This pleasure is just a bye-product. If one observes the health rules, then pleasure does come by eating, and with that pleasure one must be satisfied, without hankering for more. One should not live to eat; he must eat to live in health. He that eats for the pleasure of eating, sooner or later loses the health and becomes a victim of deeprooted diseases and dies prematurely, meanwhile enriching the doctors.

In eating one should allow space in the stomach for the expansion and contraction of the lungs in breathing. When people eat to the fill, no space is left for the stomach to contract in wave motions for mixing the food with the digestive juices. So, the digestion is delayed. And if flatulence (gas formation) occurs, and it does not escape out, there results a pressure on the diaphragm (the wall separating the chest from the abdomen), which in turn is communicated to the heart, leaving it little space for its expansion. When thus the space for the heart is restricted, it has to do its duty by pumping partially each time, but more number of times. Palpitation is thus the result. Violence caused on the stomach brings about violence on the heart, a vital organ. Medical treatment confirms heart disease.

It should be noted that mealtime is not the proper time for drinking water. The time for drinking water freely is much later, as will be explained in its place.

Let those who labour with their gross bodies for livelihood eat once a day as much as will satisfy them. They are not likely to come to us for advice unless seriously sick. But brain-workers ought not to eat thus. They should eat always with restraint, and eat only unstimulating food, which we call Saattvic food. (मितभुक्, हितभुक् ऋतभुक् ।) This will be explained later. Here we point out only that heavy eating degrades the person to the Taamasic level.

For high level of health, only the minimum should be eaten. Eating more than that is over-eating. **The minimum must be treated as the maximum.** The author of the Kural says distinctly that he that eats the

bare minimum is happy all the time. The Buddha also taught that for following the Path to Nirvaana, one should know the minimum of food and eat only that much and not more. So both for health and for happiness one should eat only the minimum. Whether one is a worldly man, or one that aspires to the State of Liberation, one should practise abstemious eating.

If one habitually eats the minimum—which alone will be conducive to health—then the mind will be clear and efficient, and even without regular exercise there will be fitness of the body for work all the time, the need for special exercise arises chiefly from over-eating. This will be explained more in detail when dealing with exercise.

Here it has to be stated that even an athlete is greatly profited by eating righteously. Bhagavan Sri Ramakrishna gave the instance of one Hanuman Singh, an athlete, who ate only one meal a day, because he was an earnest devotee of God. He was challenged by a Muslim athlete and the date for the trial of strength was fixed a month later. Meanwhile the Muslim ate many times a day of the richest foods. But Hanuman Singh continued to eat as before. On the day of the fight Hanuman took no food; but contrary to the expectations of the spectators, the Muslim was quickly thrown and defeated; the devotee, who ate righteously, was the victor; his strength came from the Indwelling Spirit, not from food, which is a tax on vitality. Eating in excess of the vital need is the cause of weakness, not of strength.

We have already discussed the calorie theory of the medicos. We have here to say only that the food-load they prescribe for health and fitness is far too heavy; a great many, whose digestive power is limited, are seriously injured by eating the amounts recommended. Those who are of robust health and are able to digest all they eat, being free from mental labours, may escape more or less unscathed, but only for a time. The notion that vitality is proportioned to the amount eaten is a gross error of gross minds.

How to avoid overeating of the principal meal is the question that has to be answered now. Instructions are here given, which, if followed faithfully, will prevent overeating.

Whether the amount of food eaten is just proper or in excess, can be correctly judged, not at the end of the meal, but about an hour or more later. If after the lapse of about two hours after the meal there is a sense of bodily lightness, then it means that too much has not been eaten. So one should eat just so much, as would not cause a feeling of heaviness after the lapse of the time specified. Of course bodily lightness will be affected even by moderate meal. But the eater must take care not to eat so much as to completely lose that feeling of lightness.

The sense of bodily lightness is also accompanied by the prevalence of pleasant feeling in the mind, with clarity of the intellect. Eating within the natural limit is of great importance for brain-workers. The following are rules of Vital Economy.

The first rule is that one should chew each mouthful so well that the food is broken into small particles and becomes well mixed with the digestive juice of the mouth, called the *saliva*. Food so eaten is well digested by the organs lower down. In eating by this rule, less is eaten in more time.

A patient who was suffering from severe back-ache, indigestion and impotency, was prescribed diet on the basis of the calorie theory by a Nature-Curist. Though he had had some improvement, consistent with the extent of reform, the main troubles, namely the backache and impotency persisted. His doctor advised his consulting us. We suggested No-Breakfast plan being followed in addition to two Spinal Baths daily. He still had heaviness of the stomach after the evening meal.

We therefore told him that he must try reducing his food to two rotis instead of four. He pleaded that it would be too meagre a quantity. On questioning, we learnt that he used to get that sense of satisfaction in about half an hour. We therefore advised him to **spend the same half an hour in eating just the two rotis**. The importance of mastication was stressed. We told him that he should drink his roti and not eat them.

So, he started religiously following the advice, drinking—that means converting the solid roti pieces to liquid by thorough mastication and then swallowing slowly—two rotis in half an hour. And that did all the miracle, that he prayed for.

Another rule is that one should not eat at the meal a number of **courses**, one after another, but eat only one course, into which may be mixed all the foods that need to be eaten. Eating many courses causes overeating by the revival of the appetite, due to the taste-stimulation in changing from one course to another.

Some say that if one eats only natural food, there cannot be any overeating. This is absurd.

Another aid to the prevention of overeating is the signal that comes up from the stomach. This signal is a wind from the stomach, which is a warning that eating should be stopped at once. This has been explained earlier. Those that eat more than one course need to respect this rule religiously. It may appear to the novice that at this time he has not eaten enough. But this is a mistake due to past bad habit. If

one gets accustomed to eating according to the rule, this mistaken notion will fade away.

Appetisers, like salt tamarind (or lime juice), chillies or pepper, asafoetida and the rest, which provoke overeating and which irritate and inflame the stomach and other organs, must be greatly reduced, if they cannot be given up entirely. Incurable diseases, like blood pressure become curable if salt and other appetisers are renounced. Hunger is the best sauce.

But we do not say that food should not be tasty. The natural tastes of wholesome foods become obscured by the use of appetisers and finally one loses the awareness of those tastes. By the practice of right eating the awareness of those tastes is revived, and then food is enjoyable. But in the transition period the eater should reduce the use of these appetisers, so as to enhance health and recover that awareness. **Saattvic food that is relished in the eating is better digested.**

Sudden and wholesale renunciation of the appetisers is not easy. The non-Saattvic one who renounces them all at once is unable to persist in his renunciation; so he resumes their use.

Extremely sweet food also may be a cause of over-eating and imperfect digestion. Food eaten should be only mildly sweet. Artificial sweetening also is best avoided. More will be said of this in the chapter on Food For Health.

These are the rules of Vital Economy in relation to food. In the methods of treatment for the cure of disease also this principle applies. The treatment should be neither too little, nor too much, in destructive cases.

An immediate benefit from this reform is the **restoration of the lost balance between the food eaten and the oxygen breathed in; it was insufficient before, but now becomes sufficient, without better breathing.** Soon a process of rejuvenation begins, by which all the vital organs become more efficient. The improved lungs enable the eater to practise better breathing. The stomach also, recovering its natural tone, refuses to submit tamely to ill-usage as before. This means that the eater has now a Monitor to keep him on the straight path always. It was this Monitor that made it possible for Luigi Cornaro to live more than a century; without it he might have died much sooner.

One most important principle to be remembered is absolute **non-violence** in all matters of living and healing. All the methods set out in this chapter go to ensure non-violence in practice.

## APPENDIX TO CHAPTER ON VITAL ECONOMY

# FOOD FOR STRENGTH

The following are extracts from the speech delivered by the Russia Born, 64 year old doctor Barbara Moore after her successful 1000 mile walk in England when she was presented with a gold medal by her admirers. After this she walked across the U. S. A. from San Fransisco to New York a distance of 3387 miles in 85 days (a little less than 40 miles a day on an average) in 1960.

"I have been a vegetarian since I was 14. When I had my Russian place and country estate we had very many birds and animals, which usually were slaughtered for Christmas, Easter and other festivals. I used to cry very much to see my little friends, which I liked very much, being slaughtered for food. That is how my vegetarianism started very much against the wishes of my parents. When I became a doctor I learnt that biologically speaking, it was quite wrong to eat meat, fish and other animal products.

"I went round India on my big motorcycle 26 years ago. My encounter with some interesting people in the Himalayan region taught me that it is possible to live a very long time provided one knows how to do it.

"I can now sleep two hours only at night—it is quite sufficient, because of my diet.

"The first thing is to become a vegetarian, then perhaps a stage further is to renounce every dairy produce; then to renounce cooked things; and then to live only on raw salads, fruit, honey and juices.

"Well, I went even further than that. I just live entirely on fruit juices and honey. Sometimes I take nuts.

"Through experimenting on myself I have found that neither energy nor heat of the body comes from food. It is an astonishing fact, perhaps paradoxical, but nevertheless quite true, that I spent two or three months in the mountains in Switzerland and Italy, eating nothing at all but snow and drinking only snow water. I was climbing high mountains every day, not just fasting and sitting in a chair and reading a book or looking at the countryside. No, I was walking every

day from my hotel room to the foot of the mountain, often 15 miles, climbing at least seven or eight thousand feet, then coming down and walking another 20 miles back to my hotel. Year after year I have done the same thing just to find out whether it is true or not. I have found it quite conclusive that **neither energy nor heat of the body comes from the food.** When I found this out I went a stage further. I decided to find out whether I could possibly live without food at all, not just for two or three months, but for a much longer period. I found out that this was also possible on an ordinary level, as it were. When I live in the mountains I can do that but when I come down to 'life' it is much more difficult. The air is not the same—the tempo of life-events are not as smooth as in the mountains.

"Well, all this made me think a lot. Eventually, of course I hope to live entirely on air alone. That is my aim anyhow!

"My diet usually, when I don't walk during the rest of the year, consists of just fruit and vegetable juices and honey, that is all—and water. On this diet I keep my 126 pounds of weight.

"I would very much like to shake the people a bit in America where they are very diet conscious, and where they grow such a lot of fruits themselves but have a great meat complex. Also I have been told by a number of Americans that they are very tired. They have a rich diet but the tempo of life is very fast because of money making which is wearing to the body."

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## APPENDIX 2 TO CHAPTER ON VITAL ECONOMY

# SAGE TIRUVALLUVAR ON HYGIENE

( Extract from an article by L. Kamesvara Sarma, M.A. )

Tiruvalluvar was a sage who lived 2000 years ago in Tamil Nadu. His Tirukkural is a precious book of life, considered to be the Tamil Veda. The couplets are remarkable for their directness, brevity and clarity. It is of special interest to us, Nature Curists, in that the chapter on Medicine strictly conforms to our basic principles.

It is the diet that makes or unmakes a man. The average man in these days of civilisation should be careful to eat food at a time it will be well received and digested, if he wishes to be free from disease and to lead a fairly good life even in a worldly sense.

மருந்தென வேண்டாவாம் யாக்கைக் கருந்தியது  
அற்றது போற்றி யுணின்

27

"No medicine is required for the body if only one takes care to eat after having assured oneself (by proper signs) that the previous meal has been properly disposed of"

The stages by which hunger matures, as given by the commentator of this great work, Parimelazhagar, are as follows: lightness of body (யாக்கை நொய்பை), cleanliness of the wind (தேக்கின் தூய்மை), enhanced capacity of the organs for work (கரணங்கடொழிற்சூரியவாதல்), maturing of hunger (பசிமிகுதல்).

The clean wind, which is one of the signs of the birth of real hunger, has become a very unusual event in these days of civilisation.

One has to train oneself gradually and non-violently to experience real hunger, through the emission of the clean wind. When for years the stomach never had a chance to be empty, there could not have been a chance for the clean wind to come out at all. A novice to Natural Hygiene cannot expect it the day he starts reform in his diet. The stomach must be allowed time to regain its elasticity and thereby the property of shrinking.

அற்றலளவறிந்துண்க அஃதுடம்பு  
பெற்றனெடி துய்க்கு மாறு.

28

"When the previous meal is disposed of in the normal way, one can eat the next meal knowing the quantity of food one can digest properly. This will lead to longevity of the embodied life."

To put it briefly, one has to judge the quantity of food that one can dispose of with benefit to oneself, which one can judge by the wind coming out of the stomach at the end of the meal, namely the stomach's veto, and by the absence of heaviness of the stomach even some hours after the meal.

அற்றதறிந்து கடைப்பிடித்து மாறல்ல  
துய்க்கத் துவரப் பசித்து.

29

"Having known that the previous meal has been completely disposed off and having waited till hunger has matured, one may eat that food which will not harm the body."

The commentator gives the reason for waiting till hunger matures. It is not enough if the food has left the digestive system. The waste must be evacuated and the essence must be got into the blood, which must reach the cells and give them food and take back the products of oxidation for being eliminated from the body through the lung, skin, kidneys, etc. It is only then that we can consider the food to have been completely disposed off.

In the next verse, the Sage mentions the rewards of eating the right food.

மாறுபாடில்லாத வுண்டி மறுத்துண்ணின்  
ஊறுபாடில்லை யுயிற்கு.

30

"If the food, which will harmonise with the body is eaten with restraint, then there will be no harm to life."

Harm to life comes through disease, says the commentator and disease afflicts not the body alone. But the Nature-Curist knows that disease matter afflicts life.

இழிவறிந்துண்பான் கணின்பம்போனிற்கும்,  
கழிபேரிரையான் கண் நோய்.

31

"One who eats knowing the minimum quantity of food that is absolutely necessary for serving the purpose of life, will be happy, while one, who eats indiscriminately (being a slave to taste) will for ever suffer from disease."

In this verse the author describes the two eaters—the abstemious one and the glutton (The Sage, instead of the word 'glutton' describes such a person as one who preys on food indiscriminately.) The former leads a happy life as has been explained before, while the latter is always afflicted by disease. The happiness of the former is not sensual pleasure which comes only as a result of contact with material objects such as tasty dishes, etc. His is the uncaused Natural Happiness of the Indwelling Supreme Spirit. He is healthy and strong and so work is no task to him.

தீயளவின்றிக் தெரியான் பெரிதுண்ணின்  
நோயளவின்றிப் படும்.

32

"If one, being ignorant, eats more than one can well digest, then one will suffer from unlimited disease."

Here it is implied that one who eats upto the limit of one's digestive capacity, will be free from disease. It is certain that he cannot enjoy that happiness which the first grade eater enjoys. But he will be able to enjoy the pleasures of the world. He will have ever to be cautious so that he may not overstep his limit and fall into the abyss. That is reserved for the third grade eater.

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27 to 32 For the benefit of the Hindi knowing readers, Hindi translation in verse form from the book, "Uttara Veda", published by The Tirukkural Prachaara Sangh, 3, Annamalaipuram, Tennur, Tiruchirappalli-17 (Tamil Nadu), are reproduced here:

खादित का पचना समझ फिर दे भोजन-दान । तो तन को नहीं चाहिये कोई औषध-पान ॥  
जीर्ण हुआ तो खाइये जान उचित परिमाण । देहवान हित है वही, चिरायु का सामान् ॥  
जीर्ण हुआ यह जान फिर खूब लगे यदि भूख । खाओ जो जो पथ्य हैं, रखते ध्यान अचूक ॥  
करता पथ्याहार का सम्यम से यदि भोग । तो होता नहीं जीव को, कोई दुःखद रोग ॥  
भला समझ मित भोज का, जीमे तो सुख-वास । वैसे टिकता रोग है, अतिपेटू के पास ॥  
जाठराग्नि की शक्ति का, बिना किये सुविचार । यदि खाते हैं अत्यधिक, बढ़ते रोग अपार ॥

## 9. THE HEALTH OF A PRIMITIVE PEOPLE : THE MAORIS

In a book entitled *Medicine Tomorrow*, by Dr. Edmond Szeckely, M. D., who took to Nature-Cure — which he called "Cosmotherapy"—there is a record of the living habits of a primitive people, known as the Maoris, inhabiting the Polynesian Islands of the Pacific Ocean. Before they were first seen by the white men of Europe, they were "uncivilised"; they had no agriculture. They lived on the forest-produce,—fruits and vegetables, — which was adequate for their simple ways of living, and as a result of this strictly natural food, and their hygienic modes of life, enjoyed a very high level of health, of mind and body and great longevity. The following passages, taken from the above named book will be found interesting and instructive.

"When the great navigators of Pacific Ocean, Bougainville and Captain Cook, discovered the Polynesian Islands, they found there a magnificent race, the Maoris who belonged to the Caucasian race..... They saw with great astonishment this people's athletic forms, the extraordinary strength of the men and the beauty of the women. Bougainville and Captain Cook both describe how, when they saw their men talking with natives, they could not help noting that the Europeans were like pygmies, sickly weaklings, compared with the natives of the islands. Among these was the island of Tahiti.

"Both Bougainville and Cook describe the life and appearance of these Polynesians. They say that their teeth were more perfect than any to be found in Europe and in general the various physical qualities of the natives awakened the interest of the scientists accompanying the expeditions of Bougainville. The natives lived in houses, but very simple houses made of leaves and vegetation. There were some tribes who lived on the seacoast and others who lived among the mountains, in the interior of the island. The majority, living in the mountains, ate exclusively fruits and various native vegetables grown in the island. Those who lived by the sea, caught and ate fish as well, but Bougainville observes that **those who lived among the mountains were taller and stronger than those who lived by the sea.**

"Meat eating was the privilege of the tribal chiefs but was taboo for the people, which meant that they could not eat meat at all. And it is interesting to note that, whereas they found various diseases among the chiefs, they found none among the people.

“These observations were of great value for the science of macrobiotic (longevity),<sup>33</sup> for the reason that, not long afterwards these native and unattached populations came into contact with civilisation and all its disadvantages. Until Europeans came among them, they went almost naked, wearing a simple pareu made of vegetable cloth and were thus always in contact with fresh air and with the rays of the sun when it reached its zenith, that whenever they crossed rivers and streams, they always bathed and swam in them; **they ate only once** or at the most twice a day and when the sailors offered them alcoholic drinks, they refused them with repulsion, as they did tea, coffee and all artificial foods. They knew nothing of money or working for a living, as the fruits growing in the woods were at the disposal of all, so were trees for building their houses. They lived a carefree life.

“New explorers appeared and civilisation slowly planted itself in this island paradise. Next traders arrived and brought alcohol, tobacco, coffee, tea, opium and other high values of civilisation and thus little by little the people of the island grew accustomed to eating our foods and practising our habits. They had to pay for these products with cocanuts, which were transported to Europe and there sold”.

Then the author, Szeckely, goes on to say that when he went to these islands some years before the World War II, the natives had changed very much for the worse; not only that their population, which had been about 240,000, about 170 years ago, had been reduced to much less than 10,000, in one island, Tahiti. Their magnificent health and strength had gone. They had all the tropical diseases, leprosy, elephantiasis, etc.; and on top of them they had also the diseases imported from Europe, like tuberculosis, syphilis and various diseases of the digestive system. The cause was that all of them ate white bread baked by Chinese bakers, instead of eating their own breadfruit, which grew on trees and was an ideal form of starch, superior to any white bread. Also they ate tinned meat packed in America. They took tea and coffee every day and consumed alcoholic drinks imported from America and Europe. Also they had taken to living in towns in houses made of corrugated iron; they no longer lived a free life, but worked in factories, no longer walked, but used bicycles or motor cars and they also wore heavy clothing like the whites, not suitable for the tropical climate of their island.

Dr. Weston Price, a dentist of the U. S. A., also travelled far and wide in search of **people who were far removed from civilisation eating**

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33 All carnivores have a shorter span of life than the herbivores.

unspoiled natural foods and otherwise living naturally. They were found to have good teeth, and were also far more healthy than the civilised whites.

This history of the Maoris of Tahiti and other Polynesian islands has valuable lessons for us, who are adherents of the Science of Natural Hygiene.

When the Maoris were leading a primitive mode of life, altogether more hygienically than the civilised white race, they enjoyed magnificent, high-level health. When they became civilised, they lost that health.

Before they became civilised, they set an example of splendid health, on a dietary in which there was no place for cereals or pulses. Thus it furnishes proof of the superiority of what we designate as positive food, which will be explained in the chapter, "Food For Health".

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## THE PRIMITIVE MEN: THE TAHITIANS

"Similar testimony might be quoted from other voyages of the 18th century, all indicating much the same and describing the beauty and general happiness and contentment of the Tahitians. Among the superior classes the luxury of food and the great quantities in which it was consumed often led to a condition of corpulancy in later years, but beyond this, the people were much as have been described—fine development, beautiful in features, with teeth of general perfection. Diseases were not common and the length of life was long, the people retaining strength and vigor into the late years.

"Dietary changes came gradually at the beginning of the 19th century. The natives were then curiously trying the new foods which the seamen from other lands would bring them. Liquors soon began arriving in quantity, and many made intoxicating drinks from the native ava plant. Coconut toddy, an intoxicant made from the coconut also came into widespread use. Coffee, tea and tobacco became common items of the new Tahitian life.

"Results were quickly forthcoming. Infectious diseases arrived with dramatic suddenness and by 1850 the greater part of the population had died in epidemics of smallpox and tuberculosis, diseases which were unknown before the whiteman arrived. Other diseases also became common. In the years 1872-83 Coppinger studied the remaining population and commented as follows upon one aspect of their physical condition.

"A great number of both sexes were affected with a rather unsightly skin disease, evidently of a parasitic character, which they call 'pester'. It begins on the chest and shoulders in small circular patches, somewhat resembling ring worm and evidently extends over the entire cutaneous surfaces, causing disfiguration of enticle and giving rise to a very distressing itching....."

"Modern studies of the Tahitians indicate continuance of physical deterioration and a change in mental attitude, similar to that seen in the modernised Marquesans. Formerly the people were lovers of song,

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\*Reproduced from "Primitive Man & His Food" by Arnold De Vries, 1952.

dancing, games and swimming; but these have been forgotten and all seem depressed and lethargic, as they see their health fade, and the race diminish in number. A marked narrowing and lengthening of the face, together with decay of the teeth and change in the dental arch form have all but destroyed the classical Tahitian beauty, so highly praised in past generations. In the First World War the French moved many of the able-bodied natives to the battle field of Europe and most of those who returned were maimed and crippled. To-day less than 5 percent — 10,000 of the original population remain and nearly all of these are living largely upon refined flour products and canned foods.

"Groups still entirely using native foods are very few, but these significantly have escaped all form of physical deterioration and they are healthy and happy. Those studied by Price were very fine-looking, with excellent dental arching and complete immunity to tooth decay."

oOo

## 10. FOOD FOR HEALTH

“अन्नाद्वा प्रजाः प्रजायन्ते । याः कश्चपृथ्वीँश्चिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयादन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिण पक्षः । आकाश आत्मा । पृथ्वी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 1 ॥”

तैत्तिरियोपनिषत्, ब्रह्मानन्दवल्ली, द्वितीय अनुवाकः

“Beings have their origin in food. That which exists on the support of the Earth have all come out of food. Then they exist on food; and merge again in food. So, food is elder to beings. Therefore it is said to be the Supreme medicine. Those who propitiate food as Brahma, they alone get the full benefit of food. Food is greater than beings. It is therefore said to be the Supreme Medicine. From food were the beings created; they thrive on food. Food is eaten by beings; and food eats beings. That is why it is called “Annam”. (“Annam” is a word which cannot be literally translated in English retaining such a fullness of meaning.) The body is made up of the essence of food. In it dwells the subtle body of Life, the living body has its wholeness because of it. The subtle body of Life, is also the embodiment. Because of the embodiment of Life, the gross body gets its embodiment. Praana is the head; Vyaana is the southern part; Apaana is the northern part; Aakaasa forms the central part; and Prithvi forms the tail—thus is the embodiment established. This sloka describes this matter (of the relation of food and the living body).”

What a world of difference do we see in the meaning of the English equivalent for Annam—Food—as we see well-known dictionaries of that language: Food, n. nutrient; nourishment in solid form; that which sustains. But we, Natural Hygienists shall endeavour to understand and put into practice the full meaning of Annam, so that we deserve what has been said in the Taittiriyaopanishad, quoted above, that “he that propitiates food as ‘Brahma’ shall alone derive the full benefit of food”.

We have now to determine as to what, according to the Life Natural, is the food for Health. There are the vegetarians who assert that their plan, vegetarianism, is the best. But this plan is vague and confusing

and in practice it appears that vegetarians also are subject to disease through some defect in the actual food eaten. Vegetarians live principally on cereals, either rice or wheat, which is their staple food, with a little vegetable for taste, (व्यञ्जनम्) a sauce. This staple food does not appear to be good for health. Considering the example of the Moris of the Polynesian islands, described earlier, it appears that man can enjoy a very high-level of health without cereals or grams. These people in their natural state lived on fruits and vegetables. They had no agriculture and therefore they had no cereals,—no rice, nor wheat, nor maize, nor millets. It was only when they became converted to the western way of life, that they lost their health. The proper term to designate their dietary in their primitive state is not vegetarianism but **v e g e t a - b l a r i a n i s m**.

During the third decade, when the author lived in Pondicherry, it occurred to him to try the effects of making vegetables the staple food in the place of rice. At that time he did not know of the work of Professor Arnold Ehret, who taught and practised what he called, the Mucusless Diet System. Later he came to read his book under that title. He found that his system of vegetablarianism was based on the same principle as those of Ehret. Vegetablarianism conduces to a higher degree of purity of the bodily tissues and thus vegetables are our food for Health, and not cereals. On such a dietary the bodily constitution is a healthy one. Whereas, if vegetables be neglected, the health is imperfect. The body gets loaded with **mucus**,

At the very outset an important point to be faced is the quality of the soil, which depends chiefly on the kind of manure used on it. For more than 4,000 years, all over the world, farmyard manure, with green manure, has been used, with the best results. The soil fertility, which tends to become exhausted by growing the same crops continually is renewed and the fertility thus maintained sufficed to confer very good health on the people who ate this naturally grown food.

In the second decade of the current century a chemist, having no practical acquaintance with agriculture, started a notion that to increase fertility chemicals can be used as manures. Sulphates of ammonia, and super phosphates etc., were recommended. No scientific experiments were made, to verify the truth of his promises. The only apparent good effect was an increase in the yield. This was due to the hastening of the process of growth of crops, which greatly affected the quality of the food. This evil effect was not, and is not denied; only it is ignored.

Commercial people took up the idea of the chemist, and began to manufacture and sell these chemicals, called 'fertilisers'. They did not fertilise the soil, but defertilised it.

The fertility of the soil depends on the presence in the soil of a substance called HUMUS, which is an effect of the use of natural manures. The chemicals use up this humus and then the soil loses its fertility and the quality of the food is changed still more for the worse. But the agricultural chemists who are employed by the governments, while admitting that humus is necessary, do not see to it that natural manure is used so as to keep up the humus-content of the soil, but only press the sales of chemicals.

On this question the work done by a conscientious agricultural scientist, Albert Howard, will shed light on the right solution of the problem posed by the use of chemicals. He had served in various places in this country, conducting agricultural demonstration farms. Finally he worked in Indore. There he demonstrated, by experiments, that natural manure—called compost, because the process of preparing farmyard manure was called **Composting**—produces very excellent results in the health-value of the crops raised, whereas crops raised by the use of chemical manures have not that value. Also it happened that the cattle on the farm preferred to graze on the plots where natural manures had been used, not on the plots where, for the purpose of comparison, chemicals had been used.

This good health of the cattle was manifest in their immunity from diseases that afflict cattle fed on fodder grown with the aid of fertilisers. The cattle on the adjacent farm had been inoculated against these diseases but still got the foot-and-mouth disease. Howard's cattle went to the dividing fence and rubbed noses with those other cattle that had the disease, but were not infected, though they had not been inoculated. The chemical fertilisers destroy soil-fertility in many ways. One of the evil effects is the destruction of the germ-population of the soil, which carry out important functions in ensuring a healthy growth of crops. A scientist, Hugh Nicol in his Penguin book, 'Microbes and Us', wrote that these organisms thrive on the soil and are then able to do their good work for the cultivator, and that when the humus is absent they die off. Hence it is bad policy to use chemicals as manure.

Another evil effect is the increase of insect-pests that invade the crops. To kill them poisonous pesticides are sprayed on the plants and these poison the food for those that eat it, and deaths are not uncommon. The plants that grow on soil 'fertilised' with chemicals lose

their stamina and attract the insect-pests whereas on soil not poisoned with the chemicals the plants are not invaded by the pests. The remedy for this defect of the plants is to stop using these 'fertilisers'. A natural pesticide that was successfully tried in our Sanatorium, on the advice of an Agricultural Inspector, Sri Vaidyanatha Aiyar, was that of sprinkling on the plants before sunrise daily, consecutively for three days, of margosa oil cake after it had been allowed to decay in water put in a closed pot over a period of about 10 days. Before sunrise is the traditional timing for use of all pesticides. Scientific study confirms the correctness of this practice, because the pests are dormant during the late part of the night and begins to be active after sunrise. This pesticide proved a twin purpose of eradicating the pests and also forming a manure. The cabbage that was grown was the tastiest that we ever had.

A fact that has been noticed is that the vegetables and fruits raised on soils manured with the chemicals are insipid,—do not have the agreeable taste of those naturally grown. Hence they have little or no health-value as diet for healing the sick.

It is a serious misfortune that the Agricultural Department undid all the good work of Howard and encouraged the use of these poisonous chemicals, which is a great evil as the food has no health-value and is the parent of many a grave disease, such as cancer.

It is also a fact that where humus is not maintained in the soil by a sufficient use of compost manure, the soil deteriorates and goes out of cultivation and becomes a desert.

Howard's work and results corroborated those of McCarrison who studied the health of the Hunza people and conducted experiments at Coonoor (Tamil Nadu) which are herein narrated.

McCarrison, while serving as a medical officer at Gilgit in the north-west of Kashmir, became acquainted with a semisavage people inhabiting what was known as the Hunza Valley, about 60 miles away, north-west of Kashmir, who astonished him by their superb health of mind and body. They were also free from those serious diseases of modern civilisation, to which the people of western Europe were subject; among them there were no cases of constipation, appendicitis, dyspepsia, neurathenia., cancer or disease of the heart. They were robust and agile even at an advanced age. After thorough enquiry and observation he concluded that this superb health was the effect of their food, the quality of which was due to their excellent agriculture.

The Hunza agriculture was of the kind advocated by the genius, Sir Albert Howard, who demonstrated at Indore the truth that manuring the soil with natural animal waste, like cattle dung etc., made into 'compost manure' is the best for soil fertility and for the highest health-value of the food produced for animals and for men. The Hunzas not only used such manure, but made sure of the re-mineralisation of the soil by adding to the soil pulverised particles of rock brought down by the rains.

The foods produced and eaten by the Hunzas included wheat and grams and a great variety of vegetables and fruits, which had a high degree of health-value due to this agriculture. And they ate it all according to the laws of Natural Hygiene. That is, they ate wholemeal bread of wheat; some of the vegetables they ate raw, and the rest they cooked conservatively. And they ate all the fruits also fresh and raw.

McCarrison had not the slightest doubt that the Hunza food was the cause of the Hunza health. He naturally wished to impart this knowledge to his fellow-medicos. But he knew that their firm faith in the germ theory would not allow them to consider the facts with an open mind. Now the fashion was to demonstrate any new faith by feeding experiments on large numbers of animals in a laboratory for a number of years. And he thought that if he could demonstrate his discoveries in this way he would be able to convince them.

So he got an appointment as Director of Nutritional Research and in a laboratory in Coonoor he carried out experiments on many thousands of white rats. There he divided them into separate groups, to represent different communities inhabiting different regions and eating different foods. One group received Hunza food; other groups received the foods of other communities, the Pathans, the Punjabis, the men of U. P., the Bengalis, the Mahrattas, the Madrasis and the poor people of England, who lived on white bread made from denatured, refined white wheat flour, with margarine, a poor substitute for butter. In all other respects the rats had the same conditions clean, sanitary cages, open to the sun and air, and washed frequently to keep them clean.

The Hunza rats came out best of all; they had the same mental and bodily health as the Hunzas. The Madrasis and the English rats came out worst of all, being weak, sickly, unhappy and quarrelsome. The others were between these extremes. As the only difference was in the food, it was indisputable that the difference in the food was the cause of the health or ill-health produced, and the germ theory was disproved, 'scientifically', that is in a laboratory, on animals.

But the conclusive demonstration was thrown away on the medicos. A lecture was arranged in London for enabling the medicos to hear McCarrison on the topic of the relation of food to health. But he had to lecture to practically empty benches. We may presume that instructions had been issued to most of the medicos not to attend, that the ruling clique thought it improper for the rank and file to hear anything that would throw doubt on the Pasteurian dogma.

When he retired from service he was knighted for his valuable service, and became Sir Robert McCarrison, just like Sir Albert Howard.

It must not be assumed that all foods are indiscriminately good for health, or at least not inimical to health. From the example of the Maoris of Polynesia given earlier, we have learnt that vegetables and fruits have a higher value for health, than cereals and other grains, such as grams. The foods that are healthful shall be distinguished as **p o s i t i v e** foods and the rest are **n e g a t i v e**.

Positive foods are also distinguished as **primary** foods. Negative foods are **Secondary** foods. Also these positive, primary foods are bulky foods, consisting largely of cellulose or roughage and a high water content. Hence they are lighter and easier to digest, and are also like laxatives, so that there is no need for laxative drugs if one lives on these bulky foods. On the other hand negative, secondary foods are constipating, because they are highly concentrated, very rich in the nourishing food-factors, protein, starch, and fat. Thus a need for the use of the enema arises. Unfortunately civilised people eat these foods in great excess, neglecting the positive foods, and hence they are sick most of the time. These food-constituents are difficult to digest, unless taken in strictly limited rations.

We must keep in mind this distinction between the positive food factors and the negative ones. The latter have been mentioned. The former, in scientific terms, are called vitamins and organic mineral salts, which are alkaline and help to maintain the alkalinity of the blood. The negative food factors are chemically the opposite to the alkalis, and are acid forming, and thus promote ill-health.

While positive foods ensure elimination of body-waste, which is filth, the negative food factors produce waste-products which need to be eliminated with the help of positive foods. Hence negative food eaten in the slightest excess are health-destroying and disease promoting. It has been explained already that foods raised on soil poisoned with 'fertilisers' are poor in the positive food-factors and tend to cause obesity and other forms of ill-health.

Foods, to be healthful, should be fresh and alive when taken. When freshness is lost, the vitality of the food is lost. It must be noted that foods have the quality of life, which means that the aliveness of the food must not be lost. Food that has lost its aliveness has ceased to be food, and should not be taken, however tasty it may be by the addition of salt and spices or by frying. The taste is of the additives, not of the food as such. The additives, namely salt and spices, by themselves are not food, but are irritants and hence harmful.

The first rule of eating is therefore to make positive food the staple food, and the negative foods for very occasional eating, only in the company of positive foods, as otherwise it will cause loss of health and lead to disease. About 80% of the food eaten must be positive and negative foods in good condition may be the remainder. Secondary foods are the following, namely milk and seeds or grains. These are intended by Nature to serve as sustenance of the young of the species. Cow's milk is for the calf, as mother's milk is for the infant, not for grown ups. Milk is therefore the food of the young ones of the same class. The eggs are for the chicks growing inside it. Infertile eggs are considered by some people as food permissible in a vegetarian diet, just as milk is allowed. Just as milk is an animal food, eggs are also so. A certain authority wrote that infertile eggs contain for a great part of it matter that is filthy and is of the type of matter normally thrown out during menstruation by the mammals. The seed (cereals, pulses and grams) is for the future plant to sprout and put forth leaves.

Primary foods, for man who is biologically a frugivore, consist of the following: tender leafy vegetables, other vegetables and fruits. We consider fruits as next only to the vegetables.

The secondary foods, which are rich in nourishing food-factors, as subdivided by scientists are heat giving and muscle building. The latter is called protein. Starch and fat are heat-giving. This is not accurately true.

Among the 'heat-givers' there are those that contain fat, namely nuts and oil-seeds. The rest are free from fat. Fat is a disturbing food-factor, being fatty acids, and must be eaten sparingly, in even less than the protein-bearing foods.

All foreign matter is of acid quality and to neutralise and eliminate them, the alkaline constituents of positive foods are available not in the negative ones. Acid forming foods are therefore to be taken only sparingly. Acidity of the blood, due to excess of these foods has a disease producing effect.

Excessive intake of starch or carbohydrate foods cause, if not anything else directly, constipation, which is the common trouble of civilisation, and is also the father of most afflictions. Excessive intake of protein cause headache, fatigue, pain and swelling in joints. Insufficient intake of protein is said to cause stunted growth with poorly developed muscles. The scientists are of the view that grams, pulses and nuts, foods as are rich in protein, must be consumed to enable good body building. This faddism goes to the extent of saying that a perfect similarity to the constitution of human flesh is available only in animal flesh and therefore the protein needs of man should be met by consumption of animal flesh and eggs. This is just an assumption without any practical proof therefor. We see in Nature that the biggest of animals, the elephant and another which is very strong, the rhinoceros, are pure vegetablarians. These facts explode the myth of their protein-theory, needing man to be a carnivorous animal. They forget or ignore the fact that biologically man is not a meat eater. The teeth, the nails, the digestive system are all of a frugivorous being.

Whatever be the source of protein, it is not assimilated by the system directly. It has to undergo the process of digestion. In that process, protein is split into its constituent amino-acids. Proteins from the animal source also has to be similarly split up and regrouped to form human flesh. This same process can be done with proteins from the vegetable source also.

But they class the proteins into two groups, namely suitable and unsuitable proteins. The suitability or otherwise of a protein depends upon the similarity of the amino acid content with human flesh. They condemn vegetable protein as unsuitable, because none of them individually contain all those amino-acids as are needed to form flesh. Why should we be blind to facts that the animals that are herbivorous and frugivorous are able to thrive on their food.

The remedy is in consuming a variety of leafy and other vegetables, so that the necessary amino-acids are made available. The system is capable of eliminating the unwanted ones. We have again to cite the example of the Maoris, who on a vegetablarian diet made the white man look like pygmies before them.

Much of the foreign matter is in the form of mucus (also spelt mucous). This, in its natural state, serves as a lubricant and is therefore harmless and useful. But in an abnormal state they become viscous and cause what are called catarrhal diseases, like cold and cough.

The alkalis needed for health must be obtained from the positive foods. Inorganic alkalis are not used by the living body; they serve as poisons. Calcium, potassium, sodium, iron, magnesium, manganese, zinc, copper, lithium and barium are the alkali forming organic minerals that the body needs. Phosphorus, sulphur, chlorine, iodine, silicon, fluorine, oxygen, hydrogen, nitrogen and carbon are the elements that form acids. Of the ten elements named, the first named are the ones most important among the alkali forming elements. It is sometimes thought that if there be an excess of food-alkalis, it will be bad for health. This need not bother us, for no man in civilisation is prone to do so. Even if it happens, there need be no fear at all, because any excess from the vegetable source is easily and in time eliminated.

Inorganic substitutes seem to produce a favourable effect. As we have said, the effect is only seemingly so. The Law of Dual Effects, enumerated earlier in the chapter on Druglessness, is in operation there. The disease symptom is suppressed for the time being, and the disease returns later in a worse form. The remedy is also a foreign matter that can be eliminated only by fasting.

Hence positive foods are medicine for health, not negative ones. In this connection we may quote from the Taittiriyaopanishad, that **Food is the Universal medicine**. Also the injunction by Hippocrates the Greek, who said: **Let food be your medicine and let medicine be your food**. Here only positive foods are meant not negative ones.

It is possible for one to live on positive foods alone, without negative ones like rice or wheat, as demonstrated by the splendid health of the Maoris in their primitive state. In Tamil Nadu there is a group of people, who, under the guidance of Sri M. K. Pandurangam are living on only raw coconuts and fruits of the season. They have no kitchen in their homes, for no cooking is needed. They feel younger than when they started this new life. They are very active and agile and had never an occasion to suffer after they started on this course. Hence they are self-sufficient, not so those that eat the negative foods.

Bodily organs, if built up with positive foods, are well formed and durable and healthy. Negative foods disturb this healthy quality and so lower the quality of the constitution. The author's son, L. Ganesa Sarma, sustained a fracture of his left tibia bone in the year 1949 while he was travelling from Alwar to New Delhi on his motorcycle. On seeing the very bad condition of the petrol tank of his vehicle which crushed flat between his knees, the doctor in attendance at the Gurgaon District Hospital, where he had to stay for two days without of course

any medical treatment, asked him in wonderment how his bone was not crushed to powder with such a hard impact. Ganesa replied that suckling mother's milk, which was not weaned away quickly as most mothers do, blessed him with real steel-like bones that yielded with just a break and nothing more. And the initial fasting for two days and restricted dieting that followed helped him rejoin duty in exactly one month, while the medico advised him rest in bed for 7 months.

Thus it will be seen that positive and negative foods are opposites and, like plus and minus quantities in mathematics, cancel each other, the lesser losing its vigour, has no effect against the other. For this reason, the positive foods must be taken in a much larger proportion, than the negative, according to the needs of the constitution. For healthy persons a proportion of 2:1, or two-thirds, may suffice, provided they have exercise to justify the addition. For cure of ill-health a larger proportion 4:1, or four-fifths or even 5:1 may be needful. In many cases, in the initial stages, negatives have to be excluded for some period.

What scientists have to say about the constituent elements, about vitamins and minerals, are not given here, as they have not much of a practical value. If the rules and cautions are observed, that is, if the food is fresh and complete—not tampered with by commercial agencies—nothing taken away and nothing added—and if variety is maintained it will be enough.

Some of the ultimate symptoms of disease that arise due to excessive intake of protein have already been listed. The root cause of it is that digestion is incapacitated, putting it in arrears, which in turn causes putrefaction of ill-digested food in the food-canal, yielding foul gases and affecting the brain and the nervous system.

Excess of fat causes difficulty in digestion of other foods. An excess of starch will undergo fermentation and produce carbonic acid gas. If it finds an escape, it might not be very harmful. There occurs obstructions in chronic flatulence and elimination becomes almost impossible. There is a feeling of over-fullness of the stomach even when the eater knows that the quantity eaten was not that much. Palpitation is also a possible result which is often mistaken for a heart trouble and the disease is caused by medical (confirmation) treatment.

Preservation is a process opposed to digestion. Digestion is a process of decomposition. Preserved foods are neither themselves digested easily, nor do they allow the other foods taken in their company to be digested. Tinned, canned or bottled foods, however whole they

may be, are yet unwholesome and should not be consumed. There are poisons in the form of preservatives and poisons contributed by the cans. Experience shows that such foods are contributory to cancer, a disease of civilisation.

In particular it has to be stated that many edibles, like biscuits, chocolates and other sweets, prepared and sold and which are purchased and given to children to be eaten between meals are deadly to those children. Parents create a very bad habit of eating without hunger. It is the tongue that craves and the stomach that curses. The former is vociferous and the latter is dumb at the moment. If the immediate silence is mistaken for acceptance, there will ultimately be a riot internally, which will be spelt out for more men to listen. Such fondling of children can be ruinous to the extent of causing them poliomyelitis, which is accompanied by paralysis of limbs.

Usually, when negative foods are taken in excess, the excreta (stools) emit an evil odour. This odour is absent, and the excreta are odourless if an abundance of positive foods are taken. This fact was first noticed and recorded by R. B. Pearson of the U.S.A. This is a sign that the person is immune to all the diseases due to filth in the bloodstream and to living in the in-sanitary areas, called slums, in cities. Also health becomes a permanent possession for those who observe this rule of life.

In cereals and grams, there is a great excess of the nourishing food-factors,—protein and starch—which should be taken in very small proportions so as not to injure health.

Also in tubers or root vegetables, like the potato or yams, there is an excess of starch and the same rule applies to them. So also, unripe bananas or plantains. One can excuse oneself, if one uses these root vegetables in substitution for cereals.

Grams or pulses, like black gram or green gram, contain a great excess of protein and are injurious to health of the sedentary worker, because they generate foul gases. They may be taken occasionally, without removing the chaff covering them. They may be soaked in water overnight, bundled up in a cloth and hung in an airy place and kept wet by sprinkling water once or twice in a day, and the grains will sprout out (germinate). These can be added to vegetable salad. Such germinated (अंकुरित्) grams and nuts (groundnuts) can also be cooked with vegetables.

Leafy vegetables contain an abundance of positive food-factors, with very little of the negatives and hence these are more positive than other vegetables and should be taken as part of the meal. In cooking leafy vegetables, a nice method of table dressing is that they are cooked just to the extent of steam starting to come out and then ground well. The vegetable retains the fresh green chlorophyll and there is less destruction by cooking, though it is cooked.

In this connection it is noteworthy that goats are immune to tuberculosis and for this reason Ayurvedists recommend the eating of goat's flesh. This is irrational. We should take the lesson from the goats and not take the goats. Goats, in so far as they are immune to diseases, owe their excellence to the food they live on, green leaves. The lesson to be learned from this is that leaves are positive foods, and should be abundantly eaten. That is the firsthand source of goodness.

It is said by some witnesses that sweet fruit, eaten alone, is the best of all foods. We have already expressed our preference to vegetables, as more positive than fruits. Sour fruits are directly acidic to some extent. Sweet fruits, by digestion, will also yield acids perhaps of a lesser concentration. Sweet fruits may therefore be preferred to sour fruits. Naturopaths (we use this term for the halfbaked ones amongst us, who accept anything without questioning) believe that the (sour) lemon (lime fruit) is an universal medicine. They prescribe it invariably to all their patients to be taken along with honey. They argue that some scientist has said that the end product of digestion of lime juice is alkaline. It is a myth. The reality is that by no magic can an acid be turned into an alkali. The result is something apparent. The body intolerant of the acid invasion flushes it down with its own buffer stock of alkalis and the result is what they claim. But it is only a temporary effect. There comes a time when there is a bankruptcy of the alkali stock and there is a terrible condition created. It often becomes an irreparable condition. Advocates of the lime juice therapy do not know of the ultimate results, because such patients, whom they have ruined, never return to them, either for advice or for treatment. Unfortunately they come to us late, sometimes too late. We have therefore to repeat this warning that our readers should not accept any teaching without questioning. The Laws of Nature are axiomatic and never change with the "scientist". It is always safe to take only one kind of a fruit at a time. One can have a different fruit on a different occasion, That makes digestion simpler. If ever juices are taken, they should be diluted. Whole fruits are always better, than juices. Less of it is taken when whole fruits are taken than when taking them in juice form.

Fat containing foods, like nuts, being rich in fat and protein are not positive, but negative and should be taken sparingly. For an athlete or a manual labourer nuts are good to make good the loss of muscle tissue due to exercise or labour. Vegetables are permissible. But animal fats, like ghee, are unwholesome, as they contain a poison called cholesterol, which, in the absence of sufficient positive feeding, get deposited on the inner side of the arteries, resulting in the narrowing of the passage for the blood and their hardening. Hyperacidity some times causes clots in the blood stream and if one or more such clots get stuck up in the narrowed passages of the artery, the condition is called coronary thrombosis.

Among fats those that are made of saturated fatty acid, are from animal sources, while vegetable oils contain unsaturated fatty acids. So, while the latter may be used sparingly, the former must be avoided. Hydrogenated oils (miscalled 'vanaspati') which is solidified to resemble ghee, is a fraud. It is made by converting unsaturated fatty acids into saturated ones by a process of hydrogenation and should not be used. Hydrogenated oils have a constipating effect. We repeat that constipation is the parent of most ills. Coronary thrombosis is one of the many troubles that it causes. Blindness is also a gift of the hydrogenated oils for its blind user.

Cocoanuts are preferable to other nuts, because its protein content is low and has an abundant roughage content, which is helpful in relieving constipation.

Though we maintain that a combination of protein and fat is wrong, in that the fat becomes a covering over every particle of protein, we see that the same combination in nature is safe. Fat is digested in the duodenum. Protein is digested earlier in the stomach. Until the fatty covering over a fried protein food is digested, the protein is unapproachable for digestion in the stomach. The protein, after its release in the duodenum, cannot be taken back to the stomach. Nor is the space and time in the 10" long duodenum enough to digest it. Therefore an artificial combination of fat and protein becomes very difficult of digestion. In nature a globule of fat is encased in a particle of protein. The protein is first digested in the stomach and the fat is released for digestion in the duodenum. Therefore there is no problem if the combination is one of nature's contrivance.

All harmful food should be renounced as not being food. If one continues to eat them, health will not be regained, but worsened. The positive foods eaten will not suffice to protect health.

It should be taken to heart that leaf ( herb and leafy vegetables ), other vegetables and fruits are the foods for health, and the rest are food for disease; they are also medicine for winning freedom from disease, as stated by Hippocrates.

Herbs of a saattvic quality are fit to be used as food supplements to aid the recovery of health in the treatment for chronic diseases, and in sub-acute illnesses also. These food-medicines are not to be used as specifics for particular diseases, but only for their health-promoting quality. All diseases are one, and equally are responsive to a treatment, intended for the recovery of health, and not for fighting disease. In Nature-Cure we do not fight diseases. It is neither necessary, nor proper, to fight disease, because they serve as stepping stones to better health and should not be suppressed by any specifics. That will mean banking disease for the future. Preference, with the advancement of pseudoscience, has to be for wild growing (i. e., uncultivated) non-poisonous sattvic food-leaves for use as medicine. This is the essential teaching of our hygienic science.

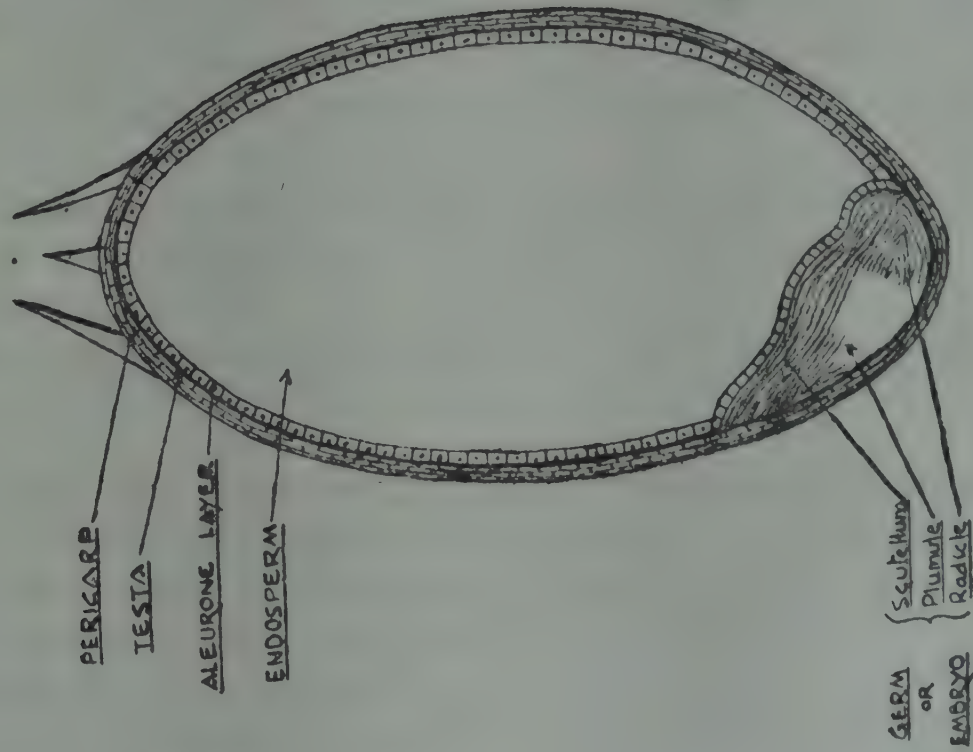
As the mind is what it is because of the food eaten, when effecting changes of eating habits, there should be consideration for the mind. Nothing should be done that would upset the mind. In taking to the eating of positive foods, no sudden and drastic change should be made, but only gradually, giving time to the mind and body to adjust themselves to the new foods.

Drastic changes for the better are possible after a fast for three days or more, if a fast was justifiable under the existing conditions. Because feeding after the fast (breaking the fast) starts with very light food in liquid form and is gradually increased, noting the return of strength externally to justify the need for more food, it is possible to introduce a plan of healthy eating therewith.

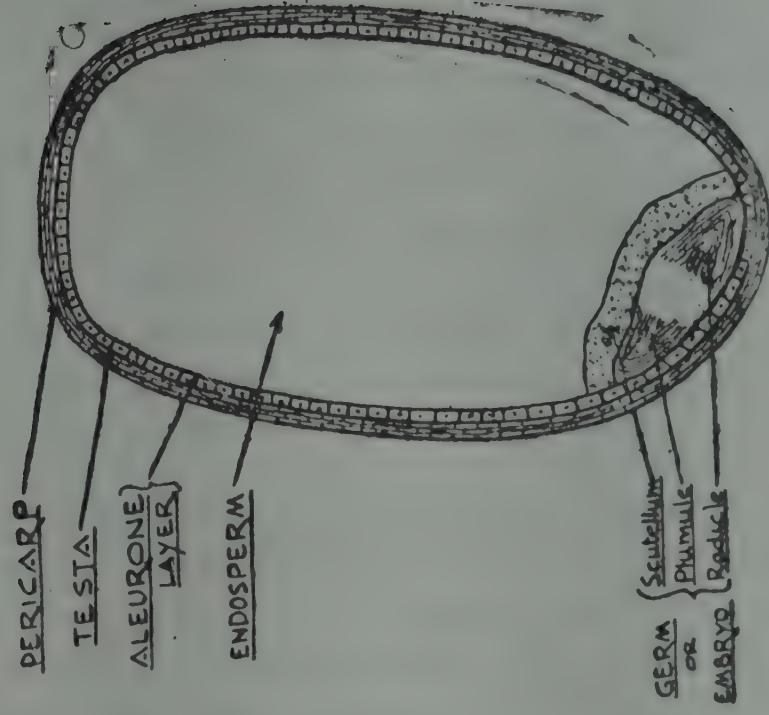
Cereals which have been subjected to manufacturing processes, in which positive food-factors that are of great value for health, like the bran and the germ of the grains have been removed and some artificial manufactured substitutes are added to make good the loss, are not foods in any sense, but poisons and should be strictly boycotted. Unpolished rice, dehusked in a wooden handmill, so that the germ and bran (pericarp) are not lost, may be used, but in smaller rations because they are richer in all essential food-factors. If eaten in excess, they may cause an upset in the digestive process, and that will prove a lesson for a need for reduction.

*(See figure on facing page)*

# STRUCTURE OF CEREAL GRAIN



DIAGRAMMATIC SECTION THROUGH  
WHEAT GRAIN



DIAGRAMMATIC SECTION THROUGH  
RICE GRAIN

A food that is not whole is not wholesome, We have to remove the husk, because it is not possible for man either to masticate it or to digest it. But even that can and is being included when the whole paddy is ground into a fine powder and used to prepare breads (roti). Certain class of poor people in Kerala pound the whole paddy into fine powder and mix jaggery to it and enjoy it as a delicacy. And they do benefit by such a diet. Sri Maurice Frydman (Bharatananda) of Bombay conducted experiments on men with breads prepared out of whole paddy as the staple diet and has recorded marvellous improvement in the health of the subjects of his tests.

If one is destined to eat polished rice, one can try to escape from its evil effects of unwholesome food by making it a minor part of a vegetablarian diet.

The same rules and cautions apply to wheat and other grains. The germ and bran of the wheat must be preserved. That is, the grain must be ground in domestic stone mills, and the coarser particles retained (not be separated by sieving), as is done by most householders. The so-called wholemeal wheat flour from big mills are neither whole nor wholesome. The grains are first polished, the polishing being sold separately as fodder for cattle. Of the flour, the fine part is separated to form maida and what remains is only seemingly whole. The mill owners do this to increase the shelf-life of the product. A dead food does not get stale soon, nor does it attract worms, insects or ants. They have the sense of choosing only the wholesome food.

In the matter of selection of grains in a shop to distinguish between ones grown on chemical fertilizers and others on natural manures, we should take the selection of the ants. That bag which attracts ants contain the good ones and the other that does not attract the ants is the one to be rejected.

Up to date science is in harmony with all this teaching, but allopaths do not know, nor care to know all this. Even if they agree with us about the unwholesome nature of a food, they believe that it can be made good by artificial substitutes. Substitutes can never equal the original. On the other hand, the substitutes in the realm of medicine i. e., food, being inorganic, are injurious to health.

There are scientists who carry on research for the sake of knowledge. There are scientists employed to prove as good something that is not good. Rajaji called them "mercenary scientists". Sir William Arbuthnot Lane had some posters published in England reading

“THE WHITER YOUR BREAD, THE SOONER YOU ARE DEAD.”. The mill owners found their doom, if people take to his teachings. So, they had posters, four times as big, signed by a hundred doctors, to say that white bread is healthy food. For the sake of money, they stoop so low as to praise an unworthy food. They exploited the goodwill that the profession had, to benefit big business, at the cost of the health of the people. Of course the doctors will benefit by getting more patients.

White bread made in the manner usual in bakeries of the western pattern consists of refined, spoiled and chemically poisoned flour and is therefore not food in any sense. There is another bread from the bakeries, called the brown bread. That is meant to be made of wholemeal. But business is deceitful, it is only coloured brown to make the buyers think that it is made of wholemeal. Baking rotis in the hot chamber (tandoor) or on the hot iron pan is superior and are good for health if eaten within limits.

South Indians living on polished rice with little or no vegetables, only save their earning, not spending on vegetables, cocoanuts and fruits, to be made over to the doctor. The author's son Ramachandra Sarma, remarks that such people do consume a dry fruit daily (tamarind) and that one thing is keeping them from extinction. He meant thereby only to highlight the danger they are doing to themselves.

In the Punjab, the richer people eating an excess of highly nourishing foods, like dehusked pulses, ghee, milk and curds, are not enjoying good health, because they lead sedentary lives. Agriculturists in the villages there eating the same food, but in a coarser form, are not sick as these well-to-do ones. So, it is not quite a good thing to be rich. One is rich either in health or in wealth. A combination of health and wealth is an exception and only proves the rule.

Among fruits, the sweet ones, and those only slightly sour, should be used, not positively sour ones, like the lemons, as they upset health. This has been explained earlier. It will be seen later in this chapter that sour stuff belong to an inferior class of food, according to the teachings of the Gita.

A patient who takes the juices of vegetables or fruits diluted with water a few times daily obtains better results than from total fasting. There are two reasons for such a result: Firstly, the patient is not mentally prepared for a total fast. So, if an excuse for a feeding be there, he is mentally satisfied. Secondly, the herbal or vegetable

(diluted) juices help to neutralise the hyperacidity in him and bring him quicker relief. An actual example of a case treated thus will be cited at the appropriate place. Feeding with thin soups of boiled vegetables, along with a little milk of cocoanut, squeezed from cocoanut scrapings, will be suitable in the third stage of disease.

Fresh herbs are always to be preferred. But it may not be possible to get them in cities. One can have the next best. Herbs (food-leaves) dried in the shade for a week or more and then powdered can be taken by patients as food-supplements to hasten recovery of health. The same powder may be used as dentifrice for cleaning the teeth.

The water of tender cocoanuts is good for making an approach to fasting. If this be done for a month or more (as a kalpa 40 days) it will produce good results. This will suit patients of chronic and destructive disease, such as consumption or tuberculosis of the lungs.

In the Bhagavad Gita foods are distinguished by the three grades of goodness or otherwise, as Saattvic, Raajasic and Taamasic, showing what foods are wholesome and what are not:

आयुस्सत्वबलारोग्यसुखप्रीतिविवर्धनाः । रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

*Bhagavad Gita 17, 8*

"Foods that are conducive to longevity, strength and purity of mind and body, freedom from disease, happiness, cheerfulness, which are juicy, containing lubricant fat, enduring,<sup>34</sup> and pleasant, are agreeable to the Saattvic man."

34 The endurance that is referred here has to be well understood.

Applied directly to food, it refers to food that is capable of staying well long. Such foods are of the vegetarian kind only. Animal food begins to rot immediately on killing the animal. One aspect that can be taken as a practical example is that juices can be extracted even days after removal of vegetables or fruits from plants, creepers or trees. But flesh will not yield blood like that.

Also, this refers to the effect. The strength of endurance is of great importance. Momentary brute force can be there in a Raajasic person. A Saattvic person will have greater endurance, as was seen in the case of the wrestler, Hanuman Singh in the chapter on Vital Economy. Endurance is necessary to contain oneself on occasions of height of joy or depth of misery.

समदुःखसुखःस्वस्थः समलोष्टाश्मकाञ्चनः । तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

*Bhagavad Gita, 14, 24*

(He, that stands in his Self)

Remains alike in joy and pain  
In likes and dislikes same again  
Regard alike earth, stone and gold  
And praise and blame and self-controlled.

The Lord's teaching in the Gita is just the same. The balanced mind is the best vehicle there is to tide over difficulties, and to endure to success.

कट्वम्ललवणात्युष्णतीष्णरूक्षविदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

*Bhagavad Gita, 17, 9*

“Foods that are very bitter, sour, saltish, very hot, pungent, and harsh and so thirst-inducing, are ones dear to the Raajasic kind of man, and are the causes of depression of the mind and disease of the body.”

यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

*Bhagavad Gita, 17, 10*

“Foods which through lapse of time have lost their freshness and savour, which have a foul smell, as also those that are stale, the remainder left over after eating, and which is unclean (filthy), are agreeable to the Taamasic man.” What to say of man who eats flesh of the animal that thrives on filth?

Men of saattvic nature<sup>35</sup> are superior both morally and intellectually. Their minds are disciplined and amenable to control. Also they are spiritually inclined and rise to higher and higher levels of character.

Men of Raajasa or passionate temperament are subject to desires, and are unsteady in their moods. They are inferior to those of the highest grade, the Saattvikaas, restless in actions, covetous, arrogant and vain, undisciplined and make no progress spiritually. They are selfish in their outlook and conduct.

The Taamasaas are content to remain ignorant and undisciplined, are forgetful, lazy and are mentally weak.

Because the men prefer the foods of their own level of character, these three qualities form a vicious circle, not permitting improvement.

The effort to reform is always countered by the mind's opposition, due to its love of pleasure. Will-power is needed for successful reform.

The quality of a person depends on the grade of food he eats. So is a person of a lower grade takes to the eating of food of a higher grade, then in course of time his character is raised to that superior grade.

<sup>35</sup> सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतो ज्ञानमेव च ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

*Bhagavad Gita, 14, 17, 18*

For the sake of health it is necessary to eat only saattvic foods. But since the value of abstemious eating is very high, one who eats sparingly is not injured seriously even if he eats inferior food.

Since it is said that even the food of middling quality is disease promoting, it follows that food of the lowest grade is even worse in its bad effects on health.

Foods that are by nature, or by passage of time foulsmelling are taamasic.

Since Taamasic food generates forgetfulness, disinclination to work and delusion, the man that desires to improve himself must renounce the food of the lowest grade. All Taamasic food is laden with filth, and hence injurious to health.

Substances that are intoxicating are excessively Tamasic and debasing and are therefore destructive of health, namely tobacco, opium, alcoholic drinks etc. Such stuff poisons and weakens the brain. Of course it affects other organs also. Addictions are never left off gradually. To emancipate oneself from addiction to such drugs, one will have to practise fasting and abstemious eating. This clears the brain of the poison and then it is easy to renounce these evil things.

One of the author's sons, Ganesa Sarma, was running a photographic studio in the forties. A distant relative, a boy, desired to learn the art. Ganesa insisted that his apprentices should have no addiction at all, meaning thereby that he should stop drinking coffee. The boy feared the consequence—the headache. Ganesa told him he may even get fever along with headache; but he need not fear. The fever will go, the headache will go and with them the craving for coffee. Anything that appeared will also disappear. The boy did have both headache and fever. He fasted for three days. So, the fasting was not started by the boy. The acute trouble gave it the start. It becomes easy to commence a fast with a crisis. So also, if people with any addiction get an acute crisis, it will be best for them to take advantage of such an occasion for freedom from addictions. The boy, after the recovery began to hate coffee smell even.

स्वमांसं परमांसेन यो वर्धयितुमिच्छति । अनभ्यर्च्य पितॄन् देवास्ततोऽन्यो नास्त्यपुण्यकम् ॥

“He who desires to grow his flesh on the flesh of other (beings) is neither fit to worship his forefathers or the Devas (Gods), nor can he be worshipful by others.”

தன் ஊன் பெருக்கற்குத்தான் பிறிது ஊன் உண்பான்  
எங்ஙன ஆளும் அருள்?

मांसवृद्धि अपनी समझ जो खाता परमात्म । कैसे दयार्द्रता सुगुण, रहते उसके पास ॥

*Tirukkural, Tamil Original and Hindi translation from Uttaraveda*

“How will Grace reign with those who eat flesh of others to increase their own flesh?”

It should be noted that we have not mentioned flesh or fish. These are foul in nature; they are not our foods biologically. They are by no means food for men of superior nature. It is stated, and not denied that meat begins to putrefy and become foul from the moment the animal is slaughtered, and the longer the interval between the killing and the eating of the flesh, the more filthy it is. The flesh eater converts his belly into a grave for dead animals. Flesh eaters are of the lowest grade of mankind. The flesh eater smells like tigers or lions, we are told. Among the deadly poisons present in meat, one is uric acid, which is blamed for rheumatism and other diseases. He who eats meat eats poisons. Meat eating leads to other bad, even criminal, habits also.

Now we come to the Raajasic foods. Foods which are themselves by nature sour, pungent or other Raajasic characters, as enumerated before, or have been made so by additives, are Raajasic. They provoke overeating. Also they irritate and injure the digestive organs and thus tend to set up disease.

Pepper, salt and sour sauces, if they be very sparingly used, may be tolerated. Even a slight excess is injurious to health. A belief is prevalent that pepper is preferable to chillies. At least fresh green chillies, used whole (without even removing the stalk) while cooking will yield a little of its vitamins and mineral salts. The Ayurvedic literature mention only of pepper because chillies are of foreign origin. Both are Rajasic.

If sourness and pungency be reduced, very little salt will be needed.

Salt in excess is injurious even to the healthy. For chronic patients it is desirable to omit salt altogether. If the tongue dominates too much and total avoidance of salt is impossible, let it be added in a very small quantity after cooking. This will prevent it from getting into every particle of the food, which will happen if salt is added before cooking. Salt added after cooking will be just superficial and for only to satisfy the taste.

Sweet stuff, it is assumed is Saattvic. Excessively sweet things are not Saattvic. They should be treated as Raajasic, and should be used sparingly, not in excess. Sweets prepared out of white sugar is poisoned food. The action of sugar as a preservative, and hence its effect against digestion has been explained already. Sugar is called the 'vitamin-thief', because it snatches away the vitamins that might be available through consumption of other foods (raw and fresh foods). Sugar is after what has been taken away from it before it came to the form of sugar—sugar cane juice. Devoid of its brothers—mineral salts and vitamins—sugar becomes a violent enemy to health. Jaggery or unrefined brown sugar is permissible in moderation. Fresh cane juice is superior to jaggery, and may be taken when available. Even among different kinds of jaggeries, the palmyra jaggery or palmyra candy is better than the same from sugar-cane. As a general rule, we can take it that a product of forced cultivation (by irrigation and in a short time) is of a less health value than one of a wild and slow growth. The palmyra tree has to find its food from the depth of the earth and in an almost dry land. Therefore it is richer in its vitamin and mineral salt content.

We now come to the so-called stimulating drinks that have become customary, tea, coffee, cocoa, etc. These are poisonous and depressants. All these are utterly bitter in their original state. It is the addition of sugar that makes it acceptable, to the tongue. If people have even developed a taste for unsweetened black coffee, it shows how blunt their taste has become. A keen taste is that which enjoys the subtle taste of bland diet. They do not contribute anything to our vitality. They just unlock our own Vital Reserve, which is thus lost early. Thus they are **thieves** of vitality, causing a weaker and miserable old age. A thing that is felt indispensable by the addict becomes his master. It is a pity that man, a sentient being, becomes a slave to an inert object!

These drinks, given to children, hinder their normal growth and development. Hence children and boys and girls ought not to be given these drinks. They are bad for adults also. If the habit is not cultivated in the young age, they will not have the difficulty of leaving the addiction after suffering losses in health. The stronger the drink, by allowing a longer time for infusion to take place, the greater is the harm.

Now we come to the Saattvic foods. Foods whose taste is mild, not irritating, which are neither Taamasic nor Raajasic, are Saattvic. But Saattvic ones alone can appreciate their excellence.

The body-tissues and cells that are built up with such foods live long and hence they are described as 'enduring' (स्थिराः). This quality makes it easy for the eater to be satisfied with eating the bare minimum. This interpretation was given by Aachaarya Sankara Bhagavadpaada in his Commentary on the Bhagavad-Gita.

If Saattvic food be eaten in excess it ceases to be Saattvic. Therefore Saattvic food also must be eaten with self-restraint, sparingly, not more than the minimum needed. It should be understood that **this minimum is itself the maximum.** To eat even a single mouthful more than the minimum is overeating and will tend to upset the Vital Economy. This is the teaching of our ancients.

We should now consider the milk problem. It is thought in our country that milk is a necessary item of our food. In the West it is believed that milk is a complete food, and hence is freely partaken of. Milk is deficient in iron and milk cannot therefore be considered a complete food. Iron is an important constituent of blood. Its red colour is due to the presence of iron. It is true that children grow on milk. Therefore the question arises how can the young one of any mammal grow on milk alone as the sole food, when it is deficient in iron. The mother bestows a supply of iron sufficient to last for about six months. Such a stock remains stored in the liver. By the time that stock gets depleted, the child will be fit enough to have other food supplements. Therefore adults cannot consider it a complete food for them.

In the light of our principle of Vegetablarianism, milk is not a positive food, but a negative one. As such it must be taken, if at all, sparingly, not freely. Innumerable cases of loss of health are traceable to excessive consumption of this negative food. Seemingly unaffected, people persist in taking large quantities daily and suffer of chronic diseases as they advance middle or past middle age.

On the other hand, there is no harm if milk is renounced altogether. Those that rely on natural, positive foods alone are safe from this evil consequences. It will be noticed that the Maoris in their primitive state had no milk nor milk-products, and their health and longevity were definitely higher than those of the Hunzakuts. They had not even cereals. So it is only those that have not studied the question thoroughly and observed the evil effects of milk as if it were a positive food that cry 'milk, milk.' Some, feeling that the taking of milk is morally wrong, put the question 'what is the substitute for milk?' Gandhiji was also one that raised that question, assuming that milk is an essential food. The question does not arise at all.

Milk, according to Arnold Ehret, is a mucus-forming food, giving rise to what are called catarrhal diseases, such as cold and cough in the early stages, later bronchitis and pneumonia. If milk and milk-products be given up and a positive course of diet be adopted, these are got over. Chronic catarrh takes a longer time.

A test was made, on the suggestion of Gandhiji, on one that had fasted for 28 days. In breaking the fast milk and milk-products were eschewed, the patient being given only vegetable soup flavoured with a little cocoanut milk. In a week he regained his previous strength and vitality, and was able to walk to and fro, five miles, both morning and evening.

Since milk is a product of grass or green leaves (herbs) those that chew a few tender green leaves will get greater benefit of health than by taking milk, which is a second-hand source of the goodness of the leaves. Whatever good there is in milk is present in grass or other herbs.

Another proof of the goodness there is in herbs is the following. A woman that had just been delivered of a baby had no milk in her breasts, and consulted the author's son, Kamesvara Sarma, who prescribed the drinking of a cup of diluted grass juice twice daily on an empty stomach, as well as other instructions. After three days she reported that this had succeeded; milk was formed in the breasts and she was able to feed her child in the natural way.

Cow's milk is better than buffalo's milk, in that the former has a little of Vitamin A content also; goat's milk is still better, because the goat gets no food of man's choice; the goat eats a great variety of green herbs.

Also cows in the country give better milk than cows fed unnaturally in cities. This cannot be tested in a laboratory. It has to be observed from practical experience. A medical man, writes Dr. G. T. Wrench in his 'The Wheel Of Health', had lost his health. He entrusted his clients to a friend and went to a village, there subsisting on cow's milk alone. In a few months he got a great improvement in his health. He then went back to his city and continued taking milk, believing that this will complete his cure. But his health declined instead. He again went to the village and lived on the milk available there. He then came to know that there was difference in the quality of the milk of city-cows and that of country cows, due to the difference in the food on which the cows lived. Milk of cows, without calves, cannot be expected to be as good as of cows with suckling calves.

It may be noted here that milk must not be boiled, as its Vitamin A content is lost by oxidation due to heat and exposure to air. In the absence of the Vitamin, the calcium is no more assimilable by the system. Fresh, raw milk alone must be taken. It is not necessary nor proper to kill the germs there may be in the milk. If the milk be free from bad smell or taste, it is alright. Actually the germs present in the milk are friendly ones, not dangerous to health.

Pasteurisation takes away the freshness of the milk, so that it is no longer milk, but dead substance. Milk, that has been pasteurised, is stale, not in the least fresh. And only fresh milk should be taken, if at all; not stale milk. The question of the presence of germs in the milk does not bother hygienists. Medicos suspect that there might be bovine tubercular bacilli in milk. If there be, they should first affect the calves. Killing of germs will not help. Disease germs thrive only in a filthy medium, and if disease germs are there that milk is of a sick animal. Such milk is totally unfit for consumption. Nothing can be done to better it.

Even let us suppose for a moment that we can improve matters by pasteurisation. Let us study what happens. Milk is said to contain both essential and (friendly) and inimical (supposedly) bacilli: If 1 c. c. of milk contains 9000 counts of inimical ones and 2000 of the essential ones, pasteurisation destroys 7000 of the bad ones and all of the essential ones. The 2000 of the inimical ones thrive in the filthy medium now created by the presence of the 7000 of the bad and 2000 of the good ones destroyed. The good ones are also bad in this state because they are dead. New ones come into being. They can be only of the species left behind—the bad ones, that have survived pasteurisation. Professing to improve the milk, the matter has been made a source of filthy diseases.

Ordinary milk may take a few hours to reach from the cow to the consumer. But pasteurised milk takes a minimum of 72 hours. In America, it is said, where transport arrangements are said to be far far better than in our country, the milk from the cow reaches the consumer in anything between 4 to 7 days. How fresh! Such 'fresh' milk produces gases when consumed.

Pasteurised milk is rotten milk, without sour taste concealed. Its rotten nature becomes manifest very soon after its consumption. It is therefore poisonous. Epidemics of diseases are started by pasteurised milk, not by fresh milk, the untreated milk. Let it be remembered that Big Business, in which enormous capital is invested,

are started and carried on for the profit of the investors, not for the benefit of the common man. That medical men support these Vested Interests only shows that these men are wanting in good faith and therefore are not innocent. Many doctors have condemned the pasteurisation of milk. There is considerable evidence to show that milk, if taken in excess of one's ability to tackle, can kill the patient.

For the sake of easy and quick digestion of foods eaten, it is necessary to observe the rules for food-combination. These rules have application more to the principal or substantial meal of the day.

One rule is that solid and liquid foods should not be eaten in one single meal, since digestion will be delayed unnecessarily by this combination. Drinking water during meals is prohibited, because that will tend to dilute the digestive enzymes (ferments). Drinking large quantities in a gulp will flush down the food undigested.

It is not good to combine foods needing different conditions for digestion, e.g., ones that are to be digested by the saliva in the mouth and ones that are to be digested by the gastric juice in the stomach. There will be undue wastage of digestive juices on foods that they are not going to act upon. Similarly there will be wastage of juices in neutralising the wrong juice that has got mixed with the chyme (the semi-liquid state of food in the process of digestion).

Applying this principle, protein and starch, protein and fat and fat and starch are not to be combined. Any one of those can be combined with vegetable, which means that no two concentrated foods should be combined. Combination of a bulky food with a concentrated one is a safe combination.

Starchy food is digested by ptyalin, an enzyme, present in the saliva. This is made possible by thorough mastication. Saliva is an alkaline medium. So, if a sour sauce or other acid stuff be mixed with a starchy food, the ptyalin will be wasted in neutralising the acid part of the food and there is no guarantee if the eater will allow enough time and secrete enough saliva to be able to digest the starch after neutralising the acid.

Protein, even if it be combined with a bulky food, should be consumed sparingly, as it is bound to increase the acidity and produce foul gases if taken in excess.

Foods having different degrees of ease in digestibility are better eaten at different times, not at the same meal. Thus fruits should be

eaten at different meals. Fruits and milk—if the latter be taken sparingly—are a good combination.

A lean person, who, for certain official or other reasons, has to put on a little flesh can achieve his purpose by living on a mono-diet of mango-milk-shake for about a month or 45 days. The quantity taken must be so low, as to leave him yet hungry at the end of the meal. There should not be more than two such feedings in a day. There will be a filling of the cheeks and other parts, while the person will feel himself light like a feather.

As far as possible one should take positive foods uncooked, because, in cooking, they lose some fraction of their health-promoting food-factors—vitamins, organic minerals, and, perhaps, other yet unknown ones. A good variety of vegetables can be taken raw alone or in combination in the form of a salad. It is generally agreed that about half the meal should consist of salads. Recipes for preparation of salads and vegetables are given in the appropriate place. Salads can be made very colourful and tasty by the addition of any germinated gram (green), cocoanut scrapings and coriander leaves. In this country, there is a practice of mixing fresh (not sour, but sweet) curd to salads (पुश्चि, रायता). With the addition of the germinated green gram and coconut scrapings, the salad not only becomes tasty, but also a satisfying meal. It will be better that no other grain food is taken at that meal.

A broad guideline for the selection of food articles, viz., vegetables or fruits, is that the chosen one should be one that can be taken in its raw state. There are certain articles which are made palatable by destructive cooking. The author's wife used to explain to health-seekers in respect of such foods thus: "Take bittergourd, wash it well in changes of clean water, cut openings lengthwise, stuff a small teaspoonful of powdered or table salt into each medium sized gourd, and leave them with the cut face up for 10 minutes. After that time turn them with the cut face down and leave them on a sloping board for a further 10 minutes. By this time a lot of watery matter will have run out. Put 4 tablespoonfuls of gingelly oil for every gourd in the frying pan and allow it to get hot over a stove. When the oil has become hot, sprinkle a few drops of water and see if it simmers, If it does so, add to the oil powder of chillies or pepper or both to taste along with salt powder. After a few seconds drop the gourd into the oil and cover it up with a lid and leave it for a minute. Then open the the lid and sprinkle a little tamarind juice over the gourd and mix them well. This frying should be done on a low fire, till the gourds turn

golden yellow. Remove them with a perforated laddle to drain off the excess of oil. Now it is ready—to be thrown into the waste-bin". This preparation is called curry. Curry in Tamil is also the word for charcoal. As a food this has no better health value than charcoal. Perhaps charcoal will be harmless. Can there be a better way of condemning destructive cooking?

The amount of loss of positive food-factors differs with different methods of cooking. The following are the cooking methods in the order of their goodness:

1. Baking in a closed oven with a cover over the vessel,
2. Steaming in a closed receptacle, and
3. Boiling with the minimum of water needed and in a closed vessel.

These are called conservative methods of cooking. Of the methods listed above, baking is generally resorted to in the case of starchy foods, such as breads (tandoori roti) and root vegetables, like potato, sweet-potato, etc. In steaming, there are the old type of steam cookers in which steam keeps on running out, and the modern cooking in a pressure cooker. Some people argue that at a higher pressure, the temperature is also high and naturally the mineral salts and vitamins ought to get destroyed. There is also another argument that loss of these food essentials takes place through exposure to air during a length of time and that both these factors are much less in a pressure cooker, if the housewife takes care to reduce the flame to the bare minimum after the pressure cooker had built up the pressure. A practical test of the goodness or otherwise of the two methods can be made through taste in respect of the contents of the organic minerals, which are responsible for the peculiar taste of the different foods. We cannot by these methods arrive at any idea of the vitamins left over except in a laboratory. Foods cooked in a pressure cooker do taste better than those cooked in the ordinary cooker. We can therefore take it that the loss is less in a pressure cooker.

When protein foods, like grams or pulses are taken, they are better digested either in a germinated form or in a boiled state or both (germinated and boiled). Raw grams do not have as much biological value as germinated or germinated and boiled grams.

Loss of mineral salts and vitamins can be minimised by cooking vegetables in the company of Vitamin C, which is provided by the addition of a few tomatoes or amla (aamalaka நெல்லிக்காய்).

Roasting and frying in oil or ghee are wasteful and should not be resorted to.

Foods are rendered poisonous and bad for health by cooking or keeping in vessels of certain metals. Among these are vessels of aluminium. Brass or copper vessels, if tinned with **pure tin**, not with tin mixed with lead, are safe to use. Stainless steel vessels are good for both cooking and for keeping food. But in selecting the stainless steel vessels there should be care to see that it is not attracted by a magnet. The variety that is attracted by magnet is of a very inferior quality and it will also get rusted. It is therefore not stainless steel, while it looks so and is passed off as such. But the stainless steel vessels, having thin bottoms do not transfer heat evenly to the food cooked in it. It can therefore be used as inner vessel for a pressure cooker. Pressure cookers are made of cast aluminium. No cooking must be done directly in them. The inner vessels, called separators, made of aluminium, must not be used. Enamelled vessels of good quality, if the enamel has not chipped off, can be used for both cooking, keeping and eating. The best are talc stone vessels. But all people cannot afford them. They have become very costly nowadays. Equally good and cheap ones are the earthen vessels. These should be changed periodically, say once every month or two.

Water used for drinking and cooking should be free of all inorganic impurities, as these may affect the health. Water which has been treated with alum or chlorine is not safe to use. The former is for clarifying water containing clay. Seeds of Kataka should be used for precipitating the clay, if necessary. Clay, if it is a sediment, will settle down when put at rest. But clay in a colloidal solution can neither be decanted nor filtered. The presence of clay in colloidal solution is by itself a proof of its freedom from mineral impurities. A test can be made to prove this fact. Salt (common salt) is a mineral matter, inorganic matter. Put a pinch of salt in a tumbler of water holding clay in solution, clay that cannot be decanted nor filtered. Shake well and allow it to rest. The clay will be precipitated and will settle down at the bottom. This shows that the presence of an inorganic matter throws out the clay. Therefore the presence of clay in solution is the best proof of the purity of the water. Of course, this proof is only regarding inorganic matter. If there be organic matter that had decayed, that can be detected by smell and taste. So, red water which has no bad smell or taste can be used for drinking without clarifying it. The panic that is created by some medico that it will crystallise as stones in the kidney is proof of their poor knowledge of physiology. It goes away with stools.

Chlorine is a poisonous substance. Hence chlorinated water should not be consumed. The reason for chlorination is to kill any germs that may be there in the water. But the germ-theory of disease is not true; there is no need to poison the drinking water. If there be no other go, one should take measures to minimise the chlorine content of the water. Also the intake of water can be minimised by subsisting on a vegetablarian diet. Salt creates an artificial thirst. If salt be reduced that trouble will vanish. Drink water an hour before meal, so that the mouth does not remain dry while eating. If even then there is dryness, it is an indication of the absence of hunger. One should not eat without hunger. Some people eat ahead of time, because they might not get time enough at the meal time. They want to convert their belly into a food carrier. When this becomes a regular practice, they lose their health and suffer of dyspepsia.

Different sources of water are given here in the order of descending goodness :

Rain water

River water

Tank water (conserved)

(open) Well water

Spring water

Tap water

One can observe that no amount of irrigation to a field is so effective as the rain water. Rain water is charged with electricity (lightning) which is induced when two masses of clouds rub one another. River water is in fact the same rain water, but with lapse of time, and therefore its electricity content has been discharged. Modern river waters cannot be said to be safe after they begin to carry industrial wastes, which are often deadly poisons. Water of tanks that are rain-fed and are conserved for only drinking purposes is next in goodness. Well water often has mineral impurities and are brackish. If it be sweet water it can be used for drinking also. No tree should be allowed to grow near the well, because the water will remain in the shade and benefit of sunlight will be denied to that water. Spring water cannot be considered so good as even well water, because it is not exposed to sunlight. If the spring water collects in an open tank, receiving sunlight, it can be as good as well water. The so-called protected water supply through municipalities is in fact polluted water.

Water which has been heated and kept for some time and thereafter drunk is not good; for heated water, if kept for some time, loses some subtle essence necessary for health.

Available water can be improved to some extent. The Rig Veda recommends Hamsodakam. Water placed in a wide mouthed vessel, covered with a thin white cloth to keep it from dust, and left exposed to sun by day and dew by night becomes Hamsodakam. This can be potted and used.

Chlorinated water, if collected from a shower fitting, gets aerated, and the chlorine content is thereby very much reduced. And if after such precaution the water is used to prepare Hamsodakam, we would have sufficiently improved it. There is no better purifier than the air and the sun.

It is good to have a habit of drinking water about an hour before meal. No water should be drunk during the meal or up to two hours after the meal. In fact it is yet too soon to drink water two hours after the meal. Water drunk at that time will dilute the partly digested meal and the digestive juices will become inactive. But the health-seeker need not be threatened by saying that one should not drink water for atleast four hours after the meal. The trouble of resisting the thirst is only up to two hours. Afterwards it is forgotten and no water will be taken. Therefore it is enough if the two hour limit be laid.

Water should never be drunk, gulped quickly down the throat. The simplest rule to remember is:

**Eat liquids; Drink solids.**

Liquids should be taken so slowly, retaining each mouthful in the mouth for about ten seconds, as if it is a solid food and requires to be eaten, and then swallowed. This precaution is all the more necessary when very cold water is drunk. There is no serious harm in taking such cold water, provided this precaution be taken. If the temperature of the water is raised by retaining it in the mouth, it is safer when it goes in. Drinking very cold water at a great speed when some food is lying in the stomach, yet to be disposed off, it will produce a shock inside and the process of digestion will be stilled for a sufficiently long time. Such slow drinking—eating—water in very small mouthfuls is called aachamana. This is a religious prescription and has a great significance for health.

Thirst after the meal is an indication of several mistakes. One may be that the mouth had remained dry because of water not having been taken an hour before the meal. Another may be that the meal was not properly masticated. A third reason may be that the food is too irritant due to spices and condiments. Pepper is more thirst raising than chillies. Salt is more so. It is therefore an indication that these unwanted things should be reduced, if not totally avoided. If the thirst be unbearable, take water in the mouth, gargle it for a few seconds and spit it out. Repeat this process several times until the thirst is satisfied.

Eating liquids is done by thoroughly masticating every (small) mouthful of the food. It is necessary that each mouthful be very small, so that there remains sufficient space in the mouth to move the food about for thorough mastication. One spends all the time available to earn one's bread, and one does not want to devote enough time to enjoy that meal fully. A principal meal is finished in about just five minutes. They forget that they have no teeth in the stomach. The unmasticated food has to be brought to a fine condition for digestion. That is an undue burden on an organ that is not expected to do that work, and there will be 'work-strike'.

One should be a miser in eating. It does not stop with just being abstemious. The enjoyment that one derives from the food is from its taste. It is all because of the tongue that one eats a variety of food. If every morsel of food be thoroughly masticated, reduced to liquid form in the mouth by the admixture of the saliva, whereby the starchy part of the food is somewhat digested (converted into sugar) there is a pleasant taste in it. Retain it in the mouth as long as possible and enjoy it to the maximum possible. Even the sour lemon juice turns sweeter by this process. The saliva being alkaline, it neutralises the acid in the lemon juice and changes its not-so-pleasant taste. It is this aspect of the digestive process that is used to argue that the end product of digestion of lemon is alkali. Remember, this has been achieved at the expense of so much of saliva over the strong acid. A regular habit of taking lemon juice depletes the buffer stock of alkalis and the person will suffer loss of health. A certain patient used to take half an hour to consume four rotis. He still suffered. He was asked to reduce his meal to two rotis, but yet take the same half an hour to enjoy the meal. He was soon on the road to better health.

## APPENDIX TO CHAPTER ON FOOD FOR HEALTH

# COOKERY RECIPES

There is an old story, which holds lessons for us, Natural Hygienists. It dates to the ancient history and happened somewhere in the east end of Europe. There were two things absent in that land: Fire in the kitchen and a court of justice. There was no need either: there reigned perfect peace.

Satan was greatly worried. None of his tricks worked. He planned and planned and finally hatched a new and an indirect plan and that did work.

He took the form of a handsome lad and appeared at King's court. He begged for an employment. The king asked him of his choice of work. The lad expressed his desire to be employed in the royal kitchen. That was granted.

That was the beginning of the end of the uniqueness of that state.

Because there was no cooking over fire, there was also no use of salt.

The new cook introduced cooking over fire and using salt for 'better' taste. Slowly, the new cook became the chef. The servants ate of the crumbs from the royal table and also developed a taste for such food. Gradually the new cookery art spread in the land.

There was an effect, which the king did not relate to the change in the dietary. Complaints and cases came to him, that he had to set up a court of law and create laws for justice.

The next change was to introduce meat in the food. In a short time, there was a violent effect. Even then nobody traced the link for all the change in the mental outlook for greed, jealousy and so on. The king had a brother. He secretly gathered some men around him and one night killed the king and crowned himself king. In the struggle many many people died. But ultimately peace was established—a peace of the sepulchre. Cooking over fire, use of salt and eating meat had made all the change — for worse. Meat eating removed the respect for life. People forgot that we have no authority to take that which we cannot create.

The dictionary might give the meaning for the word 'cook' as to: prepare food for eating by boiling, baking, steaming, roasting, frying, etc., We would say that we should, for a wider sense of the word, stop with the meaning to prepare food for eating.' It is not necessary that cooking should have resort to fire.

Certain articles of food, as we get them, are not directly in a manner fit to be served on the dining table. Sophistication needs a little table dressing, and table dressing is an art. We shall therefore initially deal with certain un-fired cookery recipes.

## 1. EXTRACTION OF JUICES

Raw juices are advised to be taken invariably in the morning on an empty stomach as a medicinal feeding. Juices of the following highly alkaline and Saattvic herbs and vegetables are recommended:

- |                      |                          |
|----------------------|--------------------------|
| 1. Grass             | 2. Banana pith           |
| 3. Ashgourd          | 4. Manittakkaali (मकोई)  |
| 5. Amaranth (Chulai) | 6. Carrot, cabbage, etc. |

1. There are different varieties of grass. The grass that branches off and has thin narrow leaves, the grass that has a Saattvic taste, and the grass that is used for worship (दूर्वा अरुஹம்புல்) should be selected.

It is a little hard to extract juice from grass. About a handful of grass should be collected for one patient. It should be free of all extraneous matter. The excess of water in it should not be drained off. It can be crushed either on a flat stone crusher or in a mortar. The juice can be removed by squeezing it out. A little more water can be sprinkled and again crushed.

If an electric mixer is available drop the grass leaves (half the quantity will be enough) in the receptacle, add about 8 ounces of water and run the mixer. When you can see that the leaves have been reduced to very fine pieces, filter it through a cloth and drink without loss of time.

2. Banana pith (வாழைத்தண்டு) of about 3" in length will be quite enough for a person. Remove the outer peel and cut it into thin and small pieces. While doing so a lot of fibres will come out. They should be removed. This can be crushed on a flat stone, or mortar or

in an electric mixer. Again in the case of the electric mixer 2" length of the pith will be quite enough.

3. Ashgourd juice can be very easily squeezed out of the finely grated vegetable. About 200 grams of the vegetable will be enough for one person. Dilute the juice with about an equal quantity of water. Drink very slowly.

4. Makoe and such other leaves, i. e., leaves that are soft, can be just crushed between (clean) palms after washing the leaves one by one. The juice thus squeezed out can be diluted with about double the quantity of water.

When suckling children have to get a supplement of cow's or goat's milk, in addition to or in the place of mother's milk, it is better to add a few drops of juice of makoe or some Saattvic edible leaves.

5. Amaranth (Chulai) juice can be extracted (for composite roti, etc.) either by crushing in flat stone or a mortar or in a hand operated juice extractor. If juice is to be extracted in an electric mixer, it will need addition of water, but the yield will be more.

6. Carrot, cabbage and such other somewhat hard vegetables can be crushed either after grating on a flat stone or a mortar. It will be easier in a hand operated juice extractor. An electric mixer is of course the easiest to operate. The mixture after mixing can be squeezed through a cloth to separate the roughage. There are also special electric juice extractors for such vegetables.

7. For extracting juice of oranges, it may be easy with a hand operated juice extractor. But more beneficial will be to cut the fruit across, and crush out the juice between the palm and the fingers. The palm should also be washed with a little water to add up the little essential oils that would have come out of the peel. At least 50% of water should be added to the juice. Drinking juices neat will cause trouble to some people. That it does not cause trouble to some robust people does not mean that it is all right for them to take the juice neat. The rule should be that either the whole fruit is taken or a diluted juice is taken very slowly.

## PREPARATION OF SALADS

Different kinds of salads can be prepared. Different kinds of Sattvic vegetables can be chosen. Strictly speaking, only such

vegetables as can be taken raw should also be chosen for consumption in the cooked form. A question arises as to why one should cook when it can be taken raw. There is no objection of course. That is the ideal path. But we have people of different types of constitutions to deal with. A person who has flatulence (wind formation) will have an aggravated trouble if he takes raw foods, except the few suggested earlier for extraction of juices, and that in a very small quantity in the liquid form. They require to be gradually brought round to the right path. Violence should be avoided.

All vegetables should be washed well before cutting. There should be no washing after cutting. Such a wrong method will incur the loss of vital juices of the vegetables exposed by cutting. Only roughage will remain.

The vegetables can be cut into small pieces. Some of them may be sliced. Some may be grated. There is a special gadget for shredding cabbage. It is a worm-screw like rod which is inserted into and through the cabbage. The shredding knife has a nut on one end and it travels over the worm screw when the knife is turned around. This produces thin shreds of the cabbage.

To most people eating vegetables in their raw state is a penance (an ordeal). If they think so it should also be to the fullest advantage. Therefore there should be no waste of time after the preparation of the salad. It must be consumed immediately.

We would not recommend the use of salt, pepper, lime juice, etc. for taste. Taste can be improved by the addition of tomatoes, cocoanut scrapings and finely cut coriander leaves.

Germinated green or other gram can also be added to the salad. Germinated grains, like wheat can also be added. But let there be any one concentrated food only at a time, i. e., let there be either germinated wheat or germinated gram of any one sort. In that case, it becomes a fairly heavy meal. This fact should be remembered in timing the meal.

**Tomato Stuffed Salad**—This is a very colourful (red, white and green) elegant and tasty preparation worth serving on special occasions. Select tomatoes of a size that can go whole into the mouth. Wash them clean. Get ready these three things: Finely grated (or scraped) cocoanut, finely cut herbs, such as chulai, or palak, and coriander leaves (dhanian). Cut out opening, in parallel, two or three in each tomato.

Stuff into each opening a little of the herb, then of cocoanut and finally of coriander leaves. Arrange the stuffed tomatos on plates in a decorative form.

Serving Oranges—Be it for a patient or for a guest, table dressing in serving oranges can be artfully done and that will enable the eater to have the whole fruit, minus the seeds. After peeling off the fruit, separate the segments of the fruit. Take a sharp knife, cut open through the back of each segment, so that it opens out in the form of a circle. Now the seeds are exposed and can be very easily removed. Arrange them on plates in a decorative form. Not much time should be lost after such dressing for consuming them.

## VEGETABLE SOUP

Soup can be prepared of any one or more vegetables together. Choose vegetables that are green and fresh, wash them clean and cut them fine. Add water, about twice the quantity of the vegetables and boil in a closed vessel or in a pressure cooker. Strain the liquid part. If the solid part of the vegetables is squeezed out, the soup will become a little thicker. Whether it should be made thicker or not should be decided according as the condition of the patient.

Soup can be made tastier by the addition, before cooking, of a few tomatos. Further flavouring can be done by adding finely cut coriander leaves and dropping them in immediately after cooking. The taste can be made more palatable by adding a little milk squeezed out of cocoanut scrapings. Addition of the cocoanut milk and of salt can be made if permissible according to the condition of the patient.

## KOOTTU

This, as the Tamil name indicates, is a preparation of two or more vegetables together. These should be so chosen as would be cooked in about the same period of time. If there is desire that vegetables as are a little harder to cook should also be added, let them be cooked separately and added later. If on the other hand, vegetables, like the ladies' finger, which cook with very little cooking, should be added, they should be kept separate uncooked and added after the rest have been cooked, mixed well and left covered without further application of heat. The vegetables should be washed clean before cutting, as otherwise the essence of the vegetables run out with the watery part. If a little taste of pungency is desired, whole (even without removing the stalk) green chillies may be added (only a few) before cooking. Addition

of aamla or tomato has already been recommended as a preservative to minimise the loss of mineral salts and vitamins through cooking. That also adds to improving the taste. The cooking can be either by steaming or by boiling with minimum addition of water. Care should be taken to see that the vegetables do not get burnt at the bottom of the vessel for want of water. Coconut scrapings may be added after cooking. Dry coconut is not so good, because the milk in the nut has already turned into oil. Salt also should be added only after cooking. If the koottu is desired to be nearly dry, the liquid part can be drained and drunk as soup before starting with the heavier part of the meal.

## KANJI

Kanji is gruel or porridge. It can be made out of whole cereal or coarse or fine flour of cereal or out of flattened rice (चिवडा अवळ) or grated root vegetables, such as carrots, sweet potatoes, potatoes, etc. which are saattvic in taste.

If whole or broken grains (cereals or millets) or flattened rice be used, they must be cooked either by boiling, steaming or in a pressure cooker and then added water in which jaggery, or better still palm jaggery, (பனைவெல்லம் தாடிசுடி), is added and boiled. The cooked grains must then be added. If kanji is to be prepared out of any flour or grated root or roots (more than one variety of roots may also be mixed together) or malted flour<sup>36</sup>, they should be well mixed in cold water and then added to the boiling water in which jaggery has been dissolved. The mixture must continuously be stirred so that it does not form lumps nor burn at the bottom of the vessel. When cooked it is got down from the fire and when sufficiently cooled down, milk (not more than

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36 The grain to be malted is soaked in water overnight or even a whole day, depending upon the denseness of the grains. It is then allowed to sprout in any of the following two methods: The grains are spread as a thick layer over a wet gunny bag (बोरी) and covered up by a thick wet towel or similar wet gunny bag. At least thrice in the day water should be sprinkled over the top covering. Alternatively, the grains after the initial soaking in water as explained above, should be bundled up in a coarse cloth or thick towel and hung up. At least twice a day water should be sprinkled over the cloth. The grains will germinate in a day or two or even three, according as the season. Heat accelerates the action and therefore in summer it happens even in a day and in severe winter it takes even three days. The germinated grains are then dried in the shade by spreading the grains over a thin layer of dry cloth, preferably spread over a rope cot, so that air and warmth help quick drying. If desired for a good flavour (not recommended for a patient), mild roasting over a low fire is done just to slightly change the colour. Flour must be prepared in a stone mill by hand. (Eleusine coracana, ragi, मण्डुआ, கேழ்வரகு) Slightly bitter grains, like ragi, turn sweet after malting as described above. The final product must not be passed through a sieve as the essential parts of the whole grains will be separated and lost. There are different brands of commercial malted flour of ragi, because of the popularity it has gained as one of the coarse but good food for growing children and adults; but none of them is whole and therefore not wholesome. If the husk part of it is removed by sieving the business gains by gaining a longer shelf-life. It is not the live food, but matter of death that does not decay soon. There are also possibly some artificial flavourings and preservatives, and colouring matter all of which are very harmful.

half the quantity of the preparation) or a little cocoanut milk may be added. Addition of powdered cardamum etc, is not advisable if it is intended as food for patients, as that may induce taking it in excess.

A few composite rotis are suggested below. More such varieties can be prepared.

### CHLOROPHYLL ROTI

Gather some saattvic green leafy vegetables or herbs (grass, araikeerai, chulai or palak) wash them clean, then crush and take out the juice, removing the roughage more or less completely. Mix this juice with wholemeal flour of wheat or germinated wheat, adding water to make the dough of proper consistency. No salt, nor sugar nor ghee should be added. Prepare the roti in any of the usual ways, namely over the hot plate or by baking in a baking box or tandoor.

### CELLULOSE ROTI

Cocoanut should be scraped gently so as not to make the particles too coarse. For this purpose dry (copra) cocoanut is not suitable because the milk of the kernel in this cocoanut has changed into oil. The cocoanut can be prepared also by cutting into small pieces and then grinding in a mortar or in a mixer. Add water to make the proper consistency, while mixing with the flour as suggested above. Prepare rotis in any manner preferred.

### GLUCOSE ROTI

Any type of ripe banana can be mashed and kneaded with flour to prepare dough of proper consistency. No water should be added. The banana should be fully ripe. The unripe banana is starchy and does not mix well. The starch in the ripe banana is already converted into sugar, which is a stage that starch gets to in digestion. This can easily be taken all alone. It keeps well for a day or two and can be carried as food during journeys.

### ALKALINIZER ROTI

Juice of ashgourd (कूशमाण्डम्, पेठा, பூசணிக்காய் or Kumda) prepared by squeezing after grating the vegetable or in a mixer or juicer, should be well mixed with the flour to make the dough. It should be remembered that this dough should be a little harder than normal. It will assume the normal consistency after some time, say about 15 minutes. Rotis should therefore be prepared only after that time.

## CAROTENE ROTI

Prepare the dough mixing finely grated carrots, adding water to bring the dough to the proper consistency. There must be little loss of time in each stage of preparation.

## PONGAL OR KHICHDI

Usually Pongal or khichdi is planned to make it appetising, ignoring its effect on health. Roasting the rice and dal dry or with ghee or oil (worse still, in hydrogenated oil miscalled vanaspati<sup>37</sup>) is bad. Whatever health-value the food had, would be removed by this process to a great extent. The result will be that a part of the stuff will be converted into carbon. Whole rice, dehusked in handmills must be used. If the addition of dal is preferred, for taste, broken green gram with husk intact, better still germinated whole green gram, can be mixed in a small proportion.

Most of the items, described here, are each one of them individually good enough to be taken as a mono-diet. Therefore this pongal is also to be a composite preparation of vegetables and rice. Vegetables suitable for mixture in pongal are: chulai, palak, makoe (மணித்தக்காளி) cabbage, cauliflower, carrots, sweet potato, elephant yam, ashgourd, beans, cluster beans, French beans, knol-khol, banana flower<sup>38</sup>, pumpkin (சிதாफल or काशीफल பரங்கிக்காய்) ribbed gourd, snake gourd, etc. Water, about  $2\frac{1}{2}$  times the quantity of rice and dal put together, must be added. Cooking can be done by any of the three methods, boiling, steaming or cooking in a pressure cooker. Salt, pepper and jeera, whole or powdered (fried in ghee), and cocoanut scrapings may be added in the end and mixed well. Properly prepared pongal will be tasty for those whose tongue is not blunt with the habit of taking pungent foods. It will, at the same time, be fairly wholesome food, suitable also for the hard manual worker.

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37 There was an advertising film short of the most known brand of vanaspati. Firstly, a basin full of butter was shown which attracted flies and got dirty. Then a similar basin full of vanaspati was shown which remained clean, for no fly came to it. Butter is edible, but vanaspati is not, being similar to kerosene oil, and that is the reason why flies do not sit on vanaspati. This reminds us of a historical incident. Akbar used to enjoy the hooka and Birbal, his friend and minister never did so. They were both going on a walk one evening. At a distance there was a donkey grazing in the fields. But it avoided the tobacco leaves, though there was not enough attraction elsewhere, as it was summer. Akbar remarked that the ass did not know how enjoyable the tobacco was, thereby fitting at Birbal, comparing him with the ass. But Birbal softly retorted saying that the ass was ready to go hungry, but will not touch the tobacco leaves: "Even the donkey will not eat tobacco and will prefer to starve". Further comments are not necessary.

38 Cut pieces of elephant yam or banana flower must be soaked in dilute slightly sour buttermilk for a few minutes before cooking.

## SAATTVIC IDDALI

Iddali is a peculiarly south Indian preparation, nowadays available even in the North in South Indian restaurants. Generally, restaurants serve unhealthy edibles fried in oil or vanaspati. But iddali is an exception. But we can make it more wholesome,

Iddali is a steamed cake, made of polished parboiled rice and whitened black gram dal (उडद दाल உளுத்தம்பருப்பு) These are well soaked in water in the morning and ground separately. The rice has to be ground a little coarse, but the black gram very fine (to the consistency of butter). The two are mixed together slightly salted and left overnight for fermentation. In the morning it slightly swells up by the formation of yeast (स्वमीर). This is poured in (big) spoonfuls into depressions of a perforated plate of tinned brass, on which a thin cloth is laid, in a steam cooker designed specially for cooking this delicacy. When the cakes are cooked, they are of a spongy texture, so as to absorb the liquid appetiser or relish, like sambhar, chutney of cocoanuts, gotsu, etc. Truly speaking this iddali is no more than a vehicle for these relishes. This is the normal way (we can call it the abnormal way). We shall give here the improved iddali.

Natural rice, that is, whole rice, dehusked in a wooden chakki, complete with bran and germ, should alone be used in all our preparations. If one tastes polished rice by chewing after trying so with unpolished rice, one will know the difference. There is a red variety of rice, discarded by the rich, which is sweeter than the white rice. The black gram can be used whole, with the husk. It is a fact that black gram adds to the already high proportion of carbohydrate and also adds protein. Starch and carbohydrate is a bad combination, but when they are naturally combined in one grain it does not affect much. But it is unwise to have it by a combination of different grains.

Black gram is added for the purpose of giving the iddali a softness. This can be achieved in a natural way by the addition of ladies' finger (मिण्डि வெண்டைக்காய் or পেठा பூசணிக்காய்) or ashgourd or both in its place. These can be soaked together with the soaked rice. Leafy green or other vegetables, cut fine or grated after washing, can be added and slightly salted. If it is intended to be taken as a mono-diet, a few green chillies can be cut fine and mixed. In any case plenty of cocoanut scrapings can be mixed. The total quantity of vegetables and cocoanut scrapings can be almost equal to the quantity of ground rice. The mixture can be steam cooked in the usual way without allowing time for fermentation, as it makes it a little tamasic. If chillies are not added, it can be eaten with conservatively cooked vegetables or cocoanut chutney.

## SATTU LADDU

Sattu laddus are sweetened malt balls, in simple English. Preparation of malt has been explained. Such a malt can be of wheat, barley, ragi, gram, green gram or maize. A mixture of two or more sattu can be had. Prepare jaggery (as explained earlier, palm jaggery is preferable for this preparation also) syrup should be prepared with very little water of a consistency that it neither solidifies nor is watery and will go bad. Add powdered cardamum and nutmeg (the latter very sparingly—these are Rajasic) can be added to the syrup. Keep ready fresh cocoanut scrapings. Now add up all these together and make balls of it. For about a kilogram of sattu scrapings of 2 cocoanut will be approximately the proper proportion. Jaggery syrup out of about 650 to 750 grams would be about the proper quantity for sweetening it. Take care to add the syrup little by little, mixing well every time till the sattu gets the consistency to enable rolling it into balls between the palm and the fingers. This will keep well for a few days. This will be good enough to divert the attraction for children towards good-looking dirty sweets.

## RAGI MALT

Preparation of ragi malt has been dealt with already. A thin drink can be prepared in quite a short time to serve to guests. Put a spoonful of malt for every tumbler of the drink needed, into a vessel. Pour boiling water over it and stir well. Keep it covered for a minute and then sweeten it with (palm) jaggery syrup and add very little milk. The drink is ready to be served warm.

## ORANGE PEEL TEA

Orange peel tea is a drink, again one that can be prepared at short notice and will be quite a satisfying drink. Put a little (palm) jaggery in water and boil it. Keep ready orange peel (fresh or dry) made into small bits. Peel of one orange will be enough for 4 cups of the drink. When the jaggery has dissolved and the water is boiling, get it down from the stove and add the orange peel and allow it to brew by leaving the vessel covered for a minute. Then decant and add very little milk and serve. A few leaves of Tulsi can also be added along with the orange peel.

Alternatively, the drink can be prepared out of powder of dry orange peel. A spoonful of powder will be enough for 4 cups of drink. In this case, put the powder into the tea-pot and pour boiling water and leave it covered for a minute. Put jaggery syrup into the cup, add milk and pour the hot decoction and mix well with a spoon. The drink is ready.

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## 11. UNIVERSAL MEDICINES

“Nature-Cure is good.....but only for chronic troubles. But for relief from acute ones, one will have to resort to allopathy or other drug system of healing”; such is the opinion of the masses and the so-called classes. Only a fortunate few, who have had the experience—it is two-sided, of the endless suffering due to drugging and the blessings of Mother Nature—of the hygienic ways of living and healing, know the falsity of such a statement.

A sedative ointment, pill or injection only **apparently** relieves the pain, because their action is just to benumb the part or whole of the nervous system which communicates the sense of pain to the brain. They neither remove the pain nor the cause of the pain.

If they actually **cure** them, then there should be **no** chronic disease caused. Long queues of chronic patients stand in hospitals, clinics and drug-stores. Trying one doctor after another, one institution after another and one drug after another, with the fond hope of relief—somehow—people shift over either to Nature-Cure or the natural end which is certain for all that are born.

Some of the drugs<sup>39</sup> are considered ‘harmless’ and they do not need to be prescribed by any doctor. They are openly sold in most shops and can be purchased in any quantity one pleases to have them. If their harmless nature is a reality, it should be possible for one to take them both when ill and when well—as medicine for the sick and as food for the healthy. There could be nothing strong in such preparations that could cause an instantaneous relief from affliction. But they do stop pain, cold, or cough. Are they then really safe? Note this: Why of all the organs in the human system do they advertise that they do not affect the heart? Just think: Does it not look similar to the saying that ‘Father says, he is not at home’ ( लालाजी कहते हैं, वे घर पर नहीं है । ) ?

A friend of mine was on the editorial staff of a popular weekly journal. He had an assignment to finish. But headache stood between him and his work. He gave a rupee to his office peon, who brought an imported brand of aspirin (it happened before the World War II.) He took a tablet and was able to finish his work that day. The next day again he had the same visitor, and again the same specific was there with him

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<sup>39</sup> The reader should distinguish between a drug and a medicine. The former is an inorganic poison and the latter is an organic food. This has been made clear in the Chapter on Five-Fold Food.

to get the relief. Why, it became his regular companion every day at that appointed hour in the afternoon and he too entertained the guest in the same manner daily. But on the 30th day, he got fits and fell down unconscious. He had to be carried in an ambulance to a wellknown nursing home in the city. He was examined by a heart specialist who declared that his heart had been badly affected and that he should undergo a course of 30 injections. By the time 6 of them were had, he started having severe burning sensation all over his body. It was then that he remembered that his real friend was the one whom he used to mock at during his days at school and who warned him against taking drugs. He at last came to my father's sanatorium, where he was put on a single meal of steamed vegetables and sun-baths Spinal baths, etc. and had a second lease of life.

Some years ago, a patient came to me with his left side paralysed. I asked him, if, before he got this stroke of paralysis, he had fever which ran for a long number of days, he was disgusted with the treatment he was having, another doctor was brought in, who claimed to stop the fever with just a single injection, and his claim was true, and the boon was this, the paralysis. The patient's reply was in the negative. I then refused to suggest any treatment for him, because I was sure he did not confide with me, while he wants my help. But his wife's face was beaming with hope as she heard my diagnosis of the case and she said that my conjecture was correct to the letter. She added that his mental capacity had also been affected after the 'cure' of the fever.

Fever is an acute disease and the medico was able to confer on his patient a degeneracy disease instead by violently suppressing it—a violence against Life's efforts to keep the temple of GOD clean.

When a person resorts to Nature-Cure simply because he has no other system left to try for a cure of his ailment, and happens to get at this book, he invariably goes through the pages of the Index to see if his disease finds a place in this book. It is very often not traced. And if it happens to be there, he rushes to the relevant pages to see if any specific is mentioned for a cure of his ills. Not being able to find one, he makes such a hasty complaint as stated at the outset.

It is true, we have no specifics. But that does not mean there is any bar for universals. Specifics are to be used for only specified purposes, but universals are aids to health, and for all people at all times.

Inflammations with swellings and ulcers in the alimentary canal or anywhere in the body have been completely relieved by drinking dilute

juice of ashgourd (ash pumpkin பூசணிக்காய், कूश्माण्डम्, पेठा) daily in the morning on an empty stomach and avoiding food of all sorts for about two to three hours afterwards. An old lady suffering from thrombosis took a regular dose of ashgourd juice every morning and subsisted on a saltless vegetable diet. She expected relief only from her major affliction, but in fact she found her digestion was also improved and the enema, which she was taking daily, after natural motion became needless. Other vegetable juices also may prove helpful.

There are Nature-Curists who advise against the use of tamarind, but suggest the lime fruit as a substitute. But how is it better than the tamarind, which is also a fruit? The juice of the lime fruit is a stronger acid than that of tamarind. The place the lime fruit takes instead of tamarind is in the preparation of the South Indian sambhar, rasam, chutney, etc. All these are taken with rice or iddali, which are all starchy preparations. Starch and acid do not go well. The only point in favour of the lime fruit is that it is fresh.

I once (sometime in 1954 or so) had jaundice (much before the jaundice epidemic in Delhi). I had no hunger. I had a strong inclination to take lime fruits. Ordinarily, I could take only very dilute juice. But then I desired to suck the whole fruit. Even a knife was not used for cutting it open. I took as many fruits at a time as I felt inclined to take. But I did so only once in a day. The number of fruits so taken were about six or seven full grown fruits. And that was all the diet

For five days I did so, attending to my office work. I used to take sun-baths and an enema every day. I felt weak on the sixth day. I took leave of absence from duties. On the seventh day I felt stronger again, though continuing the fast. I looked at myself in a mirror and saw that the yellow colour in the eyes had fully disappeared. By then, I also lost the desire for sucking the lime fruits. I broke the fast with vegetable soup and gradually came back to normal diet.

Here in this case of jaundice, lime fruits proved helpful. In cases of fever also the patient has a bitter taste in the mouth, and the lime fruit is welcome. Such use of the lime fruit is made on the dictates of Nature. The moment the trouble is over, the taste for lime fruit is also changed.

But in all such cases lime fruits are taken without the addition of anything for taste, like sugar or salt, for its beneficial effects will be

nullified or at least reduced, depending upon the quantity of the additives. Therefore use lime fruits independently—without sugar or salt—and not as a relish for taking starchy food. If ever one violates this rule, it is done so with the knowledge of such a violation and a readiness to accept punishment.

When a patient feels the need for lemons, it means that it is his liver that has started working at a very rapid rate. Let me therefore tell you something about the bile.

Bile is an aid to digestion. It has an intensely bitter taste. Its constitution is extremely complex. It contains the following (known) ingredients: Water, inorganic salts, especially sodium carbonate, mucous material, to give it its great viscosity, bile pigments, bile salts and fatty substances called cholesterol. "This cholesterol is not known to have any function in digestion because it is insoluble and is readily thrown out of solution. It is this substance which gives rise to gall-stones which is becoming a common trouble in advanced middle age. So long as the gall stones remain in the gall bladder few symptoms are caused, but should they enter the bile duct and cause obstruction, the result will be a severe attack of biliary colic."

Not all people suffer of gall stones. There are quite many people who never suffered of jaundice. Possibly, this cholesterol is a substance observed in the bile secreted in the livers of men of average health. It may not be present in that of healthy men. It may be a waste product, to be thrown out of the system, and hence is in a condition that was explained earlier—its insolubility in the body fluids. It is not proper to imagine that gall stones are insoluble. Patients who suffered of biliary colic were made to fast and take dilute juice of banana pith, which is perfectly saattvic and highly alkaline. The stone which was one big lump were broken into small pieces and gradually dissolved and thrown out.

The food when it leaves the stomach has a strong acid reaction which, unless it is modified, would prevent the action of the important enzymes (ferments) in the pancreatic juice. This neutralisation of the acidity is brought about by the carbonates in the bile.

Bile also gives a great aid in the digestion of fats by dissolving them. Fats are acidic, and they are insoluble in water. But they are soluble in a solution of bile salts.

Bile also contains some pigments. These are considered to be waste products derived from haemoglobin in the blood stream. The pigments vary in colour from yellow to green and are called bilirubin and biliverdin.

When these pigments are absorbed in the blood stream, a condition caused in a biliary colic, as explained earlier, they are deposited in the deep layers of the skin and the whole body especially the eyes, look yellow. In a state of ordinary fever, there is nothing like biliary colic, and the pigments are thrown out through urine.

Under such conditions the liver is very active. The bile, then serving as a medium of excretion of waste, throws plenty of alkaline fluids. Whether alkaline or acidic, when it is a strong solution, it is corrosive<sup>40</sup>. So, if we take the acidic juice of lime fruits there is a neutralisation of the alkalinity and there is relief. The need for the concentration of the juice is dictated by the patient's own taste for it. Automatically, when that state of disease is over, the craving for the sour fluid decreases or vanishes. I should again warn the readers **not to resort to citric acid in an inorganic form.**

Yet another warning that is very essential is against the indiscriminate use of the lime fruit for all ailments and on all occasions. It is not an universal medicine as such. It does have certain good things in it, like Vitamin C. But it is acidic, it is Raajasic, and hence not for universal use. There are people who argue, while agreeing that it is acidic, that the end-product of digestion of the lime juice is alkaline. This is a myth, assumed from the apparent results. By no magic can one turn an acid into an alkali. It only needs some commonsense to understand that this happens so in the system by flooding it with alkalis from the buffer stock. Blind adherence to the advice of the use of the lime fruit has resulted in many cases of depletion of the buffer stock of alkalis and in deterioration of health, which often becomes irredeemable. If one replenishes the alkali stock by taking plenty of raw, positive and Saattvic vegetables, they serve to neutralise this daily mistake of taking the lime fruit. Why not conserve that and enjoy better health and have an insurance against disease?

Premature grey hair, heaviness of head or dullness of brain (including lunacy), irritable temper, loss of patience, etc., have been relieved by the use, in addition to dietetic righteousness, of the Indian

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40 This is exactly the reason why we advise our readers to drink plenty of water before vomiting so that the corrosive fluids will be diluted in the stomach itself and save the throat from being corroded.

gooseberry (phyllanthus emblica, आमलकम्, आमला, நெல்லிக்காய்), which is the richest source of Vitamin C or ascorbic acid. The raw fruit is crushed and applied over the head and allowed to dry while basking in the sun and a full bath taken afterwards.

In South India there is the practice of taking oil-bath (अभ्यङ्गन स्नानम्) at least once a week. Even the priests (पुरोहित्) who are assisting in the performance of a shraaddha are asked to take an oil bath so that they are mentally attentive, calm and composed. But if the shraaddha falls on the twelfth day of the moon (द्वादशि) an oil bath is not permitted on that day and instead the purohit is given a paste of this fruit.

In one case of premature grey hair cocoaunt oil in which an equal weight of the raw fruit crushed well after removing the seed inside were put and placed in the sun. This oil was used after such sun-cooking of atleast 7 day's duration. The vessel containing the oil was a wide mouthed non-coloured glass jar. The mouth of the jar was covered with a thin white cloth, to prevent dust falling into it. Daily, once or twice, the jar was shaken well to mix the oil and the juice in the fruit at the bottom. The hair turned perfectly black in about six months.

Similar application of paste of brahmi leaves or bilva (bel) fruit is equally effective.

Almost all chronic ailments start with some sort of digestive disorder and grass juice (दूर्वा, அருஹம்புல்) has been found to be an universal remedy. Even infantile paralysis has been cured by a daily dose of dilute grass juice on an empty stomach. But acute ones are no exceptions. One day an assistant of mine who was given to constant chewing of betel leaves and arecanuts with calcium hydroxide (चूना) had severe pain in his teeth and wanted leave to go home. His front teeth had lost the gums between them and were standing aloof. As a result of severe pain he was actually weeping like a child. It was noticed that a tooth in the region of the pain was shaking. I wanted him to wait for five minutes to see if I could relieve him. Meanwhile, I asked him to gather some grass, wash it well and chew it. He was advised to chew it by the side where he had no pain, send the juice produced to that side where he had pain and gargle it there. He was told that he might spit it or swallow it after a minute or two. He was also told to repeat it a number of times. After five minutes, I told him that he might go home. But he smiled and said, he had no need to.

Another gentleman whose molar tooth was shaking had relief in a week by chewing grass before lunch. He took no breakfast.

A lady relative of mine, had her teeth scraped and chiselled by a dentist for cleaning them of the hardened tartar. On the night after the third sitting she had a sort of pain with a burning and shrinking feeling. I was her guest then. I was seeing her suffer; but I preferred to remain silent, because my father has taught us that we should not impose benefit by any sort of force. She was gargling with salt solution. (There is a craze in Northern India for salt and they put it in almost anything they think of; even over a ripe banana or in the water for hot water foot bath.) But it failed to relieve her. She could think of nothing else, because the dentist had advised only that remedy for any possible trouble. At last I suggested her to chew grass, which she did and magical was the relief. It had neutralised the over-acidity that was there and gave her relief, giving Nature time to set it right internally by the practice of Vital Economy.

Many of the readers would have read about the story of how a deaf lady's daughter, who suffered of anaemia, was given, by mistake, juice of carrots instead of the doctor's advice to give her claret (red wine) regularly every day and was blessed with a marvellous cure. The saying, "It is all for good", included the mother's deafness!

Juice from banana pith is a well-known medicine for digestive as well as urinary disorders. Stones are also dissolved or broken. It is also a very reliable remedy for inflammations, burns, scalds and cuts. Because these and other herbs are useful in all forms of ill-health and can be used even by healthy people for bettering their health, they are not specifics, but universals. And in these days of foods being insufficiently positive due to the very free use of artificial fertilizers, pesticides and fungicides by the growers and marketers of vegetables, aids to health in the form of wild grown Saattvic food herbs are more necessary now than before. Without these aids the follower who takes to the hygienic way may, in very many cases, be disappointed and discouraged. We consider these as supplements to the foods eaten, not as mere medicines.

The art of hygienic cure of diseases is to be judged by its success in restoring health, not by mere theories. Hygiene, we believe, is for Man, not Man for Hygiene. It is for the follower to decide for himself what would be good for his own individual needs. The only caution we should prescribe is that only herbs which can serve as food or part of food are proper to use as aids to the radical cure of disease, not poisonous ones.

As explained before, only mild-tasting, Saattvic herbs are universals; and these may be used as such, even though some of them may also seem to be useful as if they were specifics for particular conditions.

Father has repeatedly emphasised that this is the only Science in which there is a recognition of and respect for that Power behind Life. We should straightaway dismiss anything that spells disrespect to that Supreme Force.

It is perhaps to hoodwink the innocent followers that some clever guy has introduced Divine names to inculcate faith and reverence to a very dirty practice.

We should never in our practice try to short circuit our road to health by changing the Order of Nature. The word "Order" has a very wide meaning, some of which, in reference to our Science, are: i. Commands, ii. Mandate, iii. Regulation, iv. Methodical arrangement, etc. There should be no attempt at reversing any of these.

I never would like to make a mention of that subject in this sacred book. I have been avoiding that in all the previous editions. But the evil designs of Satan are working their way into the minds of unquestioning aspirants, who would be satisfied with a semblance of health by any means. Books in different languages have already been published, without the least sense of shame. I am thus compelled to devote space here just to condemn such practice.

While there are means of assimilation in the living system, there are also means of elimination of matter that is not required by the body. In simple terminology, they are wastes, dirty matter, foul matter, and should never be re-ingested. Urine is one of such wastes. I cannot describe people who are for the re-introduction of this waste into the living system by any term better than that they are mad men.

"The proof of the pudding is in the eating", they may argue. There are instances of wonderful cures, they plead. Even a medico has such claims to make. Then why should we talk of hygiene if what we are for is just relief from the patent signs of disease and that for the time being?

We cannot forget the Law of Dual Effects which has been enumerated in the Chapter on "Druglessness". Disease symptoms are kept in abeyance by regularly taking drugs. But we cannot take that drugs, being poisons, will be just innocent things not to do any harm for all

the sin. Trying to escape from the punishments of sins committed one can manage to cheat others. But in respect of health, one's action affects one's own health—ultimately, if not immediately. These short-sighted people see only the near, not the farther one, the dangerous future.

The need to refer to it here was that its advocates also talk of an universal remedy of urine for all illness. They try to give it a colour of science by saying that some essential basic elements are thrown out of the system through urine and they, if re-ingested, there is return of health. This amounts to say that God is an idiot. I leave it to the readers to find names for such people. I shall just stop with saying that it has no place in Natural Hygiene.

This chapter should be read as a continuation of the chapter, where the Five-Fold Food Medicine theory is explained.

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## 12. ETHER-CURE

### Fasting

अलं भवति विश्रान्तिर्देहाङ्गानामुपोषणे ।  
अतस्तत् साधनं रोगे देहनैर्मल्यसिद्धये ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 1*

In fasting there is abundant rest—for recuperation and radical cure of diseases—and hence we shall discuss how and when to fast, so as to get the best results and avoid the dangers that beset this measure of our hygienic practice. In fasting, the vital power, being released from its usual heavy labour of digestion, becomes available for lightening the encumbrances of toxic filth deposited in various parts of the living body.

Medicos of the foreign system as a rule are afraid of fasting. They do not approve of leaving the stomach empty for even a few seconds. They teach that during fasting the faster lives upon his own flesh and when this is spent he would die.

Very early in the history of the human race it has been settled that

आदितो निश्चितं त्वस्ति लङ्घनं परमौषधम् ।  
पाश्चात्यवैद्यशिष्यास्तु बोधयन्त्यन्यथा जनान् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 4*

**Fasting is the Supreme Medicine.** But because these medicos believe obstinately that food is itself the source of vitality, they are unable to accept this teaching. Unfortunately even the professors of Ayurveda do not advise fasting for patients.

In a very old text-book, Ayurveda Sutram, deep breathing and fasting are recommended for the recovery of health by sick people.

There is also the fact, observed by many, that animals—even domesticated ones—take to fasting whenever they are sick. By this practice they obtain perfect recovery from their disease in a much shorter time than otherwise.

The story of how a buffalo-calf in a small town in the Mysore State cured itself by basking in the open sunshine, and living upon water

alone, is a typical example to show that animals have a natural instinct, which guides them in the modes of living.

There is the historical instance of an Irishman, McSweeney by name, who when put in prison by the British, fasted in protest for 73 days and then died. If he had been released in time, he would not have died.

There was the fast for more than two months by Prof. Bhansali in our country. He was released just in time and so his life was saved.

These two are political fasts. Others have fasted with benefit to health. Agricola, a nephew of the great orator, Cicero, suffered of unbearable stomach pain. No treatment helped him. Finally, he decided to punish his stomach which troubled him by giving it no food. There was an end as a result of this fast that he undertook; the end was not of his life, but of his disease.

The author has fasted for 35 days at a stretch because of a breakdown of health and lived nearly three decades after that. At that time his views on fasting were the same as those of the pioneers of our system; he believed in the propriety of fasting for long periods even in chronic diseases. But later on his views changed, due to reconsideration of the evidence already available, to show that there is danger to life in fasting for too long a time. This will be explained. Such long fasts are not necessary for chronic patients.

अनेकाल्पोपवासैश्च मितपथ्यनिषेवणात् ।  
सुस्वास्थ्यं रोगमुक्तिश्च लभ्यते मन्दरोगिणा ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 15*

For chronics both positive dieting and very short fasts at intervals are necessary and sufficient. The fasting can be done in instalments.

It has been shown in the Chhandogya Upanishad that Life has its source in water<sup>41</sup>, and hence a faster who takes sufficient water will not die.

<sup>41</sup> प्राण आपोमयो यस्मादुपवासी पिबन्नपः ।  
म्रियते नेति वेदान्ते छान्दोग्येस्ति निरूपितम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 16*

Also in the same holy book a fast gone through by one Svetaketu for 15 days is narrated;<sup>42</sup> this fast was prescribed for him by his father, just to convince him that Life is made up of water and so one can fast on water alone for not too long a time.

Not water alone, but also the three higher primaries of creation,—sunlight, air and ether—sustain life during a fast.

Now we shall consider the main objections to fasting that are set forth by the medicos.

The statement that a faster lives upon his own flesh during fasting is not true<sup>43</sup>. What happens is that during the fast, Life itself gets rid of flesh tainted with toxic filth, because it is a hindrance. When by such vital effort this tainted flesh is eliminated, no more flesh is lost, even if the fast be continued for some time longer. We ask, where is the harm, if sickly flesh is 'lost'? When the body is purified by fasting, then healthy flesh is formed; which will be serviceable to Life.

In the case of a person who took no food for three months, the more vital organs do not lose much of their substance. About one third—30 percent—of the muscles is lost. There is no loss of brain tissue; cent per cent of it remains. So wrote Dr. Dewey, citing Yeo, author of a text book on physiology. Our fasts do not exceed ten days at a time. In most cases even three days are enough.

The next objection is that fasting weakens the faster. But this feeling of weakness is due to the fact that in fasting the Life-Force is engaged in eliminating the encumbering foreign matter. So the weakness is unreal, it is apparent; it is temporary. After a time, the weakness

<sup>42</sup> उक्तः पक्षोपवासोऽस्ति तत्रैव श्वेतकेतुना ।  
अम्मयः प्राण इत्येवं बोधार्थं पितृशासनात् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 17*

<sup>43</sup> उपवासी स्वमांसेन जीवतीत्युच्यते मृषा ।  
तदानीं मलिनं मांसं प्राणेनैव निरस्यते ॥  
एवं च देहनैर्मल्ये साधिते प्राणयत्नतः ।  
न मांसं क्षीयते पश्चात् क्रियमाणेऽपि लङ्घने ॥  
मलदूषितमांसस्य नष्ट्या का हानिरुच्यताम् ।  
स्वास्थ्यलाभात् परं शुद्धं मांसमुत्पाद्यते पुनः ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 22, 23, 24*

abates and strength returns, which is an indication that Life has stopped that extraordinary work of cleansing that it had undertaken, taking advantage provided by the fast. Also, not all fasters have this feeling of weakness. This return of strength occurs even during the pendency of the fast.

The necessity for fasting is this. A man who treats his stomach unfairly, by eating without hunger by overeating, etc., becomes sick. If he goes on eating contrary to hygienic laws, how can he get back his lost health? One who falls sick due to not giving timely rest to his digestive organs, can rid of his disease only by giving rest to them, by fasting and by eating abstemiously, so as to maintain the highest possible level of Vital Economy<sup>44</sup>. We already quoted the remark made by Bhagavan Sri Ramana Maharshi, that the digestive organs curse the man who eats without giving the needful rest—for recuperation—to those organs. In some cases, by eating sparingly one can get better health without fasting. In other cases this will not be sufficient; it will become necessary to give more complete rest, and this can be done only by fasting.

This fasting must be looked upon as an expiatory activity called praayaschitta, for eating contrary to Divine Laws of Health.<sup>45</sup>

Sometimes the stomach tries to get rid of its load of unwanted food by vomiting it. If a man eats even after such protest by the stomach, what sort of man is he?<sup>46</sup>

Unmistakably, in acute conditions of ill-health, Nature says, 'Don't eat'. Those that disregard this Nature's Voice are inferior to animals<sup>47</sup>. (We should beg pardon of animals, for so comparing, because animals never do that mistake.)

44 कालमौदरविश्रान्त्यै येऽदत्वाश्नन्ति तान् जडान् ।  
उदरं शपतीत्युचे रमणो भगवान् गुरुः ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 31*

45 प्रायश्चित्तमिदं युक्तं उपवासस्वरूपकम् ।  
अयुक्ताशनरूपस्य पापस्याचरितस्य हि ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 33*

46 वमने नापि भारं स्वं कदाचिदुदरं क्षिपेत् ।  
तदानीमपि भुञ्जाना नराः के नाम ते वद ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 34*

47 विस्पष्टं प्रकृतिर्वक्ति मा भुङ्क्वेति ज्वरादिषु ।  
वाचं तां ये न शृण्वन्ति तिर्यग्भ्योऽप्यवरा हि ते ॥

*Svaadheena-Svaasthya-Mahaavidya 13, 35*

Keen hunger does not come to patients of chronic disease. Hence, for such persons, short fasts at intervals are necessary for recovery of natural hunger.

It is said by some that men who are obese, with much fat deposited in many parts of their bodies, can fast, but not lean ones. This is not true, because in these persons there are heavier encumbrances, needing to be lightened.

कुर्यादुपोषणं तीव्रे यावद्रोगो न शाम्यति ।  
अनुतिष्ठेत् ततः पश्चात् पारणां स्वास्थ्यसिद्धये ॥

*Svaadheena-Svaasthya-Mahaavidya 13. 39*

In acute cases one must fast until the disease abates and there is a sense of lightness. Therefore one must break the fast in the proper way, so as not to prevent the re-establishment of health.

As a rule, in chronic cases long fasts are unnecessary.<sup>48</sup> But very short fasts are proper and should be gone through, many times at intervals, during which positive foods, which will not form deposits of foreign matter in the body, should be eaten, for providing a sufficiency of the positive food-factors, organic alkaline salts and the mysterious entities called 'vitamins'.

It has been affirmed by many that chronic diseases are not radically cured by a single long fast undertaken at the very beginning of the treatment. The reason is that in these cases the Life Force is greatly weakened as the consequence of eschewing the positive—health-promoting—foods, and the overeating of heavy,—disease-promoting—negative foods. Herein let the reader remember the history of the Polynesian Islanders, the Maoris, given before.

When there is an insufficiency of the cleansing alkalines, the power that Life has to eliminate the morbid matter—toxic filth—is low. If in such circumstances a long fast be undertaken, then any disease, lurking in latent form, may come out in patent, manifest form and may prove fatal. Latent diseases should not hastily be allowed to change to patent forms, and they would so change, if non-violent, safe methods of fasting are not followed. It must be noted that diseases do subsist in latent form in most cases. They should not be stirred up prematurely, when the

<sup>48</sup> सर्वथा मन्दरोगेषु नेष्यते दीर्घलङ्घनम् ।  
अत्यल्पोपवासस्तु कर्तुं योग्या अनेकशः ॥

conditions are not favourable to their cure. A premature crisis of health may have a fatal tendency; in all cases there is difficulty in curing them. But if the safe methods advocated here are followed, the latent disease will become alleviated by the right dieting and occasional fasting and then the favourable conditions will be established, so that there will be no danger if the disease becomes manifest.

Also, if fasting be taken up at the wrong time, the mind will be upset and this may make the condition worse. If we let alone, relying on a restricted diet of positive foods, the latent disease will become less severe, and will come out in patent form, only when Nature is ready to start a curative crisis, not a destructive one.

If, as is usually the case, a patient of chronic or destructive disease does not have natural hunger, then, to correct that defect, it would be right for him to fast for not more than three days, or at the most for five days. If even then hunger does not return, the patient may take to a course of positive dieting which needs no digestive labour, for a few days, and fast again and this may go on until hunger is regained. There was an instance of a patient of pulmonary tuberculosis—'consumption'—who was put on a fast for three days, on water alone, remaining in the sunshine for as long as possible each day. On the fourth day hunger came and then food was given.

The wise patient, therefore must achieve depuration of the body and an increase of vital flow, during the first stage of the treatment.

खगस्योभौ यथा पक्षौ तथैव स्थिररोगिणाम् ।

उपेक्ष्येते चिकित्सायां पथ्यसेवाप्युपोषणम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 52*

Just as a bird needs two wings, one on each side, to fly, so this patient needs both fasting and dieting alternatively, not simultaneously, as stated before.

आदावुपोषणं युक्तं मध्ये मध्येऽप्यनेकशः ।

दिवसं दिवसौ पूर्वं दिनानि त्रीण्यतःपरम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13, 53*

The ability to fast can be increased by resort to progressive fasting, increasing the period slowly, stage by stage, repeating the fast many times in each stage.

A question arises, 'when does a fast begin?' Fasting begins, not from the time the last meal was taken, but when a meal that is to be taken, is omitted, that is after the previous meal has been digested and the resulting wastes expelled, and hunger for the next meal is felt. This hunger is satisfied by drinking some water, not by eating. In the beginning, for a day or two hunger may arise now and then at the usual meal-times, but each time it must be turned off by drinks of water alone.

Every day, beginning from sunrise, he should go without food for six hours or more, until natural hunger is felt and then eat a light meal of positive food.

If again hunger comes the same day, a much lighter meal of positive food may be taken, or the fast may be kept up till some time in the afternoon or in the evening. We shall explain this further. If the meal taken at noon lasts for about six hours and hunger arises in the evening, and there is about three hours for the person to go to sleep, there is a need for a second meal just for those three hours. So, the fast undergone in the morning can be extended in the afternoon for a further three or four hours, so that the person goes to sleep before the hunger arises again. Also, if the fasting period is a little longer, the need for food also becomes lesser.

If the patient takes two principal meals daily he is unlikely to make any appreciable progress to a cure, or the cure may be slowed down and postponed to a far off date.

Generally, if it is possible, the chronic must not engage in strenuous labour of any kind. If he be able to work, he must work, not for too long a time.

Also he must refrain from work after taking a meal, according to the rule stated in the chapter on Vital Economy. For weak patients more rest and relaxation are necessary, if they are not to suffer injury to health, than for others.

After months or years of such treatment, a high level of bodily lightness will be noticed, and from that time forwards there may be **curative crises**, — which will take the form of 'acute' diseases, as in the first stage of the disease-progression.

These curative crises are a sign that the vital power has increased, and the load of foreign matter has been greatly lessened. So these crises are not to be feared, but welcomed and gone through with fasting,

as prescribed for acute conditons. By this process health is recovered and the disease comes to an end.

In some cases recovery of health comes without noticeable curative crises.

Another mode of fasting is possible and may be resorted to by patients of chronic ill-health. In this method some highly positive drink is taken not more than 4 times a day. It will be easy to undertake such a course for a considerably long period. In many cases such a measure was adapted for about 45 days at a stretch. Such partial or an approach to fast makes it much easier for chronic patients. The positive drinks that they take have a twin purpose, namely of giving a satisfaction to the patient to be continuing to take some food, while at the same time it is not heavy and also provides cleansing material, material that will slowly neutralise the excessive acidity in the system. This method is called a Kalpa. The drinks suggested are, in the order of decreasing preference, These are only samples, more can be thought of:

1. Water of tender cocoanuts, with or without addition of a few drops of some herbal juice.
2. Juice of water-melons, with or without addition of a few drops of herbal juice.
3. Diluted fruit juice (not strongly sour ones), with or without addition of herbal juice.
4. Whey<sup>49</sup>, with the addition of a few drops of herbal juice.
5. Very thin soup of vegetables.
6. Thin buttermilk with the addition of herbal juice.

It has been stated by the author's youngest son Sri Ramachandra Sarma, that patients must fast for some hours daily, and for some few days monthly. In many cases the former alone may suffice. In others both should be put into practice.

These instructions are for the cure of chronic diseases and those of degeneracy, explained before.

उपवासी पिबेदम्बु किञ्चित् किञ्चिदनेकशः ।  
मूत्रस्वेदविसर्गार्थं अम्बुपानं ह्यपेक्ष्यते ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 70*

49 Whey—The dictionary meaning is; part of milk that remains liquid when the rest forms curd. In actual practice many Nature Curists advise preparation of whey by curdling hot milk with a few drops of lime juice. This does not serve the purpose so full as expected because the curdling is effected in a violent process and there is little time for the formation of yeast to obtain sufficient Vitamin B. Water that separates from curd is the best form of whey. This has been found to be so in practice.

In fasting the patient should drink water as often as necessary, when thirst is felt. Sipping very small quantities of water (in aachamana doses) will relieve any sense of uneasiness, like nausea, giddiness, etc. The background for the rising of such a condition exists already. But the person has been in the habit of suppressing such clearance by feeding and cheating himself. It is not as a result of the fast that the feeling of weakness has set in. But drinking large quantities and that too often by force should be avoided.

Also it is proper for the patient in fasting to take non-violent enemas to keep the bowels clean and empty. The same methods are necessary for local diseases, due to accident or injury, or local eliminatory effort of life. A local disease may be utilised by Nature for effecting elimination of foreign matter, and this must be aided by several health-building measures.

In diseases of degeneracy—of the third and last stage of the disease progression,—fasting of some kind must be gone through as explained for chronic cases.

Every day, fasting up till noon or longer still, waiting for hunger, take sparingly of some light positive food,—fruits or vegetable, if possible in the raw state,—as stated in the previous chapter. The patient should only eat so little each time, that the sense of bodily lightness is not lost, as in chronic cases.

In allopathic practice these rules are disregarded and the patient is fed on flesh, milk and other heavy foods, which he could not digest, nor eliminate, and this too many times a day. Patients who are thus overfed, ultimately die owing to the exhaustion of their vitality.

There are, even among professors of our own system, many who feed their patients on the same lines as the allopaths, thereby killing them, not knowing the basic principles of our hygienic system.

The truth is that in chronic and destructive diseases there is dyspepsia underlying all the varying forms of diseases and consequently there is inability to digest heavy foods. Hence patients suffering from any one of the diseases need to be treated like dyspeptics.

Also mental disorders are curable by resort to fasting, because these are due to the presence of toxic foreign matter deposited in their brains. When the brain is freed from this encumbrance of toxic matter the mind becomes normal. There is no need to employ a psychopathic physician.

It is however needful to state in this context, that, if some virulent poison, such as vaccine, has entered the brain, the cure of the disease may prove to be difficult, or even impossible.

Also, addiction to the use of tobacco or other poisonous stuff can only be got rid of by resort to fasting, as for chronic or destructive diseases. The first step is to stop the addiction; there may arise some crisis, like headache or fever. For a cure of this acute form of crisis fasting is the measure to be adopted. The crisis passes off as well as the addiction. In the case of addictions that are intensely poisonous, there may be a need to repeat periodical fastings. For such patients both fasting and proper dieting are necessary and also other hygienic measures.

One should take to fasting only after studying and understanding the theory and practice of this system, and getting firm faith in the truths of this system, not at the command of a 'doctor' even of Nature-Cure. He may have the advice of a Nature-Curist; but must rely upon himself and God and use his own discretion.<sup>50</sup>

While fasting, the patient must not engage in talks with any medical men who will try to frighten or discourage him. But if one is equipped with knowledge and strength of mind, without being influenced by the medical men, he may do so.

In the latent and chronic disease conditions, one should fast only with a pure and strong mind, not otherwise.<sup>51</sup>

Purity and strength of mind are to be achieved by these three, namely firm faith in this true Science, surrender of oneself to God, and fearlessness. This means and implies that one should be a devotee of God.<sup>52</sup>

If, during fasting, the mind gets upset or weakened, the fast should be given up at once, and dieting should be carried out as described for breaking the fast.

<sup>50</sup> उपवासी विदित्वैव शास्त्रमर्माण्यलं स्वयम् ।  
तत्र स्थितधीर्भूत्वाप्युपवासांश्चरेद्धिया ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 86*

<sup>51</sup> अव्यक्तेष्वपि मन्देषु शुद्धेन मनसैव हि ।  
उपवासे प्रवर्तेत नान्यथोपवसेत् क्वचित् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 88*

<sup>52</sup> विश्वासः शास्त्रसिद्धान्ते भरन्यासः परात्मनि ।  
भयराहित्यमित्येतत् त्रयं मानसशुद्धये ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 89*

Most persons are able to go through a fast; so even persons of inferior minds can fast. But the difference between a man of superior mind and one with an inferior mind will become manifest in the breaking of a fast.<sup>53</sup> Fasts should be broken according to rules framed so as to ensure the good results of the fast; if the rules be not followed, not only will the good results be not achieved, but unfavourable results also will be reached.

Just as one will descend into a tank, not known before, with special care, for safety, so should the faster proceed cautiously in the process of breaking the fast.<sup>54</sup>

Or, as one descending from a mountain is careful, so as not to incur a fall, so one should be cautious in changing from the fast to normal eating.<sup>55</sup>

A parable would make this lesson clearer. A minister in the service of a king happened to incur the severest displeasure of his master, the king, who then imprisoned him on the top of a very high tower. The minister's wife came at midnight to the foot of the tower and began to lament. The minister who was not asleep heard her and coming to the window, told her not to weep but to go home and bring the next midnight the following things, namely a ball of fine silk-thread as long as the height of the tower, a ball of twine-cord of the same length, a ball of whip-cord and a sufficient length of thick rope, a little rancid butter and a live beetle. The lady did so. The minister told her to tie the silk-thread to a leg of the beetle and then set it on the tower with its head upward, after touching its head with the rancid butter. The beetle thinking that the smell came from somewhere above crept up the tower and came to the hands of the minister who took hold of the silk-thread and set the beetle free. He then directed his wife to tie the twine-cord to the end of the silk-thread and drawing it up got hold of the upper end of the twine. With the twine he got the whip-cord and with the whip-cord he got hold of the strong rope. This he tied to a pillar and then he got down the rope and escaped. In this story the silk-thread

<sup>53</sup> समर्थ उपवासे स्यात् प्रायशो मन्दधीरपि ।  
पारणायां तु दृश्येत भेदो मूढस्य धीमतः ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 91*

<sup>54</sup> जागरूको विशेषद्वत् पूर्वाज्ञाते जलाशये ।  
तथैव जागरूकः स्यात् पारणायां पदे पदे ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 94*

<sup>55</sup> यथाद्रिशिखराद्धीमान् नीचैरवतरेद्भुवम् ।  
चेतसा सावधानेन पारणामाचरेत् क्रमात् ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 95*

was just as much as the beetle could carry, but with its help the twine was got hold of and indirectly even the rope. On the other hand the rope could not have been got without the whip-cord, the whip-cord without the twine-cord, the twine-cord without the silk-thread and the silk-thread without the beetle. Similarly, the faster's digestive organs can bear a food load as light as the silk-thread compared to the rope which may be taken to represent the substantial meal he would become able to take in due course. The progress in the dieting must be as gradual as the progress from the silk-thread to the rope in this story.

This explains the reason for the lack of betterment in health as a result of religious fasts, like the ones observed on the eleventh day of the moon (एकादशि) because of the reason that the breaking of the fast on the next morning is done in such a manner as to compensate for the absence of food on the previous day, i. e. eating nearly double the normal rations.

The Chandogya Upanishad compares the digestive power of one who has fasted for many days to the dying embers of a fire that has burnt itself out; if heavy fuel be placed over these embers, they would be put out altogether; but if dried grass or other light fuel be fed to them, they would grow into a fire that can burn heavy fuel; so too the digestive power, after a fast of many days, is very low and weak,—almost absent,—the organs having forgotten their work, as it were; they need to be re-educated to their work by slow degrees,—by very low rations of the least nutritious diet at first, and so on. The inexperienced have a notion that strength can and should be recovered by eating freely to make up for the privation during the fast; but this is leaving Nature out of account; Nature must be allowed to go at Her own pace in the work of renovation; **the one that seeks to force Her pace does so at his peril.** The more nutritious the food taken during this transition the more will it retard the return of normal digestive power. Indeed dieting for nourishment may even precipitate a dangerous crisis which may be very difficult to get through in spite of very wise treatment and which therefore may prove fatal.

“Oneself is one's friend and saviour or one's enemy. For one that has conquered himself, the self itself is the friend and saviour.” So says the Bhagavad Gita.<sup>56</sup> Here-in the term 'self' means the mind. So one should have a disciplined mind in 'one's actions. If the mind is ill-disciplined, one should submit oneself to a wise and competent person and proceed in this process according to his directions.

<sup>56</sup> आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ 5  
बन्धुरात्मात्मनस्तस्य येनात्मेवात्मना जितः ॥ 6

The digestive organs are made up of muscular tissue; these require rebuilding and re-education by exercise just like the muscles of the rest of the body; this exercise must, naturally, be graduated; a baby is not able to do exercises that a big boy can. And this gradualness is all the more needful when the general vigour of the body as a whole is low. The weakness during a fast is in fact apparent. The internal cleansing and repair work needs vitality. Therefore it becomes necessary to withdraw it from being available for the voluntary muscles, the limbs, etc. If this withdrawal be not there, man will be tempted to be working and thereby taxing the vitality at both ends, namely for manual work as well as the involuntary and internal work of rejuvenation. It can be imagined, that two things cannot be done well at one time. Therefore to enable the living system to undertake the most urgent work, Life, in its benevolent mercy, imposes a compulsory rest for the person, and carries on the cleansing and repairing work. When that work is over, or an instalment of it that was undertaken for the time being is over, there is a gradual return of strength in the body for voluntary work. It should be remembered that this return of energy is not because of any increase in the feeding. This can be observed even during a fast for an acute disease. In fact this return of strength is an indication that the internal work is over and thus provides a justification for feeding. As illustrated in the story of the minister imprisoned in a high tower, the feeding should be gradually increased in slow stages based on an internal demand by increase in strength after each stage of increased feeding. If at any stage of increased feeding there be no further increase in strength, it should be treated as a warning that the increase is too much for the digestive system to cope with and that it should again be brought down. One must wait patiently for the natural improvement of the digestive capacity, along with the improvement in the general vigour and this will come about surely if one waits and avoids mistakes.

If one, without having regard to the increase of vitality, eats food too heavy for the organs, he will become weaker and not stronger.

If, by doing what is not proper, one gets worse, he should fast again and then proceed with the method of breaking the fast on right lines.

We have heard of reports of people who had starved in a famine; when some food becomes available, they devour heavy food and die because of indigestion, and violence to the system which was not prepared for the sudden hard labour. So those engaged in serving

those people, to prevent this improper eating, should give only so much food as to ensure their survival. Serving thin porridge is hence the proper thing to begin with.

In the breaking of a fast there often arises a voracious appetite which, if indulged, will prove fatal. So the faster should be on guard against indulging in this abnormal appetite. As stated earlier, if this appetite be not resisted, and thereby there is an upset of health, one should fast again.

In breaking a fast, the faster should take water of tender cocoanut, diluted fruit juice, soup of vegetables (exclude starchy root vegetables) or thin buttermilk, which is curd mixed with water and well churned. So long as there is no increase of digestive power, which can also be evidenced by the increase in the available vigour for work, the same food should be taken. If the power increases, then there is justification and demand for a change over to some heavier food. At this time, either whole fruit or conservatively cooked vegetable should be eaten sparingly. In this non-violent and safe procedure the fast should be finished.

In this process the food should be well chewed and insalivated, so as to avoid overeating.

The wise follower, who has recovered good health by resort to fasting, should thereafter model his modes of living on the lines taught here for health-recovery and thus stay cured and in good health all the time he is alive. He should not go back to his old, unhygienic ways.

सन्मार्गे यावदायुस्तु वर्तमानो बुधो नरः ।  
स्वास्थ्यं चाकृत्रिमानन्दं दीर्घमायुश्च विन्दते ॥

*Svaadheena-Svaasthya-Mahaavidya, 13. 115*

Whoever lives as taught here, will enjoy the natural happiness of his own Real Self, as well as good health and great longevity. He also contributes to peace and welfare to the community around him.

Here is one warning. If ample vitality and good health have been won by following the Right Path, he should not be worried by the bodily weight being less than what the medicos say it should be. The weight should be left to Nature. What the weight of a healthy man should be is known, to Her alone, not to the ignorant, but arrogant medicos.

## 13. CONTINENCE

Self-control in sex relation, it has been already noted, is a measure of Vital Economy, equal in importance to eating righteously. The mischief of unrestrained sexuality was thus described by the famous Yogi Bartrihari :

यावन्महत्त्वं पाण्डित्यं विवेकित्वं कुलीनता ।

यावज्ज्वलति नांगेषु हन्त पञ्चेषु पावकः ॥

“Greatness, scholarship, discrimination and loyalty to the ideals of one’s lineage last only so long as the destructive fire of lust does not rage inside the body.”

Vitality, if not wasted in the pursuit of vulgar pleasures, becomes the means of building up a high level of character and achievement. On the other hand, the self-indulgent remain at a low level of the finer faculties and are of little use, to themselves and to the world. If the habit of self-indulgence becomes firmly rooted in the mind, it would be nearly impossible to overcome it, though the means are available, namely purification of the nervous system and of the body as a whole by hygienic as well as religious practices. Hence, it will be wise to begin self-discipline at an early age. The life of Brahmacharis (students under a competent Guru in a Gurukulam), was thus an excellent and necessary one, and was the cause of the great eminence reached in those days. Plain living and high thinking was not a mere ideal, but an actual principle of living for our ancestors. This high ideal that was realised by some people served as an example for others to admire and to imitate if possible. Now the spirit of living for great ends has been lost, and shortsighted selfishness has been made respectable. It is now the fashion for youths to smoke cigarettes and even to eat meat and drink strong drinks. This fall has been made possible by adopting the eating habits of men of a low grade of civilisation. This was freely confessed by a famous historian, author of the ‘Expansion of England’, namely Sir John Seeley. In one of his books, Natural Religion, this was what he wrote :

“And so India gets from England.....all our deviations from the line of true civilisation, all our ignorances, rudenesses and shortcomings.”

It may be here noted that among the rudenesses and shortcomings of these predatory people the practice of filth-medication is not the least important.

It has been mentioned that the group of diseases called syphilis are primarily due to the flagrant violation of the principle of Vital Economy by gross eating and then gross indulgence in sexual pleasure.

If a foundation of good health be laid during the ages of growth until maturity, then it will be easy to live a life of qualified continence, such as is needful for life in marriage. For most people, celibacy and absolute continence are not at all suitable, because of the Raajasic element in their character. Self-restraint in this kind of enjoyment for the sake of bodily and mental health is necessary for those that wish to avoid the ruinous effects of unrestrained indulgence. In this way the Vital Reserve is maintained at a high level and a useful and reasonably happy life extending into old age becomes possible.

The civilised man's diet is all but positive. Canned and bottled, the so-called preserved but devitalised foods form major part of the daily intake. In the name of secularism, religious and moral education has been cut off from the curriculum of education. Pollution of air, water and food may be kept aside; pollution of the mind through various sources is riotous these days.

Sex desire is kindled in the immature youngsters. Seeking pleasure, they resort to dirty practices, and by the time they come of age, they find themselves debilitated and nervous wrecks. They dare not express their weakness and either ruin the life of the girls they marry or turn them to immoral ways.

Indulgence in sexual excess in any manner causes, in stages, constipation, headache, weak eyesight, weakness in legs (especially the knees), lack of memory, inability to concentrate, sleep disturbed by dreams, an ever-tired feelings, nervous debility and impotency.

These are results not because of the heavy cost on blood alone, but because of the vital extravagance. It is very difficult to make up this loss and will demand years of 'tapasya'.

The problem of continence is difficult, since it will not do to fight lustful urge of mind directly. Like Vaali, the monkey hero of the legend, the Ramayana, the mind that is a slave to lust appropriates to itself more than half of the available mental energy; the will to reform is weakened and made impotent, and the habit of lustfulness remains unconquered. So it would be useless to try self-denial just when the urge has come on. Efforts must be made to undermine the power of the foe in the intervals between the urges, when the mind is more

amenable to discipline, that is, when a Saattvic mood prevails. Along with the hygienic habits of right eating and regular fasting, one should seek to purify the nervous system and the habits of thought by means of Praanaayaama (breath control), meditation and other religious practices, Satsangh (the company of Holy Ones), reading of sacred books in a religious frame of mind, reciting hymns of praise and prayer, and the like. This implies that the follower must also be a devotee of God in his own way and be an ardent lover of Mukti (Deliverance or the Supreme State). Meanwhile temptation must be avoided; for 'Discretion is the better part of valour'.

The following rules have to be observed by the followers:-

1. There must be no kind of sexual indulgence before growth is completed and maturity is reached; the mind must be kept engaged in the pursuit proper for studenthood.

The sexual organs are the last to be developed. Puberty is not the end, but the beginning of this growth, as was well understood by the ancients. Side by side with sex, the mind also grows and becomes mature, and what is spent in vulgar pursuits is so much taken away from the possibilities of mental excellence. Physical maturity is reached about the 24th year of age for males and a little earlier for females.

2. In married life and after full maturity is reached, regulated sexual relations are proper, the right of initiative being allowed to the wife, especially the choice as to when she should become pregnant. Sexual intercourse should be had not oftener than twice in a month, until conception takes place.

3. After conception there should be continence for at least three years; this period is for ensuring the healthy growth of the new life in the womb and its proper feeding after birth.

4. There should be perfect gentleness and non-violence in the details of the sexual intercourse. The couple must have a Saattvic mentality before and during the sexual congress.

The above rules express the **ideal** that the follower must aim at, and try to live up to, the best of his power; in spite of failures he must persevere to the end.

Men of Saattvic minds are instinctively aware of the need of this gentleness. Rudeness and crudeness, together with selfishness and impatience, are the cause of great mischief, mental and physical injury

being thus caused to the wife. The latter, if she be of a refined nature, is disgusted and offended, a result that is dangerous for domestic happiness. It is the mark of a high level of culture of the male to treat his wife with extreme courtesy and unselfish love, with a desire that she should joyously participate in the process. For this purpose the husband should be a good master of the art of love.

This gentleness and courtesy is of the greatest importance at the first conjugal meeting and for some period thereafter until there is established a perfect mutual understanding and habit of co-operation. It seems that most men, being ignorant and enslaved by lustfulness, begin their married life with what is essentially a rape, the wife feeling dishonoured.

The right temper of mind and mode of procedure are found dramatised by the great poet Kalidasa in his poetical work, 'Kumaara Sambhavam', where the story of the birth and doings of the Son of God, Subrahmanya, are described. In the seventh canto the poet describes the initial stage of the sexual congress between Mahaadeva and his consort, Paarvati, the Mother of all creatures. Therein it is shown how the Supreme Being Himself set an example to us to follow, as to how to make an auspicious beginning that will ensure mutual love and esteem and consequent happiness for both and for the progeny. A bad beginning would spoil the whole life.

The wife has a personality of her own, which must be treated sacred. She must not be regarded as a mere chattel slave, having no rights of her own. She should be honoured as the mistress of the house and a comrade and co-partner in life. Thus God's blessings are deserved and received.

The problem arises because usually the wife knows nothing of the nature and practical technique of the art of Love and is therefore full of fear and misgivings, and needs to be initiated into it by stages in a thoroughly non-violent manner, so that she comes to understand and appreciate the process and begin to desire it ardently. This apprenticeship must be gone through under the intelligent and loving tutelage of the husband, and the latter must abstain from the satisfaction of his own appetite until the apprenticeship is ended successfully and the two become equally adepts in the art.

It is also necessary that at the time of the sexual meeting the parties must have empty or very lightly loaded stomachs. Thus alone is the principle of Vital Economy revered. That this is the rule to follow

will be seen in the Brahmanic custom for the couple to take only a very light, nominal meal, of milk and rice, with only a banana for taste, before going into the nuptial chamber on the first night of the ceremonial consummation of the union. This principle was recognised by Louise Kuhne by his recommendation that the couple should first get well refreshed by sleeping for some hours, and indulge in sexual congress after waking, which might be about 3-00 a. m., by which time the stomach would have become empty; this will be the right course to follow if a substantial meal had been taken at night; by this the vital energy will be at the highest possible level, so that the depression that will follow the indulgence will be trifling.

It is also proper that there should be only one single act of sexual intercourse at each meeting. The act must be gone through in a leisurely way, without impatience, so that there will be complete satisfaction. We have already noted that sexual meetings must be spaced out so as to allow of an ample interval for recuperation.

The problem of birth-control, or avoiding too frequent pregnancies is a difficult one, and there are two extreme views. Being extreme views, they are probably both wrong or at least inappropriate and impracticable. The one extreme is that advocated by moralists who fail to take account of the mental and bodily states of those for whom they legislate. The other extreme is the way of artificial birth control by the devices of western civilisation, which are grossly unnatural and not free from risks to health. It was taught by Bhagavaan Buddha that the Middle Path is the best. And we believe that here also is a middle path, one which was followed by this author, thereby securing a minimum of a three-year's interval between every two pregnancies.

Birth control is desired as a rule for economic reasons by people who are not going to deny themselves any pleasure within reach. There are in practice, under medical advice, different kinds of artificial contraceptives. Each one of them has its own bad effects to follow. The simplest that is greatly publicised is the pessary for the woman and the sheath for use by the male. These rubber products, having sulphur in them, cause inflammation and more serious troubles following the ill-treatment of such warnings. There are cases where the trouble has ended in cancer. Let us forget the ultimate result for a moment; the thin rubber sheath yields to the pressure and defeats the very purpose for which it has been used; conception results, because there has been slight flow of semen through a rupture in the rubber. The other type that had been given a very hasty publicity and very wide usage is the 'pill', which has very dangerous consequences. It will be better to

quote the 'authority', Dr. Deepak Bhatia, Family Planning Commissioner, who talked about the pill in New Delhi on 1st March, 1969, and was reported in The Indian Express:

"Experiments in other countries show that it aggravates physical disturbances. If a person has diabetes, liver complaint, obesity, the pill tends to aggravate them. It creates psychological disturbances. Certain reports suggest that it leads to cancer, though this line of research has to be followed up further.

"Then, it is not known what effects the pill would have on a child, who is breast-fed by a woman taking the pill.

"It was for individuals to decide which risk they like to take, that of undesired child or of the pill. Even in the U. S. A., nearly 50% women who take to this form of family planning, drop out in the first three months."

Another contraceptive, which the Government of India had given up, is the loop, which was also responsible for a variety of complications, including child birth. It is needless to waste space here about a discarded thing. It was just mentioned to say that the 'mercenary scientist' and the vested interests join hands to boost a product and make guinea-pigs of humans only to cause serious harm to the public and enormous gains to the producer and the marketer.

In an article published in The Health For All, May, 1962, J. B. Sinclair confirms our view:

".....there is no way of testing drugs, on animals or in any other way, that will give reliable evidence of the reaction that will be caused in the human body.

".....in the last analysis, every dose of 'medicine' that is given to a patient must, in the nature of things constitute a new experiment, and therefore lacks the precision which would be necessary to justify the term 'medical science'."

This is so with every drug that is put on the market. The mercenary scientists praise them in glowing terms as a wonder-drug. only to be kicked off as a blunder-drug. But the manufacturers do not lose face, because, they are ready with some other new preparation to replace the discredited one.

As we mentioned earlier, we would prefer the 'maadhyamik' or the middle path. The act of sexual intercourse really consists of two parts, or ought to. In the first part there are various acts that are brought under one description as loveplay—acts in which the organs connected with impregnation are not concerned. These are described as the external procedure of sexuality. More precise explanation may not be proper in a printed book. The male must be willing to forego the gross pleasure associated with the final act, which leads to impregnation and conception and be satisfied with the preceding part alone. It has been objected that this partial abstention would be injurious to health. But the author can affirm emphatically that it is not.

From the context it will be clear that this is not for those who choose the path of complete abstention. It may here be noted that we do not impose anything by authority. Every one is free to choose for himself as he thinks fit and enjoy or suffer the consequences thereof.

In carrying out this process the parties must have a common understanding and purpose. Both must be vigilant and cease from the indulgence soon enough to avoid 'disaster', whereby the purpose fails to be achieved.

There are also before the public, expounded in books, other methods, one of which hinges on the theory that there is a 'safe' period in the middle of every menstrual period of the female. It is said this safe period consists of nine days, preceding the last nine days of the period, at the end of which the menstrual flow appears. For following this method, the approximate length of the menstrual cycle to each woman needs to be determined by observation for a number of months. Complaints have been publicised, that this 'safe' period is not really safe in all cases.

As soon as possible before old age sets in, one should renounce indulgence in sexual intercourse. This, according to Sri Ramakrishna Paramahansa, is a means of enduring formation of a spiritual centre in the brain. He said that the semen that is thus saved serves to build up a Medhaa Naadi. (मेधा नाडी)

## 14. BREATHING FOR BETTER HEALTH

Air is the second among the Five-Fold Food-Medicine. The first one, Ether, is the subtlest and is neither seen nor felt by touch. The second, Air, is less subtler than Ether.

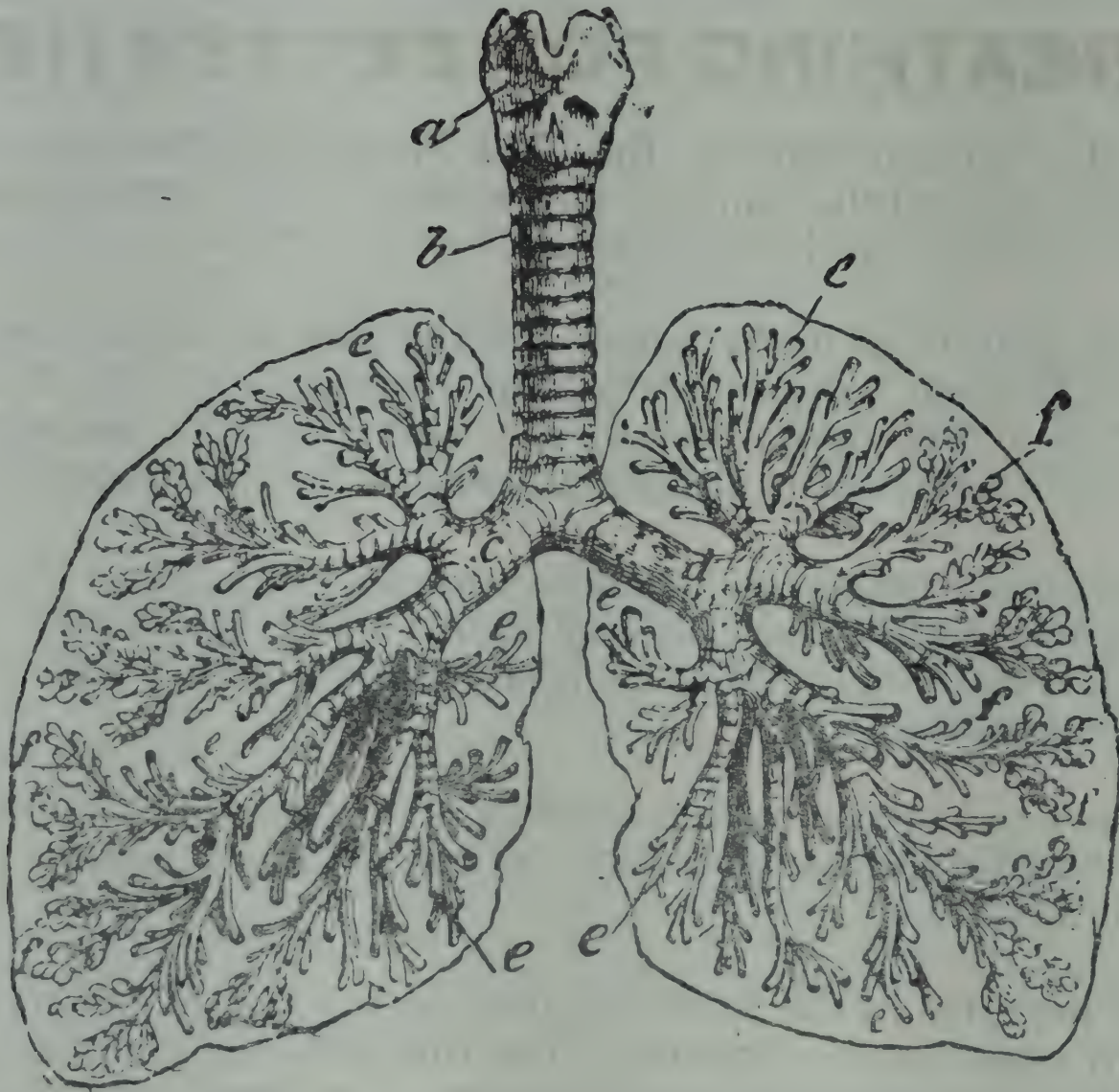
Air is a mixture of many gases. It consists of approximately 78% of nitrogen, 20% of oxygen, 0.04% of carbon-di-oxide, 1% of argon and traces of ozone, neon, helium, etc. and a variable amount of water vapour. Of these it is the supply of oxygen that life depends upon.

It is therefore necessary to make sure that enough of this important food-medicine is obtained. In civilisation there is usually a want of balance between the solid and liquid foods taken and the oxygen obtained by breathing.

One way of improving this balance is by reducing the eating to the minimum, so that the oxygen obtained becomes sufficient. This is an indirect method.

Direct increase in the intake of oxygen may also be needed for a progress in health and efficiency. For this purpose an improvement in the breathing process becomes necessary. 'Normal' breathing is very often sub-normal and needs to be reformed.

The respiratory system consists of two main divisions. The first or the upper part conducts the air from the atmosphere to the lungs. As an additional function of this action there is also the production of sound, which also involves the movement of air. This part consists of the nose, pharynx, larynx, trachea, and the bronchial tree. This forms the passage ways from the face through the neck and mid portion of the chest to its terminal in the small bronchi deep in the lungs (see figure). The whole passage is lined with mucus membranes, containing goblet cells which form mucus. In the nose there are hairs also. The mucous secreted keeps the surface of the nose, trachea and the bronchi moist. These do the important service of keeping away the dust and other impurities in the air and protect the lungs from damage. In the bronchi there are innumerable fine hair-like projections called cilia. Acting like minute brooms, they shoot any particles that escape the earlier passages in the upward direction towards the mouth or the nose. If the quantity to be eliminated (including phlegm from the lungs) be more, then another action is initiated. That is what we observe in the form of cough. So,



a. Adam's apple    b. Larynx or windpipe    c. Left bronchus    d. Right bronchus  
 e. Branches of the bronchial tubes    f. Inter-cellular air cells.

the reader should understand that if ever coughing sets in, it is an indication of the presence of unwanted matter inside and the need to eliminate them—an immediate suffering for an ultimate good. It is utter folly to arrest coughing with drugs; an immediate relief for an ultimate longer suffering.

Trachea, which is the main passage into the lungs, is about  $4\frac{1}{2}$ " long beginning with the glottis and end in the upper part of the chest, where it branches into the right and the left bronchi (plural of bronchus). They further divide into bronchioles which further branch off and terminate in the inter-cellular air-cells. The whole structure can be pictured as an inverted tree. The leaves have their parallel in the air-cells. As the branches become smaller and smaller their walls become simpler and thinner. Each air-cell has a fine capillary ending in it, bringing in bad blood conveyed by the pulmonary artery (Artery is mainly a blood vessel carrying good blood. But here it is not so. The simpler reason for this name is that any blood vessel that emanates

from the heart is called an artery, whether it carries good blood or bad.) The air cells are innumerable in number. A rough idea of the vast expanse of surface of the epithelium, which is thinner than the finest gold leaf, is about 100 square yards.

Interchange of gases takes place here and the purified blood returns to the left side of the heart through the pulmonary vein (Here again the blood vessel, though carrying good blood, because its journey is to the heart, is called a vein )

The outer covering of the lung has a double layer which is shining, and these are called the pleura. That which lines the lungs is called the visceral pleura and that which lines the inside of the chest is called the parietal pleura. When breathing is in progress the chest contracts and expands; and this causes a friction. To ensure a smooth movement in such an action, these walls are provided with a smooth and slippery surface. If ever there is an inflammation in the pleura, this slippery quality is lost and there is friction. This causes difficulty in breathing. As a further protection there is an inflammatory fluid between the two layers. This disease is called 'pluerisy'. If the fluid turns purulent and forms pus (such a condition may arise through wreckless feeding or wrose still, through drugging in the treatment of pleurisy) it will result in a disease called empyema.

The organs of breathing, the lungs, are almost always in a **depraved, rigid, inelastic, state**, due to severe encumbrances, and **the breathing cannot be improved without first restoring the lost elasticity of the lung tissue**. If breathing exercises are tried without setting right this serious abnormality, there may be injury to health. **So the first thing to be done is do reduce the encumbrances sufficiently to permit the practice of better breathing.**

Long before the author became a follower of the Life Natural he came across a book on Breathing by an American author under the pen-name of Ramacharaka. When he tried to practice breathing according to the book, he felt some resistance and pain in the chest, which showed that the lungs were not in a fit condition for the practise. So, he prudently gave up the attempt. Later, some two years after he had taken to the Natural Way, he remembered the whole incident, and it occurred to him to try and see whether his lungs were at all improved. The effort was made and the lungs were found to be sufficiently elastic. But better breathing was not taken up then, because it appeared to be unnecessary. It was only in 1927 that the author again thought of better breathing and began experimenting with a new method, the practice of Praanaayaama (better breathing) in parts.

If one lies flat on the back and observes as to what happens while breathing in and out, one could observe that it is the belly that goes up and down, to allow space for the expansion and contraction of the lungs. Let us now compare the advantages of expansion on the side of the length by the abdomen yielding space, and along the breath by the chest expanding while breathing in. Let us suppose that the initial size of one lung is 10" x 6". Let us also suppose that the expansion is 2" whether it is along the length or along the width. The initial area is 60 square inches. When the expansion is 2" along the length while breathing in owing to the abdomen yielding space, the dimensions will be 12" x 6", and the area will then become 72 square inches. If on



While breathing out the chest spontaneously shrinks. It must also be consciously expanded while breathing in so that the lung expands laterally also yielding more space for air.

other hand the chest yields space while breathing in and the dimensions become 10" x 8", the area will become 80 square inches. This proves therefore that there is greater advantage by allowing the chest to heave and sink during respiration. This habit is not cultivated and the chest becomes rigid. As a first stage of better breathing, the follower of the Life Natural should consciously improve the elasticity of the chest by breathing with expansion of the chest.

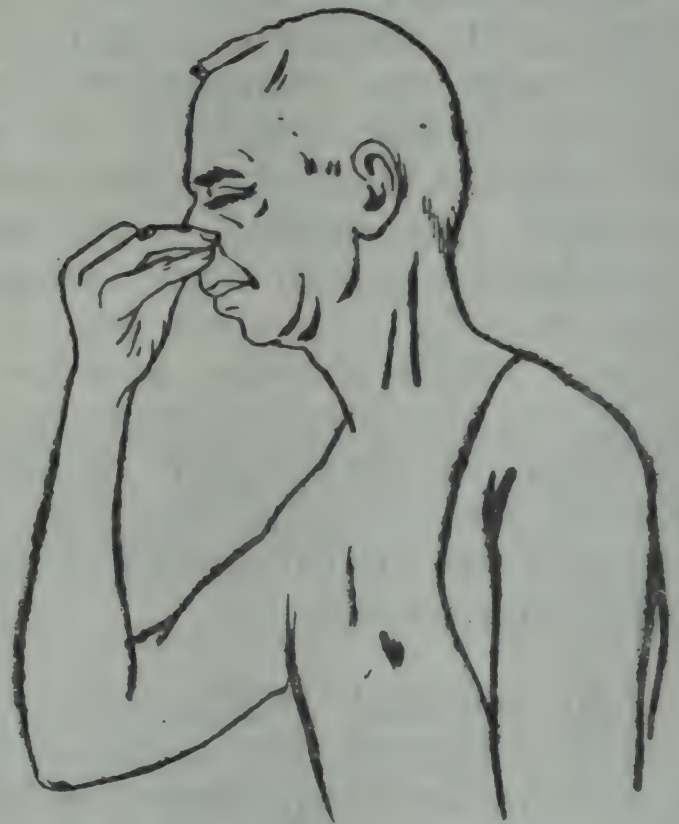
We often read and listen, it is a pity, even from so-called Naturopaths of 'balanced diet'. It is the limit of ignorance. Let us suppose for a moment that eating a balanced meal is all right. But why should they be so blind as to ignore as to who is eligible to take a balanced meal? Why do they forget that almost all along the past they have lived eating the much advertised foods—denatured, 'preserved' foods? What is the

need of the hour? They need to be taught that it is balancing for the past errors that is the immediate need.

Therefore the prescription by any Nature-Curist should in the initial stage, bear two aspects in mind: a. cleansing the system of the morbid matter accumulated through years, and by resting the over-worked vital organs, including the digestive organs. Building up with nourishing foods in a sickly body will help building up of sickly tissues. Building a better body is therefore to be thought of in a healthy body.

In the case of *Praanaayaama*, these two aspects, namely cleansing and resting of the lungs should also find a major place in the process. Normally, there are three processes, known as *Pooraka* (filling in), *Kumbhaka* (withholding), and *Rechaka* (exhaling). Cleansing is of course having a place in this; only it is given the last place; not the first. Resting has no place in that process. So, we advise the following order: *Rechaka* (exhaling), *Baahya-Kumbhaka* (withholding out), *Pooraka* (inhaling), and *Aantarik-Kumbhaka* (withholding in).

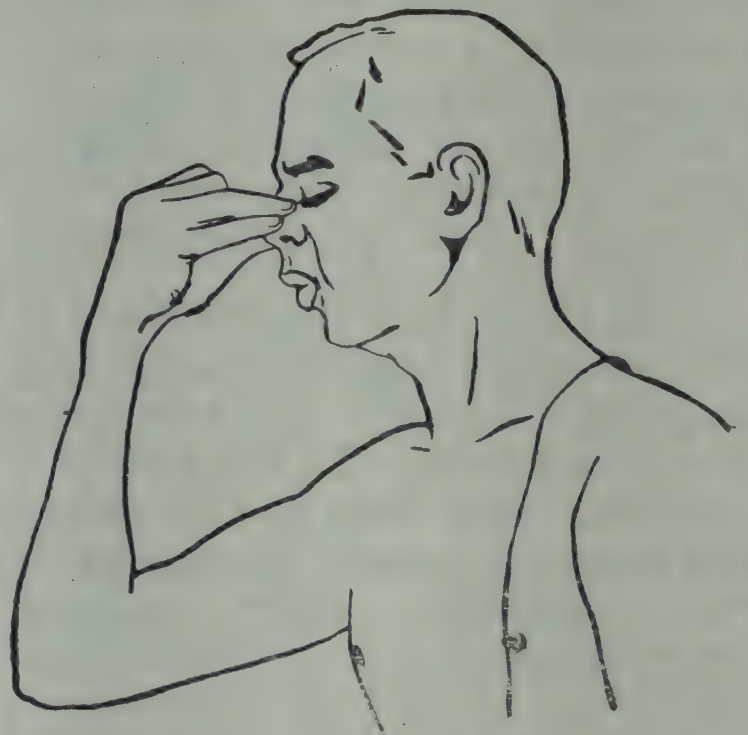
Of these four the *Rechaka* is biologically more important, because it is an act of elimination whereby the air spaces in the lungs are to be emptied of the foul air, containing the carbonic acid gas thrown out from the blood. To the extent that the retained air is thrown out by *Rechaka*—and only to that extent—can the fresh air, enter the lungs by the next *pooraka* which follows the *Baahyakumbhaka*. If the emptying is defective, some of the foul air is retained and to that extent less fresh air comes in. Hence there is greater necessity for the seeker of better health to practise *Rechaka* to as much a perfection as possible. Creating a complete vacuum is impossible. One should try to create it as nearly as possible. If the emptying be made as thorough as possible, then more fresh air is drawn in and more oxygen is obtained by the next *Pooraka*, even though not much effort is needed to improve the inhaling process. So it is recommended here that, to begin with, the follower should confine his attention and efforts to the improvement of



Rest to one of the vital organs, the lung, can be provided by introducing a pause between *Rechaka* and *Pooraka*, when the lungs would remain empty.

the Rechaka and the Baahya Kumbhaka, the pause, leaving the Pooraka and the Aantarik (Inner) Kumbhaka to proceed automatically as before. This is in accordance with the basic policy of non-violence.

To be able to attain perfection in doing the Rechaka, we suggest the following method. We divide the practice into three stages, each stage taking a few days of training with self effort. In the first stage Rechaka is to be done by slightly pouting the mouth and exhaling the air in a graded blow, while the nostrils are closed. Try to exhale as much as possible and then close the mouth also. In the Second stage, i. e., after a few days of experience, when you feel that you have attained the optimum of your capacity, switch over to the second stage. The ideal is to do both Rechaka and Pooraka through the nostrils. The beginner is advised to start doing Rechaka alone through the mouth. In the second stage we combine the two. Begin exhaling through one of the nostrils, keeping the mouth closed. When you feel that no more air could be thrown out through the nostril, close the nostril and continue Rechaka through the mouth, as in the first stage, to completion. So, the second stage consists of supplementing the ideal of breathing out only through the nostrils with doing it through the mouth also. There is no need to fix any time for the third stage. That comes spontaneously, when you find that nothing is left over for you to throw out through the mouth, i. e., you find that you have attained a perfection in Rechaka through the nostril, exhaling through the mouth is no more needed; it gets dropped out.



To ensure as complete a Rechaka as possible the beginner should do this process through the mouth. In the second stage, Rechaka through the mouth will supplement that through the nostril. In the third stage, Rechaka through the mouth gets dropped out, after attaining mastery over Rechaka through nostril.

By gradual attainment of perfection in Rechaka and observing Baahya Kumbhaka without violence, without anything more, a considerable improvement in health will come on in course of time. Efforts to improve all the four, viz., Rechaka, Baahya Kumbhaka, Pooraka and Aantarik Kumbhaka, at once should be made only when the constitution is in a fit state for the practice. This must, as a rule, be thought of only after some years of natural living. The riskiness of practising

the whole Pranayama all at once is patent from the fact that that method needs to be done under the constant supervision of an adept in the art. But for proceeding in the non-violent way recommended here, no such supervision of an adept in the art is necessary.

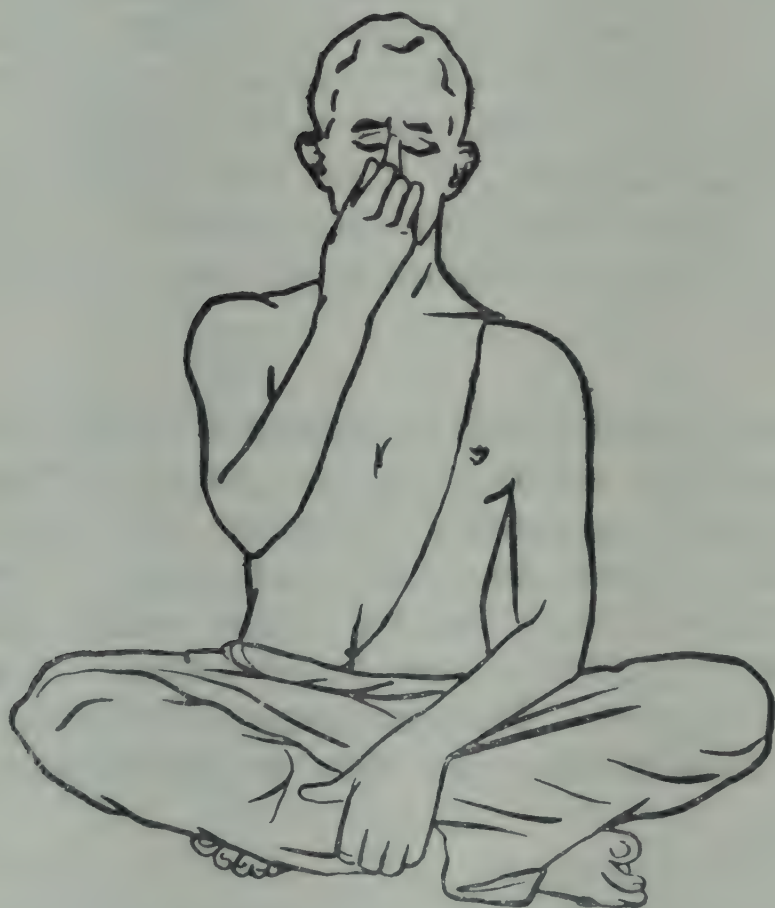
In the practice of breathing the aim should be to increase the time taken for each breath, so that it should become more perfect and profitable. When this is done, there will be a reduction in the number of breaths taken in a single unit of time, but the breathing will become better and supply of more oxygen to the blood, with less effort, ensured. Only after the Rechaka becomes perfect, so that, by that alone, a considerable improvement of the whole constitution and of the lungs is achieved, should the follower think of improving Pooraka. In fact, after mastering Rechaka, there is no need to strain oneself to attain mastery in Pooraka, because the vacuum created by the Rechaka will spontaneously be filled in, unless it is wantonly prevented. If it be not a practice of Hata Yoga as a means of achieving some other 'powers', and if it be for better health, there is no need to prolong Kumbhaka to an unduly long time.

In the Pooraka the air must be slowly and steadily drawn in, so that, first the diaphragm, the bottom or the floor of the upper part of the trunk, should be pressed down; the breathing should not now be stopped, but must be continued, so that the chest expands sideways, the ribs rising up, and allowing the tops of the lungs to be filled with its proper share of the fresh air. In this latter process, the belly, which has been pushed outwards first, is drawn in again. This is deep breathing. When this is mastered, then it will be time to take up the improvement of the Kumbhaka.

In the above method of Pooraka two processes—usually considered as alternative methods—are combined for the sake of perfection of breathing; these are abdominal breathing and chest breathing. But in modern conditions many have rigid chests, which do not allow chest breathing to be done; these abnormal persons do only the abdominal breathing. To normalise their breathing these people must recover elasticity of the lungs and then make special efforts to practise chest breathing, in which the ribs, rising upwards, cause the chest to expand sideways, thus increasing the space for air in the lungs, as explained earlier. After gaining full control of chest breathing, they may try to combine the two, the abdominal and the chest breathing, as described before. The rigidity of the chest ought not to be allowed to continue.

For patients and those of sub-normal health, the practice of Rechaka alone will be sufficient. This they may practise on an empty stomach, while taking a Spinal Bath, or in walking. The pause after the Rechaka, herein called the Baahya Kumbhaka, must be attended to after each Rechaka, as this is necessary for resting the lungs.

Though there is no serious objection to doing Praanaayaama in a standing posture, we would prefer to advise our readers to follow the

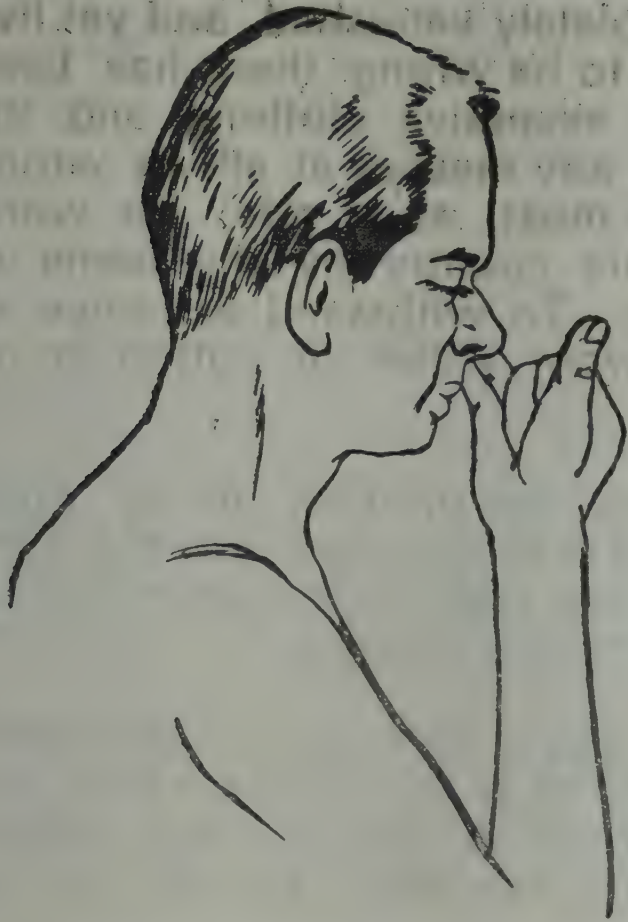


Squat in a sukhaasana in the open air, or in a room with sufficient cross ventilation, for doing Pranayama. A calm and quiet atmosphere will help taming the mind. It is advisable to be barebodied while doing Pranayama



Fold in the index and the middle finger; this becomes the mudra for Pranayama. The purpose of folding these two fingers is that there should not be undue pressure on the nostrils. The thumb will be used to close the right nostril and the little and second finger to close the left nostril.

age-old posture recommended in the Chhandogya Upanishad, i. e., sitting erect in sukhaasana or Padmaasana. That also answers to the basic principle of Vital Economy because there is no other work done, as when in standing. It also helps better attention to the main activity.



Pooraka should be done through one nostril at a time. While doing through the right nostril, the left nostril is closed by the little and the second finger. In the next Pranayama, the right nostril is closed by the thumb. The mouth remains closed during Pooraka

second. Thus alternatively both the nostrils should be equally exercised.

The air that is to be breathed in must be the purest available. And such air is to be had only in the open. It is as a rule, less pure inside a house (worse so in an airconditioned room). Hence living and sleeping in the open air is the best. And air in motion is better than stagnant air. If inside a house the air is in constant motion, that would be tolerably good. This may be possible in a room with enough windows, so placed as to allow the air to come into the room from one side and to pass out freely on the opposite side. And the windows must be kept open most of the time. In any case walking out in the open air, practising better breathing, in rhythm, is also needful.

Access of air to the skin on all parts of the body is also necessary, because the skin also breathes, and is the organ for receiving sunlight, both of which are necessary for positive health. Though it is estimated that an adult breathes out through his skin only about 8 grammes of Carbon-di-oxide in a day and breathes in about something less of oxygen

Rechaka or Pooraka is to be done through one nostril at a time. The other nostril is closed with the thumb in the case of the right nostril and the little and the second or ring finger in the case of the left nostril (see figure). In one Pranayama, consisting of Rechaka, Baahya-Kumbhaka, Pooraka and Aantarik Kumbhaka, the Rechaka and Pooraka may be done by different nostrils or the same. But a rhythm should be maintained in alternating; if the right nostril is used in the first Pranayama, for both Rechaka and Pooraka, then the left nostril should be used for both Rechaka and Pooraka in the second Pranayama. In the other case, if the right nostril is used for Rechaka and the left nostril for Pooraka in the first Pranayama, in the second Pranayama left nostril should be used for Rechaka and the right for Pooraka. The third Pranayama should again be a repetition of the first and the fourth a repetition of the

the earlier belief that the skin can be completely varnished and yet live safe has, by later experiments been proved to be wrong; there has been danger to life. For this reason the use of excessive clothing and the use of cloth of very close texture—without any meshes at all—is wrong and should be avoided: porous clothing must, as a rule, be worn. Handspun, handwoven cloth, known in this country by the name of Khaddar, is the best that we could suggest. To withstand extremes of the cold climate, heavier dress could be worn either of cotton or of wool.

Artificial fabrics, like nylon, terylene, etc., are unfit for use as dress material. There is no porosity. The sweat is re-ingested into the skin, causing skin troubles initially. Continued use and medical suppressions lead to asthma and such chronic and degeneracy diseases.

Cold air is wholesome for breathing. But it is not necessary that this cold air should beat upon the whole skin surface, so that one gets chilled. The cold air is to be breathed in through the nostrils alone. It is the finest medicine for the lungs, the throat and all the air passages, and also for the body as a whole.

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## 15. SLEEP AND RELAXATION

सुषुप्तो मन आत्मनं समत्यानन्दरूपिणम् ।  
ततः शक्ति समादाय नवीभूतं प्रबुध्यते ॥

*Svaadheena-Svasthya-Mahaavidya 14 (1) 3*

Sleep is perhaps the best of Nature's boons. It is Nature's device for refreshing and renovating both mind and body for the labours of the succeeding day. Nature confers this boon on those that maintain a high level of health of both mind and body. It has been explained before that both mind and life merge into the Supreme Consciousness, not however completely.<sup>57</sup> Also during sleep the subtle body has a greater access to the cosmic power known as Ether or Aakaasha, which is subtlest of foods and the most needed one. Access to the source of life and mind is greatest when there is the greatest possible rest for life and mind, and in sound sleep there is such rest. There is a rhythm of work and rest, which has to be maintained for the continuance of life and health. Hence is the need for sleep.

The living body has a lot of work to do. Even a person taking complete rest in bed has physiological work to do, through the various organs of the system. When work is done there is wear and tear. That results in cast cells which are to be eliminated. There are also other waste products that are left over after utilising part of the food consumed. Elimination of all such wastes goes under the class of catabolism. Now there is need for replenishing the wastes of cells. In simple term, we can call it re-building. In the technical language it is called anabolism. Catabolism and anabolism are both two limbs of the living process of metabolism. This anabolism and catabolism are happening throughout the span of life. But both do not go on at the same pace simultaneously. This aspect will be clear to those who have understood the principle of Vital Economy. Only one of the two is more active during a certain part of the whole day of 24 hours. It has been observed that catabolism is actively being conducted during day time, when we are awake and active and anabolism during the night, when we are asleep. Just as cleansing of the system of the wastes is essential, building up new cells is also equally important. So, if anabolism should keep up a parallel pace with catabolism, sleep is a biological need.

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<sup>57</sup> अहन्तां समतां देहे हित्वा चिन्तामुताखिलाम् ।  
शान्तचित्तो भजेन्निद्रां भरन्यासात् परात्मनि ॥

*Svaadheena-Svasthya-Mahaavidya 14 (1) 4*

This anabolism is on at a more rapid rate in the case of growing children. That is why, we see that children have longer hours of sleep. Newborn babes sleep almost all the time, except for short breaks in between.

The restfulness of sleep is affected for the worse by food lying on the stomach. The effort to dispose off this food lowers the restfulness of sleep, and hence as a rule more sleep becomes necessary. On the other hand on an empty stomach there is perfectly restful sleep and hence less sleep is needed. It is therefore a point to be borne in mind that if there be a need to miss a night's sleep, one must also miss a meal.

A unique quality of sleep is that it comes of itself, and cannot be had unless the necessary condition is present, namely cessation of thought. Where the mind is abnormally restless the more one tries to sleep, the more wakeful he becomes. **Sleeping is not an act; it is just an event.**

When the brain and the rest of the nervous system is encumbered with toxic filth, due to the disregard of the twin laws of health, namely Vital Economy and Positive Feeding, then the mind becomes abnormal, subject to restlessness and worry; so sleep fails to come, or if it comes, it is not restful and refreshing, often disturbed with unpleasant dreams. These sleepless ones usually resort to the use of nervine poisons, such as barbiturates, which worsen the nervous condition; the semblance of sleep that comes by these poisons is not good for health; and even this semblance of sleep becomes unattainable later on.

In recent years a fashion had developed in the student world of taking 'pep' pills and tranquillizers, which have frightening effects. Enough has been published in The Life Natural of the dangerous effects of such habits. It will do well to quote here a dis-heartening fact that came out of a radio-linked discussion between Australian and Indian medical experts (21st November, 1966, The Indian Express, New Delhi):

"There are 96,00,000 people suffering from gross mental illness in the country. The figure will run into crores if cases of psychosomatic diseases and mental subnormality are added."

"The most prevalent type of mental illness is schizophrenia, a disease marked by disconnection between thoughts, feelings and actions."

We know of cases in which such prescriptions have made the person lose self-confidence and live in a constant fear. The Life Natural had also reported enormously of the dangerous effects of a type of sleeping pills, known as Thalidomide in Germany and marketed in England under the name of Distavel. Thalidomide had gained notoriety in quite a short time by the freaks, deformed and ghastly children that ladies who were in the habit of taking those pills gave birth to.

The chief mischief of loss of sleep is not from sleeplessness, but from the fear and worry due to the supposition that this loss of sleep will lead to loss of health. The sleepless one can maintain health if he relaxes himself, both in body and mind: that is, he must get rid of bodily and mental tension.

We would refer to a case that was observed in our Sanatorium in Ganesanagar, Pudukkottai. The patient was an advocate who suffered of migraine. One night he had a severe attack. He was relieved after giving a hot immersion bath simultaneously with alternate hot and cold wash of the head with mild massage. But he was worried not to get sleep. A lawyer is one who sells his peace: he worries for others also. He was told that it was good that he did not get sleep; it afforded him time and quietness to meditate. To others, when they meditate, sleep intervenes and the main purpose is defeated. So, in his case, it was an advantage to meditate, not to have any break in his meditation. He was advised to stroll barefooted on grass and start meditation. In about ten minutes he went to bed. The next morning he woke up very late and was happy to have had a very sound sleep. So, that is a practical example of attaining sound sleep by ceasing to worry. Meditation takes him away from personal thoughts.

Sleeplessness cannot be got rid of, unless its cause, the encumbered state of the nervous system and the abnormal state of the mind, are got rid of. And this is possible only by the means described in the chapter, 'Mind And Health'. Those that attempt to cure sleeplessness without removing this cause do not attain any success. Sleeplessness must be understood as a sign that the bodily and mental conditions are very much out of order and need to be restored to normal.

घनार्जनप्रसक्तास्तु तच्चिन्ताहृतमानसाः ।

विना लोभजयं दानैः न मुच्येन्ननिद्रया ॥

*Svaadheena-Svaasthya-Mahaavidya; 14. (1) 10*

Severe mental discords or restlessness inspired by the habit of covetousness, which grows upon those engaged in money-making, are

the cause of worse sleeplessness than other defects of mental health. Of the three great sins, namely lust, wrath and avarice, the last happens to be the worst of all. In the Upanishads there are three medicines named for these three, namely self-control (यम) for lust (काम), compassion (दया) for anger (क्रोध), and generosity (उदारता) for avarice (लोभ). Without these remedies those three defects of mind will not go.

The sleepless one must seek to purify his mind by self-surrender (आत्मसमर्पणं) to God with the practice of devotion. He must also make use of all hygienic devices, namely fasting, vegetablarianism and attention to Vital Economy. Improved breathing will also help. He must also restrict himself to a single-meal plan. In one case a sufferer got relief by taking only one meal a day, exclusively of vegetables for about a month; but in this case the patient was a man of high character and a devotee of God.

A hot water foot bath for about 20 minutes, preferably combined with a Spinal Bath at the same time, and finished with either a short full bath or atleast a cold wash of the head and the feet may be a good preparation for sleep. Some people enjoy a concentrated form of sleep even while in the tub. Also the practice of Rechaka in Praanaayaama, described before, will help.

The hata-yogic pose called the 'corpse-pose' (शवासन) may be useful too. In this process complete relaxation of the body is accomplished. In this pose the person lies down imagining that he is not in the body—that it is simply lying on the floor like a corpse—and this automatically causes relaxation. The Spinal Bath, taken with or without hot foot bath, is most successful in inducing sleep because it also includes the 'corpse-pose'. One can relax more easily in the Spinal Bath tub than otherwise.

It is not good to sleep on the back. Dreams are apt to disturb their sleep. It is so more in the case of people who go to bed after a heavy meal with varieties of food. If one has flatulence, one cannot expect a dream-free sleep when one sleeps on one's back. In the case of children, if they sleep on their backs, bed-wetting (enuresis) will be a common result.

Different people advise differently as to the proper side for sleeping. Some threaten that if you sleep on your left side, you will be putting undue pressure on the heart. Some say that if you sleep on your right side, you will tend to empty your stomach sooner than the food is digested.

We would not advise one to go to bed immediately after a principal meal. It is not advisable to sleep on the left when there is load in the stomach. The stomach will not be emptied unduly early as is threatened. There is what is known as the pyloric sphincter which opens at the appropriate time. One should sleep on both sides alternately, changing from one side to the other according to natural inclination.

Exigencies of continuous work might occasionally deny sleep of a night or two. It will be wise to skip a meal a day, or live only on liquid foods on such occasions. Sleep, to compensate for such arrears of sleep, should not be on a loaded stomach. If so done that will only be utilised to dispose off that load. The arrears will not be compensated. It can only be made good by sleeping on an empty stomach or on a liquid diet.

Equally so, after an accident, sleep on an empty stomach will provide time and opportunity for a rapid healing. The reader should recall that anabolism is better done while in sleep. Vital Economy requires a fast after an accident and enjoined with sleep for a very rapid cure.

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## 16. EXERCISE AND OTHER AIDS

### EXERCISE

There would be no need for special exercise for those that practise Vital Economy and eat a high proportion of positive foods. The ordinary movements that are necessitated in the course of a life without laziness, in which one does nearly everything for himself, would suffice to maintain muscular efficiency. The need for special and regular exercise arises due to the eating of more food than is needed for replacing wastes. The notion that muscles that are not exercised will atrophy and be lost in a short time is not based on facts—or is based on facts provided by gluttons. The following incident in the author's life that occurred about four decades ago is an instance in point.

The author was once twitted by a much bigger and stronger man—who was also a 'generous' eater—with being very weak, because of eating next to nothing. The author's diet at that time was confined to a single meal of two baked potatoes, cocoanut scrapings, a little curd and fresh coriander leaves all mixed together. The author admitted that the other man was strong, and was therefore able to eat heavily, but denied that he himself was weak. So a test was arranged, which consisted of going round the sacred hill of Arunachala in Tiruannaamalai, where both were at the time. The road circling the hill was 8 miles, and the author was at the time walking only about a mile daily, and even that, not regularly, and only leisurely, not briskly. So on the first day the author found difficulty in keeping pace with the other, who walked fast at the beginning. But the circumambulation was completed by the author though slowly, but steadily, and ahead of the other competitor. At the end, when both had returned to the starting point, the author proposed a second round. But the other admitted that it was unthinkable for himself. The circumambulation was continued for a week. Meanwhile the challenger was convinced that eating less does not necessarily imply weakness. Actually, where Vital Economy and other principles of health are heeded, the atrophy of unused muscles does not take place at all till old age.

But because very few people are abstemious in their eating, exercise is necessary for most of us. We have now to discuss the principles which have to be borne in mind in exercising.

Like food, exercise also is a tax on Vitality, and hence there is a limit beyond which exercise will fail to do good. Mr. Purinton, author of the 'Philosophy of Fasting', wrote therein:

**"A man can eat a lot if he exercises a lot; but to eat less and also to exercise less also comes to the same end, with a saving of time, money, thought and vitality".**

A friend of the author, who was regularly taking long walks both mornings and evenings, confessed: 'When I eat, I eat like a pig'. To work off the excess of food eaten he had to take those long walks, which kept him in an apparently good health. By means of forethought and self-discipline one can form the habit of eating little more than the minimum and that will at least reduce the exercise needed. The hints given at the end of the chapter on 'Vital Economy', if availed of, would be enough for guidance.

Another snag in exercising is that it often stimulates and sharpens the appetite for food and thus forms the habit of eating heavier meals. So long as the exercises are kept up there is no noticeable harm done; but when the exercise-habit is dropped, the eater does not take to eating less, as he should, and this leads to some chronic disease such as rheumatism. Visibly, one can observe his muscles loosening and sagging, making the person look uncooth.

It is a fact that exercise taken up in a wave of enthusiasm is in most cases difficult to carry out steadily; a time comes when the exercise is neglected. Hence the best policy is to rely more upon Vital Economy in eating, than upon exercise.

Also it is better to take to the minimum of exercise, not the maximum. This would enable the person to keep up the habit till near the very end.

For students especially the minimum of exercise is more beneficial than an excess. This excess leads to eating heavier meals and thus the Vital Economy is upset and there is very little vitality for the studies, which ought to be the main concern of a genuine student. The author's son Kameshwar discovered this truth, when he was a student at the Annamalai University in Tamil Nadu.

One reason for giving up the habit of exercise is the monotony of doing the same system of exercise. The monotony can be evaded by mastering a variety of systems, and changing from one to another now and then.

Ordinarily, walking combined with rhythmic breathing, keeping the two at a steady pace, would be sufficient, chiefly because it is done in the open air. But a place or road which is not infested by automobiles would be free from air pollution.

A few items of hata-yogic aasanaas (postures) will also be useful and some select ones are given later in this book. **These postures are a good adjunct to the Life Natural,** Independently their value for health is negligible.

We must distinguish between exercise that is natural and that which is not so. Natural exercise is useful and productive work, such as raising water from a well, washing one's own clothes, or the cultivation of vegetables and fruits in one's own garden for the kitchen, where one gets the twin benefit of exercise and the product of labour.

Also there is the difference between exercising for health and that for increasing muscular strength. The former is a necessity, the latter, as a rule, a luxury or vanity. It is a fact that athletes who eat a lot and build up a massive body, as a rule, have short spans of life.

## CLOTHING

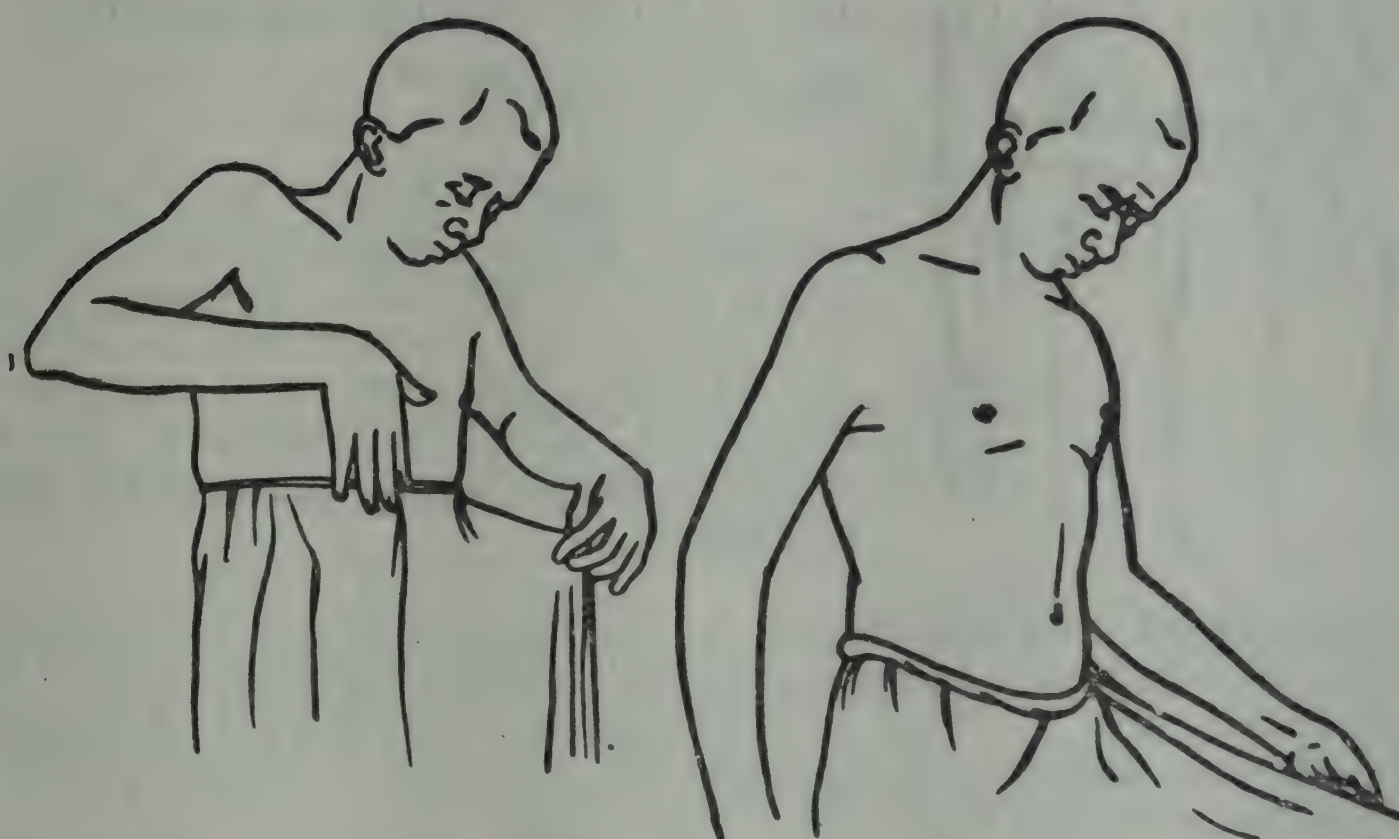
The need of clothing is one of the effects of the weakness of the constitution due to civilisation. Hence clothing cannot be dispensed with all at once; nor is it necessary to do so. We do not condemn the 'Nude-Culture' that is being practised by some enthusiasts. But we insist upon an all-round health-culture based upon a complete knowledge of the Life Natural. We do not think that any substantial benefit can be derived by taking to one single healthful measure, believing it to be the only thing needful.

That the quality of the clothing and the mode of wearing it have an influence in our health must already have been guessed by the reader. The nature and mode of using clothes affect first the skin-health and then the nervous system and finally the whole constitution. And there are rules for avoiding these effects, which will be given here.

Except in very cold weather the clothing must consist of porous, not close-textured stuff, impervious to light and air. Even in cold weather the shirt should be of porous stuff. Handspun, handwoven cloth, called Khaddar, is the most suited cloth to come in contact with the skin all through the year.

In wearing the dhoti or the sari or trousers, there should be no pressure on the organs in the body, so as to make a permanent groove at the navel level, which is the effect of violence on these organs, pushing them out of their proper positions. Women suffer the ills peculiar to their sex, due to this violence to life, dictated by devotion to the evil deity called Fashion (or is it Passion?).

The dhoti and the sari should be loosely worn not at the navel, but about three inches lower, where there are bones to protect the internal organs. To prevent the dhoti coming loose or slipping off, the top



edge should be placed just between the chest and the belly and be rolled down till it reaches the position below the navel that has been indicated. Trousers may be suspended by braces. (see figure on the next page.

The colour of the clothing is not immaterial. Red and black are not good for hot climates. White and all the lighter colours, light green or light brown, are allowable.

The feet in civilization are subjected to violence by forcing them into tightfitting shoes of foreign style. The feet are compressed out of shape. The circulation of the blood being greatly impeded, the feet look more dead than alive. Women suffer more, because the high



heels that are fashionable cause a loss of the natural balance of the body, leading to what is called 'fallen arches', whereby one gets the defect of flat feet. Women using high-heeled shoes suffer also of digestive disorders, which further lead to natal troubles.

Our people must give up these foolish foreign fashions and take to the use of sensible footwear which would allow the feet to function in the natural way.

### BOWEL HEALTH

A stagnant bowel is a centre of disease. It leads to malformations of the lower part of the belly, affects the digestive organs, the stomach and the intestines by its backward kick, and may lead to dyspepsia with neuresthenia or other diseases which would seem to be located elsewhere.

The cause of this stagnation is the neglect of the two principles stated so often before. Abnormal bowels should be made normal again by right application of these two principles, with the aid of fasting as described before and non-violent enemas whenever necessary; this will be dealt with when we deal with constipation.

Two bowel movements a day are said to be the normal for those that eat twice in the day. Conversely, only those that have two bowel movements daily may eat two substantial meals a day, provided they eat after hunger has matured. It is possible for one to have a stagnant bowel, even though he may be regularly having one bowel-movement daily. Such a one thinks that he has no constipation, which is not true. If questioned, he admits that his bowel-movements are not satisfactory, there being a feeling that there is something left behind.

The fact is, the civilized alimentary canal is in most cases in great arrears, the stools of each day's eating taking many days to be passed out. That is, different masses of stools are lingering in different parts of that long passage, held up by the earlier stools that stagnate a little further on, as in a long queue. It is even recorded in books that stools

become encrusted on the insides of the bowel-walls, leaving a narrow passage in the middle or on one side for the fresh stools to pass; this passage tends to become narrower as time passes and may get closed up sometime later. Such conditions indicate a very low level of general health and as a rule the nervous system is in a distressed condition. To restore good health would take many years of hygienic effort. These defects of bowel-health must be treated not as local diseases affecting the organs involved, but as defects of health; for that is the way to attain a radical cure of these abnormalities.

## THE SKIN HEALTH

Of course the health of the skin does not exist as something apart from the health of the whole, comprising both body and mind; skin-health is an integral part of Health. But here we shall have to take note of a few expedients which primarily are related to the outer skin, which is the boundary of the physical body, serving as a rampart against the outside, and also as a receptacle for supplies from that outside of light, air and water.

The skin is a covering which holds together the structure of bones and flesh. It regulates the heat of the body at a normal level, whatever be the outside temperature, be it the South Pole or the North Pole or near a furnace. While doing all this it serves also as one of the important excretory organs. It co-operates with the kidneys, when ever the latter gets weak, in compensating for its inability to eliminate the waste products, mainly from protein metabolism, namely urea and uric acid. Besides all this it is an organ which breathes, though not as much as the lungs. The skin is not like a sheet of metal or glass; it has innumerable pores, finer than the finest cloth or sieve. Through a thin membrane like that, both gases and liquids are capable of passing through, by osmosis.

Of the Five Primary Elements, the skin 'eats' air, light and water. It takes in oxygen and gives out carbon-di-oxide. People who live almost naked suffer far less of diseases than those who take all care to 'protect' the skin with several layers of close-textured clothes.

The idea behind devising different methods of sun-baths, sun-basking, etc., is based on the fundamental understanding that the skin derives a lot of benefit through exposure to sunlight. The science of nutrition tells us that the skin produces Vitamin D by conversion of ergosterol, found in the fatty secretions in the subcutaneous layer, by

exposure to sunlight. Children who are brought up in dark and dingy places, where sunlight is rare, suffer from softening of bones, especially at joints, decalcification (ostemalacia) and develop bow legs. They become a prey to rickets and tetany. This shows that the skin has an important function in the nutrition of the body.

The health of the skin is very intimately bound up with that of the nervous system, and through it, with that of the whole body. Hence the complexion and efficiency of the skin depend very much upon the food taken, and even equally on the food that is deliberately renounced as unwholesome.

In addition to that, the skin needs to absorb ample supplies of air and is also all the better for bathing in good water.

The function of the skin as an eliminatory adjunct to the kidney has been explained earlier. Practice of exercises helps to keep up this efficiency. Self-massage is also advisable. This will be explained later.

The above measures can go well hand in hand with Light and Air Bath by keeping the body nude, or almost so, in the open air in the morning. One need not worry that where there is a blast of air there will be no perspiration. Exercise will induce perspiration, and it may be invisible perspiration, because the moment the sweat comes out, it is evaporated. It is not the visibility that counts, as much as its coming out. It is good to do this even if the air is somewhat cold; such air is bracing. But non-violence must be the guiding policy in this also, as in other things.

Ordinary bathing should be done in **soft** water, —free from dissolved mineral and decayed organic matter that would irritate the skin and the eyes. After moistening the skin a short while, the dirt on the skin can be easily removed by rubbing with a slightly rough wet towel or with clean wet earth—a mixture of pure clay and fine sand—(ant-hill earth is the best that we could think of) and completed with a refreshing bath. A little brisk rubbing will be advantageous before a cooling bath.

The water for the bath should not be unbearably cold. Patients with delicate health would do well not to take a cold bath until their health is raised sufficiently enough to stand the cold comfortably. Even then, it is advantageous to have a short cold bath when the cold is just a little beyond bearability. That will, in effect, be warming; it should not however be chilling.

It is never good to use soap on the skin. It removes the fatty secretions of the sebaceous glands and leaves the skin dry and unfit to produce Vitamin D, which, we repeat, is fat soluble. In the absence of this Vitamin D even absorption of Vitamin D from the diet consumed will become impossible.

Of dirt adhering to the skin and the scalp, there are two kinds—the water soluble and the fat soluble. The former is normally more and the latter comparatively less. The water soluble dirt is removed by the simple bath in cold water combined with rubbing as explained earlier. To remove the latter it is that the modern man uses soap, considering in the least the harmful effects that follow. To some extent the ancient practice is still prevalent in South India. It is of taking an oil bath (अभ्यङ्गस्नानम्), once a week at least. Women generally do it on Fridays and men on Saturdays. Oil is so profusely applied on the head so that when combed dirty oil will flow down. Similarly, oil is applied all over the body, though not so profusely as to flow. Some people utilise this opportunity for a course of self massage. A bath is taken (in aristocratic families in hot water), when after moistening the body initially, the oil along with the dirt that it has dissolved, is washed off with the help of shikakaai paste. The paste is prepared by boiling the shikakaai (dry) beans in water and grinding into a soft paste. In the modern age it is prepared by mixing the dry powder of the shikakaai beans in water. Ladies who prefer to have soft hair, with silk-like texture, add fenugreek (Vendayam, Methi) seeds in making the paste. In the villages people use a green leaf (usilanthazhai) ground into a paste by rubbing between stones with a little water. In the Mysore State powder of the dry leaves is available under the name of Sunippodi. In the case of children, because of fear of irritation if the shikakaai paste falls into the eyes, powder of grams is made into a paste and used to clean off the oil and the dirt therewith. If the bath is taken in hot water, it should be completed with a short cold bath, as advised earlier. This oil bath opens out the pores of the skin and gives it a healthy sheen, which could never be attained with any of the cosmetics. Girls and married women also use a fragrant type of turmeric (Manjal, Haldi) along with the shikakaai powder and they keep off the body odour in a natural way and carry an agreeable smell along. In the course of their daily bath, women apply a thin paste of ordinary turmeric, which after being washed off retains a fine glow on even dark complexioned faces. Unwanted growth of hair on the face is also averted and enhances the beauty and feminine grace in our women, and the onlooker will not be seeing a voluptuous face, but one that has a shade of divinity about it.

But much of these good habits are getting dropped by the sophisticated and the so-called science-minded and 'civilized' ones. The medical men, even the ones that have been brought up on these traditional lines, repeat parrot-like their bookish knowledge that the skin is not a digestive organ and cannot assimilate anything, and that the application of oil and other things on the skin is an utter waste and perhaps even harmful. We would say that it is an exhibition of blindness to facts.

Water-Cure methods, such as baths—hot or cold—(the hot immersion bath, the hot-water foot-bath, the spinal bath, the hip-bath, the hot and cold fomentations, the ordinary cloth or clay packs) are all instances of assimilation of water through the skin, while there is a thermal effect also. It may be argued that all such methods will work equally well if dry heat or cold is applied. Experience shows that it is not so. A wet application works far far better than a dry one—be it hot or cold.

It is the dryness in the atmosphere that is often found uncomfortable; the skin, especially where it is delicate, for example on the lips and the cheeks begin to crack and is painful. Application of water and better still oil relieves such conditions, making the skin supple.

There are chronic patients who do not perspire, however hot and humid the climate may happen to be. Along with dietetic reform, sun-baths after applying a little of oil all over the skin, improves the skin health and rejuvenates the sweat glands, comparatively quicker than with a simple sun-bath. Even a healthy person experiences a difference between a Sun-Bath with a dry skin and one after a massage with a little oil over the skin; in the latter case the perspiration is profuse.

Burns and scalds are healed without a scar if wet bandages are applied with a piece of cloth soaked in cocoanut oil placed just next to the skin.

Skin diseases, such as pimples, itches, boils, eczema, urticaria, psoriasis, etc., are treated by applying wet clay packs, wet bandages, herbal oils, Sun-baths, etc., and the patient feels immense relief from pain, irritation and burning sensations immediately on putting on the application and plenty of filthy matter is exuded with ease, enabling a rapid healing.

We advise people to apply baked lime juice on the head and body and bask in the sun for sometime before taking a Spinal Bath or a full

bath, to get a cool headed feeling and silken touch of the hair. It also removes irritation in the eyes. This is a simple substitute for the traditional oil baths.

Patches of premature baldness had regrowth of hair by applying crushed (fresh) Jabakusum flowers (Sembarattam poo) daily an hour before the morning bath for about six months.

A boy of 15 years had plenty of grey hair and all that turned black in a few months of daily application of home-made Indian gooseberry (Nellikkaai, Aamalakan) hair-oil on cocoanut oil base.<sup>58</sup>

Applying pomades, vaselines and preparations in any mineral base turn black hair grey prematurely.

People who use hair dyes confess that they started using them for a little grey hair here and there, but very soon all their hair had turned white and they are compelled to use hair dyes regularly thereafter. There are people who had not used it for quite a long time and suddenly they desire to look young and get their hair dyed, the reaction being swollen head and face requiring antidotes and confinement in bed for sometime.

If the skin is incapable of absorbing anything directly applied on it, then (1) we should have no objection to allopaths and other druggists applying inorganic preparations on the skin (we never would allow them) and (2) they should have absolutely no effect—good or bad. We know it for certain that they often show a semblance of a cure by suppressing the eliminative process and driving the disease deep into the body and seriously affecting some vital organ later.

Can any one achieve all the benefits seen in the various illustrative cases if the skin had not been capable of absorbing that which is applied on it? It is just because the skin is a thin, live membrane which helps osmosis (a process of interchange of fluids of different

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<sup>58</sup> When in winter fresh fruit (Indian gooseberry) is available, remove the seed and crush the pulp and soak it in equal weight of cocoanut oil in a colourless glass jar with a wide mouth covered with a thin white cloth to prevent dust from falling into the oil, and place it in the sun daily. After the first ten days you can start using the oil. Regularly keeping it in the sun will prevent the oil from going stale.

During summer dry fruit (Indian gooseberry) will have to be used. Powder the dry pieces, and soak the powder in just enough water to sink the powder. The next day mix the paste with one quarter by weight of cocoanut oil and do as said above.

Cocoanut oil, commercially available, it is said, is adulterated with anything about 60% to 70% of white mineral oil. Those who want to prepare oil at home can do so by boiling cocoanut milk, extracted from cocoanut scrapings (from fresh coconut). Care should be taken not to boil beyond the extent of evaporating the water content. The moment the boiling stops, it should be removed from the stove.

densities through a thin membrane) and the deficiency in the body nutrition is possibly made good to some extent. Of course, we never would advise such measures independent of dietetic righteousness.

One can only say this much: it is against Vital Economy to feed a person orally for some time if there be a fall in his health-level; it is equally so to feed him through the skin. Either (1) the skin may not accept it, or (2) it will cause a suppression of the disease process (the latter is possible when the Vital Reserve is low), (3) or worsen the condition (when there is a good Vital Reserve), if this sort of application on the skin be a violence against Life.

Our view is that just as the skin compensates for the weak kidneys or vice-versa, in the instances cited earlier, the skin has functioned in a manner of supplementing the activities of the digestive system.

We suggested earlier taking a weekly oil bath, as is the tradition in South India. In the Kerala they use cocoanut oil and in the Tamil Nadu gingelly (til) oil. Whatever it be, it should be a pure vegetable oil, unrefined. There is yet another tradition that should also be followed. Taking a heavy meal after such a bath and undertaking a hard manual or mental work is prohibited after that bath. It is a day of partial rest from both digestive and other voluntary work.

## NON-VIOLENCE TO THE STOMACH

There are occasions when the digestion is delayed, when the stomach expresses its unwillingness to hold the food put in. May be, the food was taken without real hunger. It is sometimes taken because it was the usual time for food, or that there was a fear that if the food be not taken at the 'regular' hour, there may be headache. Sometimes the regular principal meal is taken much ahead of the regular time, because either one may not be free at the hour for meal, or one will be going to a place where the food available may not be of an acceptable quality. In all these cases of hungerless eating, food becomes seemingly acceptable only because of the adjuncts, the salt and other condiments. Even a dyspeptic, one who suffers of hungerlessness manages to take his regular meal by the clock because of the major portion of destructively cooked food—the fried and other foods, strong in taste.

We are reminded of Bhagavan Sri Ramana's poem in the form of stomach's complaint against the eater, which we have quoted in the chapter on 'Food For Health'.

Though the stomach is unwilling to accept the food, it has been forced upon it; it is a hard work for the stomach, and a tax on vitality. The stomach is therefore not idle. Gastric juice is secreted to digest it. But how to mix it up with the food? There is little space left for the stomach to begin its wave movements. It attempts however. The only space that can be found is up the throat, pushing through the cardiac sphincter in the reverse direction. That is what is called regurgitation. Obviously some part of the food comes up the oesophagus and into the mouth. It has a strong pungent taste, due to the hyper-acidic gastric juice.

Attempts to suppress this natural action, by taking a clove or cardamum, is indeed violence against Life. The best thing is to relieve the stomach of at least a part of the heavy load. It may be made easier and non-irritating by drinking as much as possible and a little more with difficulty of warm or tepid water, and tickling the throat with the fingers. Such food, however delicious it might have been, is better out than in.

In certain cases, where the discomfort is not much, a simple Spinal Bath combined with an abdominal wet pack will be enough to relieve the discomfort.

In certain cases of the type of flatulence (wind formation), this caution is necessary: Raw food is good of course; but not for those suffering from flatulence; the trouble will be more pronounced when they take raw vegetables. Patients in whose cases the flatulence is a mild trouble, may be able to take raw vegetables by avoiding additions for taste, like salt, condiments and lime juice.

There is one simple method of getting relief from flatulence; by eliminating the cause. The cause is the multiplicity of combinations in food, making it complicated for digestion. The remedy is therefore to avoid (absolutely) any combination. They should be satisfied with two meals, one of plain and simple rotis and another of boiled vegetables, with very little salt added after cooking—it is best to avoid salt altogether. In the beginning it may be a difficult regimen to follow. If it is not relished, it is better to miss the meal, when hunger will become keener. When real hunger has developed, it becomes the best sauce, and food is very much relished. The subtle tastes are better enjoyed only when there is a keen and mature hunger. After some time of this practice, it becomes a much enjoyed one and the eater likes to continue with this routine, that has helped him to get relief from the discomfort.

If you want to enjoy a sound sleep, especially in the hot nights of summer, drop a (wrung out) wet towel loosely over the abdomen or the whole trunk and forget yourself in a dreamless sleep.

## BOWEL CLEANLINESS

When work, rest and eating are in a harmonious cycle, bowel cleanliness can be ensured. This is very often ignored. The reason behind such negligence is based on greed to enjoy what is not due, either by direct eating or by the desire to amass wealth. The latter is worse, because the mind is much tainted in such cases. That is why such people often complain of little benefit even through adoption of the Life Natural. It may be an ancient teaching, but in the present century Swami Sivananda Sarasvati of Rishikesh was not simply preaching that, but actually practising "GIVING". Giving should not be confined to money or clothes. It should extend even to the limit of giving away one's own share of food and enjoying the satisfaction of having fed a hungry and needy person. That is a better enjoyment than eating for oneself. That broadens the heart and deserves mental health, which in its turn helps a rapid progress towards health. The essence of Sri Swaminathan's repeated saying that one should cure one's own Nature that it is a prerequisite condition for Nature-Cure.

One must maintain an attempt to have as many bowel evacuations as the number of meals one takes. In the beginning the attempts may be a failure, but it will soon induce a motion.

Drink water and go for a brisk walk--need not be long—and that will induce a bowel evacuation.

Practice of certain Yogasanas, described later in this book will be helpful.

Relax the abdomen and allow it to be loose. Close both fists and hit with the bottom side alternately, while doing Baahya-kumbhaka. As far as possible, the movement should be in a clockwise direction, i.e., commencing from right bottom proceed to right top, then across to the left, then descend to the left bottom and continue as before after crossing to the right bottom. Doing this after drinking a little water is more helpful in inducing bowel evacuation.

The Indian posture of sitting on the feet, with the legs bent and kept close to the body, relaxes the abdominal muscles, stretches open the anus, applies mild pressure through the legs on the abdomen. Little

children who have not yet learnt to sit or walk, must be laid in a prone posture on the mother's legs, which are stretched out and held slightly bent in such a manner that the buttocks of the child rest on the top side of the mother's feet.

While evacuating, or trying to evacuate, tickle the buttocks downward with the tips of the fingers. This will cause a better effect if done with wet fingers.

Other methods are explained later under 'Water-Cure.'

## THE CARE OF THE TEETH

Good teeth are formed only if the feeding be right. Sweets made with commercial white sugar is chiefly to blame for the bad teeth of children in civilisation. The habit of eating chocolates makes the teeth look yellowish. Chewing gums is yet another craze in children that cause dental decay too soon.

Dietetic mistakes started in childhood, in the name of civilization, continues for a great part of the life, until one realises the cause of one's troubles.

They are among mistakes that can be corrected at one's will. There are ones that are forced upon the people. And a careful tracing of the source of the cause leads us to big business. Fluorine is a bi-product in the aluminium industry. A money making devise has been thought out by some mercenary scientists. It is that of fluoridating of public drinking water. In certain places the water available from the mineral source, i.e., tube wells, etc. contain fluorides. Those that have to use only that water have to suffer of teeth-decay. In the U. S. A. such defect is known as 'Texas Teeth', because the people in Texas are subject to such a trouble. Big money exerts great pressure to sell their waste products. Wise men, who value health are opposing its introduction. The fear is of course great that wise men are in the minority and those greedy of illegitimate profits have money-power. It is therefore essential to see that no interference on public health is permitted by the mercenary-medico.

Tooth-paste advertisements proclaim a lie; 'A clean tooth never decays'. Growth or decay, it is because of the good or bad nourishment that the teeth get from the food. If the food be bad, wrong or unwholesome, the outer cleanliness is not going to save at all. Caries of the teeth, in which cavities form in the teeth, do form because of defective food, and tooth-pastes are incapable of preventing this.

It is not proper to use any inorganic substance on the teeth for cleansing them. Powder of leaves dried in the shade, mixed with an equal quantity of powder of charred (not burnt to the stage of becoming ash) rice chaff may be used to clean the teeth either directly with the fingers or with the help of a brush, which is not too hard to remove the gums and increase the gaps between the teeth. The following leaves may be chosen for this purpose: Mango, lime, Jambu (Jamun), the domestic or the jungle variety of curry leaves, Bakul and other edible leaves. When it has been charred, the rice-chaff must be removed from the fire. Shell of almonds and/or of cocoanut can also be burnt and charcoal powdered and used to mix with the herbal powder. When the shells are burning well, it should be covered with a vessel. When thus the air is shut out, the fire will slowly be put out. The heat will be enough to complete the burning. It will also save it from becoming ash. Ash will be irritating and will cause inflammations in the gums.

## OLD AGE

Old age can be postponed. It can also be made more like youth by Vital Economy and positive feeding. The age of a man depends much more on his mind than his body. Ignorance and self-centredness are the chief causes of unhappy and burdensome old age. Cheerfulness and acceptance of whatever comes, with complete reliance on God, are the means of being old without being infirm or depressed. The temper of renunciation, with the aid of the Discrimination between the real and the unreal—which means, between the unchanging eternal and what is transitory and perishable—is also necessary; and this comes by the study and practice of philosophy. The problem of death must be faced and settled according to the teaching of one's own religion. Death is only a bugbear. Lucretius, who started the pseudophilosophy called Epicurianism, made a sensible observation; "Where we are, death is not; where death is, we are not." But there is more in this saying than he knew. We are not the body, nor the mind. We are the Life behind life, the Mind behind mind. We are only witnesses of the world, to which our bodies and minds belong. Our Nature is pure Happiness, and nothing can put an end to us. God is our eternal Friend and Companion, and He will see to our future welfare. Death is but a sleep, from which we awake, not in this body, but in another, or perhaps in God Himself. This mentality, or whatever else is the highest in one's own religion, should be cultivated. Then death will be seen for what it is, a figment of our worldly imagination.

A warning needs to be given. As age advances, vitality becomes less, and therewith the digestive power also. This means that the food-load must be made less so that the Vital Economy is maintained. Activity also must be lessened to suit declining strength. Thus there will be a greater access to the uncaused Happiness of the Self, which is the real food for the soul.

## MASSAGE

Massage may be a useful adjunct, for those who are too weak to take sufficient exercise and also for those having fatty encumbrances. It may be described as passive exercise. But it would be a serious mistake for any one to become a slave to massage for life, because on the whole it is not so natural and useful as exercise, combined with the baths. One who craves massage is a sickly person; hence one must aim at becoming independent of it by acquiring a degree of positive health.

"Call a spade a spade." But there are people who, like the seven blind men who went to see an elephant and one said it was a wide wall, a second remarked it was a pillar, a third took it for a rope, a fourth asserted it was a fan and so on, having learnt a bit of any knowledge claim it to be the whole. This is true of some self-styled Yogasana and Massage experts. Our readers know that we do not accept anything where there is no respect for Vital Economy. It is for this reason we hesitate to call it Massotherapy, and prefer to name it simply 'Massage', so that, at least, our readers will deem it to be just a branch of Natural Therapeutics.

The term 'Massage' is a French word. Not only that, most of the terminology for the different methods, such as 'Effluerage', 'Pettrissage', 'Frotage', 'Pressurage', 'Battage,' etc. are all French. Man all over the earth, has been enjoying the benefits of massage intuitively. It has been developed into a codified process in ancient China and India. But to the western world it was first known as a physiological treatment by a French physician named Pare, and was later improved somewhere by the end of the 17th century by Dr. Mezger, a physician of Amsterdam. French language, having enjoyed the status of a court language in the west, all the terminologies are in French. But we, in this chapter, do not propose to confound our readers with such terminology. Our aim is to make whatever we preach a simple method devoid of such technical aspects as might lead to complications so that the readers can practise it without dependence on any specialist.

Waste matter which accumulates in the tissues is got rid of in two ways, by the veins and by the lymphatic vessels. Part of this matter is taken up by the blood in the minute ramifications of the veins, called capillaries and then is carried by the larger vessels, ultimately reaching the heart. What we are concerned in massage is to accelerate elimination of waste matter, which can be done by helping the circulation in the veins. Obviously, the course of massage should be directed towards the heart. This is called centripetal massage. In self-massage only this is recommended.

It must be noted that the safest is self-massage. Massage must be done non-violently, and few professionals, it would seem, are aware of this basic principle. Massage done on safe lines improves skin health, making it softer and more elastic and efficient. Also its effects on the circulation are seen in the relief from fatigue, weakness and pain.

Instructions given here are for self-massage. But if, on any occasion it becomes necessary to have it done by another person, it is necessary to ensure the following conditions:

1. The massuer should possess a better health than the massaged. Otherwise, the massage will be, not only ineffective, but also a lowering of vitality.
2. Even if he be a mercenary, the masseur should have an obliging temperament.
3. The masseur should have a good endurance to be able to carry on with the massage till the patient feels some relief.
4. The nails on the hands of the masseur should be cleanly cut, so that they do not injure the patient, even unknowingly.
5. The masseur should wash his hands well before starting the massage.
6. The massuer should ever be attentive to watch the reactions of the patient as to the extent of force or pressure applied and be alert enough to alter it suitably.

A massage well done often lulls the patient to sleep.

While doing self-massage, parts which cannot be reached by one's own hands can be treated in a slightly modified manner with the aid of a string of beads of about  $\frac{1}{2}$ " or more in diameter. Alternatively, simple friction with a wet towel held by the ends in both hands would suffice.

In massaging, the hands and the parts to be treated must be oiled lightly so that the hands may move smoothly over the skin. Only mild vegetable oils should be thus used, not vaseline or other mineral greese. Some 'experts' prefer 'dry' massage, using talcum powder. That powder contains boric acid, some colouring matter and a synthetic scent, which are poisons; also the tiny particles of the powder get into the skin-pores and close them up, so that sweat cannot come out freely. Hence the use of this powder is unsafe. Oiling is not needed for the procedures called **static** but only for those called **dynamic**.

The following are the procedures of massage. Straight and simple English terms are given to indicate the process

<b>Dynamic</b>	<b>Static</b>
Tickling	Pressing
Stroking	Squeezing
Rubbing	Pinching
Kneading	Beating
Vibrating	Tapping
Drawing	Poking
Stretching	Clapping

The order given here need not be strictly followed, except for the first one, Tickling, which should also be the very last procedure.

No fixed rule need be followed, whether for the duration, or for the degree of the pressure used in each of these procedures. Both these depend on the age, sex and constitution of the patient, and on the amount of the effect craved or needed, the size of the part massaged and the form and severity of the illness.

Few are aware that Self-Massage could yield quite good results. Since the central part, the belly, is also the central part for the generation of most troubles, self-massage of that part could be made a periodical routine.

As either constipation, or its opposite, a too relaxed condition of the bowels, nearly always accompanies indigestion, intelligently applied self-massage does yield good results. Obviously, if we can help the

small as well as the large intestines to do their work more thoroughly and well, then we can at the same time greatly help the digestive system generally.

Lie flat on the back, draw in the legs with the fold of the knees standing up, and relax the abdomen. Do as many of the procedures listed above with gradual increase in pressure. Of course the first and the last should be tickling. The direction of the movement for the dynamic procedures should be clockwise around the navel. Try to reach as far deep into the abdomen under the ribs and the groins.

One important caution is that massage of the abdomen, either self or passive, should be commenced only after clearing the bladder and the bowels. At least there should have been an attempt for a bowel evacuation. This type of abdominal massage, first in the anti-clockwise direction and later, after a little pause, in the clockwise direction, after taking a small enema will be helpful in inducing a good motion and in bringing on a feeling of lightness. This will be specially helpful when there is headache or any suffering as a result of clogged bowels.

For massage in general, the dynamic movements that are chosen should be gone through first, and then the static ones.

As the capillaries are to be relieved first, there must be superficial massage first, in which the outer skin is treated with **tickling**, in which there is absolutely no pressure, and thereafter massage of the deeper parts must be taken up. As told earlier, tickling should be repeated at the end also.

Tickling is passing the outstretched fingers over the skin surface with no pressure, but with very light touch, as if with a feather. If in doubt, one may do the tickling by gently passing the soft edge of a bunch of feathers over the surface. This rouses the stagnant blood in the superficial capillaries of the veins. The mode of operation of the other procedures is explicit enough from their names.

If a particular part or region is to be massaged to give relief from pain due to swelling or sprain, the parts around that portion, especially that nearer the heart while doing the massage, in the centripetal direction, must first be massaged, so that it is ready to receive the accumulation for onward transmission in the circulation. Then only should the affected part be massaged.

The foreign matter is only stirred up by massage; it is displaced and distributed in the surrounding areas, and so there is a feeling of lightness in the affected area. It is left to a larger area to dispose off. That is made possible only by dietetic righteousness. Massage alone will not be able to produce any lasting benefit. The reader should dispel from his mind any such illusion, if he had any total faith in massage. This has also been made clear at the very beginning of this sub-section.

Massage stirs up heat in the system. It is not proper to leave it like that, because that will induce a tired feeling afterwards. It is good to finish with a cool bath, chiefly the Spinal Bath. It is good to repeat that Vital Economy and Positive Feeding are of prime importance. Else, dependence on massage will become permanent.

## YOGAASANAAS

Some yogic asanas which are illustrated here, will be invaluable aids in restoring the tone of the abdominal muscles and thus improving digestion and will also to some extent relieve constipation. It should not be supposed that these exercises or any other system of exercise will, by themselves, have great value except in the case of young people and in the very initial stages of indigestion. But even in such cases there is a snare. Indigestion or any other kind of bodily or mental indisposition is the effect of some mistakes. Any kind of remedy which does not involve a correction of these mistakes is no remedy at all. Any relief obtained by such measures will only be temporary; indeed, the fact that some temporary relief is obtained makes the position worse, because the sufferer will fail to take note of his mistakes and will not correct himself.

In so far as lack of exercise itself may be one of the contributory causes of indigestion, exercise should form part of Nature-Cure.

Yogaasanaas are of value to a sufferer from digestive disorders only as part of a comprehensive Nature-Cure treatment, which in essence is only making amends for past sins and reforming one's ways of life.

The illustrations given here are of poses that help to restore the digestive tone, improve circulation of the blood stream in the body and raise the general level of health, provided the caution given above is borne in mind in actual practice.

If we classify physical exercise according to the trigunas, yogaasanaas can be said to be the most saattvic of them all.

Readers of the Practical Nature-Cure know that physical culture, as it is generally known, ignores the sacred principle of Vital Economy and is attendant with the consequent dangers. With the practice of physical exercise, demand for food increases. May be a beautiful muscular body is built up. But very often there comes a time when the practice is left off, but not the increased eating habit. It does not take long for the strong muscular body to become a huge bundle of loose hanging flesh. Many of them develop heart troubles and so on. But yogasanas are not so. They do not so much ignore the principle of Vital Economy and therefore are free from those dangers.

It is gratifying to note that quite a number of institutions and organisations are nowadays propogating this type of physical culture. But some of them are so over-enthusiastic as to say that to practise yogasanas is to practise Yoga and to claim that it is a curative for all diseases.

Our readers know that it is just taking the part for the whole. This only leads their students to be disappointed with only an initial instalment of success and earn discredit for the system.

Yogasanas are expected to bestow on the follower a healthy, agile body and an alert mind, provided the laws of healthy living are also respected in action. But we do see people with quite an uncouth physique and yet capable of assuming most of the poses, just because of the regularity of the practice. A person with a pot-belly, it has been observed, is able to do halaasana in which the belly hangs down like a huge pumpkin.

It should therefore be remembered that practice of yoga is not just the practice of the poses. Living the Life Natural is the first and foremost necessity in the real practice of Yoga.

Yoga has eight important branches and we shall outline them here in the light of our learning:

Yama	Fasting and Positive dieting
Niyama	Non-Violence and Vital Economy
Aasana	Corrective exercises: i. Passive and ii. Active iii. Massage and iv. Yogasanas v. Suryanamaskara

Praanaayaama	With stress upon Rechaka and Baahya-Kumbhaka
Pratyaahaara	Brahmacharya
Dhaarana	To stay cured
Dhyaana	Mental co-operation born out of mental conviction of the positive progress towards better health, and a sense of self-surrender unto Mother Nature.
Samaadhi	These above will lead to a disease-free state of mind and body and will lead to Samaadhi and therefrom to Yoga.

We must add here a note of warning that yogaasanaas are only one of the Yogaangaas. To call that one-eighth part as Yoga is folly. Let us give it its due place and respect.

Under the name of yoga, a number of practices which are quite against the normal intentions of the Creator are being taught. These only lead the follower far far away from the Life Natural. To be more precise, practices like neti, dhauti, kunjalikriya, sankaprakshaalanakriya, etc., etc., do help to remove quite a lot of foul matter in quite a short time. But it cannot be denied that they have a tendency to make the follower believe that he can afford to go wrong and yet be free from the punishments for sins—physiological. They cannot go scot-free for long. And when they get punished, they do suffer much.

In the beginning one should practise these asanas daily. But later, we prefer, that they are practised only at intervals, say once a week. But one must try to maintain a good body—internally clean—by the regular practice of the Life Natural. Then, even though the yogasanas are not practised daily, the body poses no opposition or obstruction in the casual practice. If there be any stiffness, strain or pain in any part of the body, it shows that there has been violations of the Life Natural, that some foul matter has started lodging there and a warning that such matter must be thrown off early.

Practice of physical culture tires out the body and is a violation of the sacred principle of Vital Economy. In the practice of yogasanas this is to be the minimum. Even this little exhaustion should be removed by doing savasana in between two asanas. It will also be wise of the aspirant to health to start and finish the daily course of asanas with savaasana. Better still, one can have a Spinal Bath after asanas and be perfectly relaxed.

Savaasana looks the simplest of asanas. There need not be any rigidity about the posture; it may be any one of the two illustrated, or any other that the reader might prefer. Only, it must be such a pose as allows of complete relaxation of the whole body. The weight of each and every part of the body should be left to be borne by Mother Earth, like a child in his mother's lap.

There must be no violence in doing the asanas. One should not strain too much in trying to assume any pose. It is enough if one does them to the extent possible. Perfection can be attained with practice.

When the reader goes through the illustrations of the asanas it will be observed that they are so arranged that if they were bending backwards in one, the next tends to bend in the opposite direction, as in Matsyaasana and Yogamudra. In some cases the latter is the result of slight modification of the former as in Matsyaasana which follows Padmaasana, and Halaasana which follows Sarvaangaasana. In another case two poses, viz., Bhujangaasana and Salabhaasana combined form Dhanuraasana. So to say, they form a group of poses. Savaasana need not be done in between the individual poses in these groups.

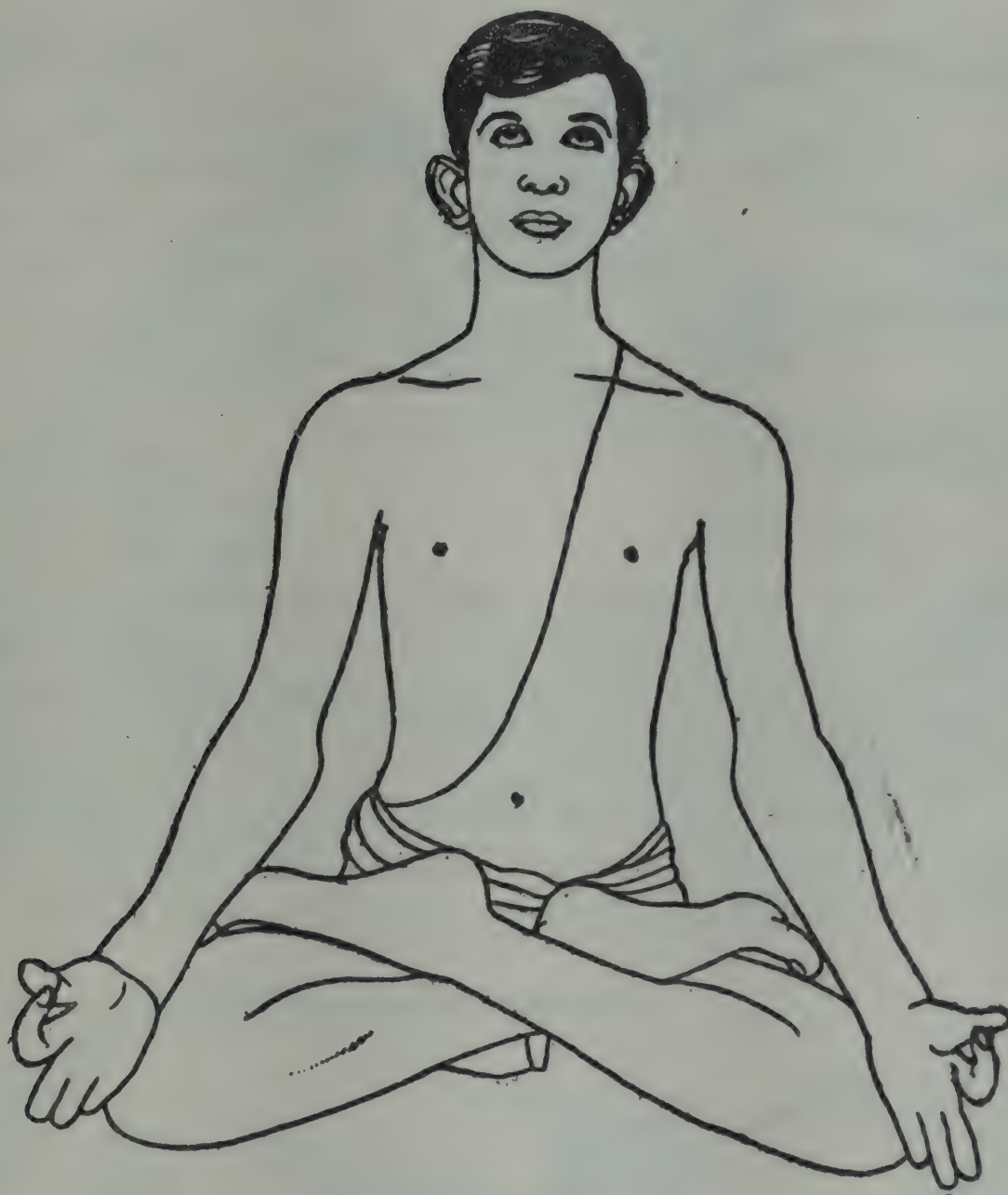
There must be no hurried, rapid or jerky movement though sometimes it may be found easy to assume the final pose that way, as it may sometimes also prove harmful in bringing on a sprain.

Yogaasana classes are conducted with learners following the commands given by the instructor just in the fashion of a mass drill. It becomes inevitable to educate students on a mass scale. But once they are learnt, it is not proper to follow the regimental ruling. One should do them independently by oneself moving the body in the manner required for any pose at a time when one feels he should do or when one could do without much strain. Regimentalisation ignores Vital Economy and non-violence and can never be termed saattvic.

Do it yourself as best as you can. You will be benefited most.

Some of the illustrations, it can be observed, are posed by Master G. Lakshmana who was not even six years of age when these pictures were taken. This has been done to induce enthusiasm in the readers' children too. Let them learn the poses when they are very young. Bequeath to your children knowledge of Health and the real path to its maintenance.

## Padmaasana



Padmaasana

Padmaasana or the Lotus Pose is so named, perhaps because it reminds us of Lord Brahma sitting in meditation on the lotus (spouting out of Lord Vishnu's navel) and because this pose is intended for meditation.

Sit erect with the legs stretched out, place one foot over the other lap and do the same with the other foot also. For the beginner, whose limbs are stiff, it may be difficult to keep both the knees touching the ground. It must be improved gradually. Stretch out the hands over the knees, hold the tip of the pointing finger at the root of the thumb, and try to look at the forehead with both eyes. Remain in this pose for about 5 minutes and also meditate upon the Eternal Power.

### Yogamudra



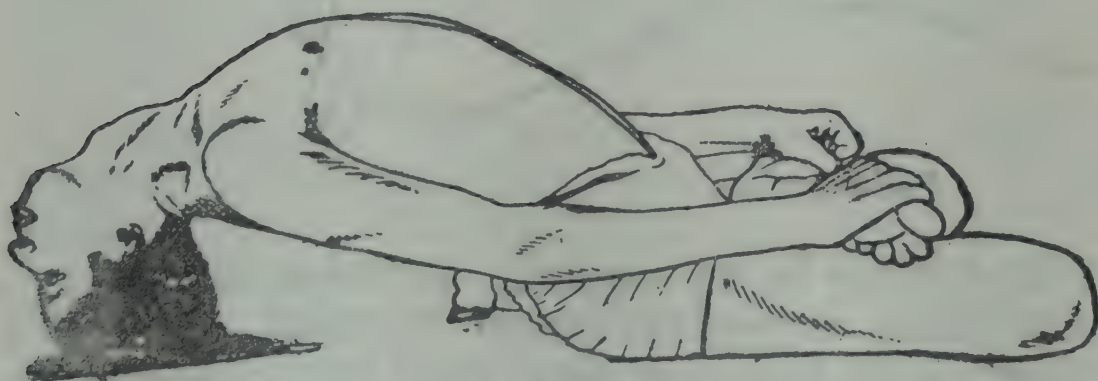
Yogamudra

respective sides, i. e., the right fist on the left heel and the left fist on the right heel, and bend forward such that the fists are sunk into the belly and the nose touches the ground. You will be breathing out as you bend down. Now try to do Baahya-Kumbhaka, i. e., retaining the air outside the lungs (not breathing in) for as long a time as you can comfortably do. When you rise up you will be breathing in. So the bending down and getting straight should take enough time to permit the Rechaka and Pooraka being done as well as you could.

This is generally done in the end. But we have grouped these aasanas here only as exercises with a mind to produce bending in a progressive manner.

While sitting in the Padmaasana, place the fists on the heels on the

### Matsyaasana



Matsyasana

neck backwards and support the weight of the body on the head. Touch the feet with the hands and remain in that posture for a few minutes. Relax.

This is a counter pose for Yogamudra. Again sitting in the Padmaasana, bend back and lie flat on the ground. Do not allow the legs in the Padmaasana to rise up. With the support of the hands bend the

### Paschimottaanaasana

Lie flat on the back with arms stretched out behind the head and keep the legs straight. Rise slowly, the head and the arms being raised together simultaneously; the legs should not be raised, nor should the



Paschimottaanasana Pose I



Paschimottaanasana Final Pose

knees be bent. Bend forward, slowly, catch the toes with the hands, dip the head in between the arms and try to touch the knees with the nose. While dipping the head down it will be necessary to bend the elbow down, so that there is automatically a pull down for the head. Stay for some time and come back to the starting position slowly and relax. Repeat a few times.

### Bhujangaasana



Bhujangaasana

Lie flat on the chest, with the legs and the feet stretched and arms bent and kept by the side of the trunk with palms resting on the ground as shown in the picture. Raise the head and bend the spine backwards till the arms are fully stretched. Here the trunk should be raised mainly with the strength of the spine and not of the arms. Raise the chin till the back is fully stretched. You will be breathing in (Pooraka) while rising up and do Aantarik Kumbhaka (retention in) as long as you stay in this serpent pose. Slowly come back to the starting position doing Rechaka (breathing out) and relax doing Baahya-Kumbhaka. This is one of the yogasanas where Pranaayaama is combined.

### Salabhaasana

The Locust pose is a continuation of the former one intended to conclude in the following pose. Lie flat on your chest with the arms lying along the trunk with the fists closed and resting on the back of the palms. Now pressing the fists firmly against the ground, raise the legs backwards as high as possible without bending the knees. You will be breathing in (Pooraka) with a jerk while raising the legs and doing Aantarik Kumbhaka (retention of air inside the lungs) as long as the pose is maintained. After keeping up this pose as long as possible, bring the legs down slowly, breathing out (Rechaka) at the same time. Do Baahya-Kumbhaka (not breathing in) till you repeat the pose. Relax.



Salabhaasana

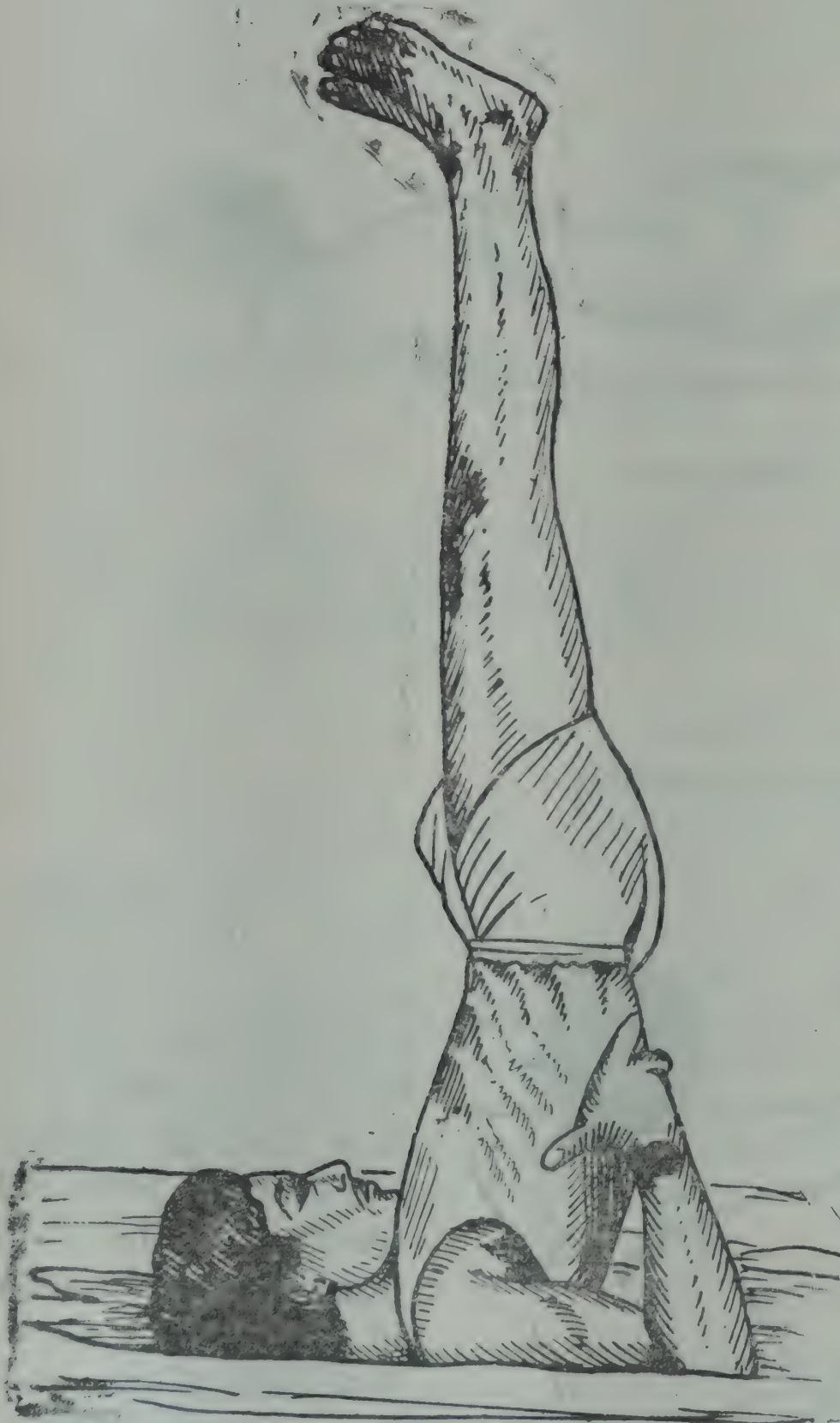
Dhanuraasana



Dhanuraasana

Lie flat on your chest, knees bent, and catch hold of the legs with the hands. Raise the head and legs also by pulling up the legs with the hands. In the final pose the whole body is bent like a bow, the belly alone resting on the ground. Come back to rest slowly. Relax,

## Sarvaangaasna



Sarvaangaasana

Lie flat on the back with legs stretched without bending the knees and keep the arms on the ground with the palms facing the ground. Now raise the legs slowly and steadily, without any jerky movement, the palms firmly pressing against the ground; the legs should be kept fully stretched and the head should not be raised from the ground. Then raise the hip, and then the spine slowly. (It is very important that there should be no jerky movement in doing either this asana or any of the succeeding ones.) Support the back with the hands as shown in the picture, and bring the trunk and the legs to a vertical position. One caution against the usually taught method is that the feet should not be stretched up to point to the top, as that will cause tension in the feet and also the legs, thereby defeating the purpose of this asana; keep them free. Remain steady in this position for a few minutes. Again, remaining in this posture for quite a long time continuously

does not give proportionately greater benefit. It can be achieved by repeating the asana after standing erect for some time. Come back to the starting point steadily and slowly, passing in the reverse order through all the stages described above. Relax for some time.

## Halaasana

This plough pose has for its initial stage the same as for Sarvangasana, but instead of keeping the legs vertical you take the legs backward beyond the head and touch the ground with the toes. The arms may be either kept stretched or interlocked round the head. All movements should be slow; no jerks. The return to the starting position should also be slow and steady. Relax fully.



Halaasana Pose 1



Halaasana Pose 2



Halaasana Final Pose

### Ardha-Matsyendra-Aasana



Ardha-Matsyendra-Aasana

Squat on the ground with the left leg stretched out and the right leg folded keeping it flat on the ground. Supporting the weight of the body by the hands, raise the body and sit over the foot of the folded leg. Draw in the left leg, cross it over the other leg, keeping it erect and close to the body and see to it that the left foot is pulled as close and to the rear as possible. Now bring the left knee under the right arm pit and hold the right knee with the palm. Take the left arm behind the back and try to catch the left ankle placed on the right side of the body. Turn the face as far to the left as possible and look back. In this final pose the spine gets twisted almost in the form of the letter S. Repeat the same pose in

the other direction also. Relax completely. Better still, take a Spinal Bath and feel fully refreshed. A full bath should follow the Spinal Bath. (Read 'Spinal Bath For Nervous Tone', by L. Ganesa Sarma.)

### Savaasana



Savaasana Pose 1



Savaasana Pose 2

This is the most important and most difficult of Yoga Aasanas. The extent of benefit depends upon the extent of perfection in doing this. There is not much to be understood and put in practice. When work is done, it is the nervous system that controls all the muscular activities. Fatigue occurs in the nervous system. This fatigue can be relieved only by giving rest to the nervous system. It will be self-deceit to try to overcome fatigue by eating, or taking something specifically intended to give you 'extra energy', like some preparations of glucose and Vitamin D; it will energise the manufacturer! It is the removal of fatigue that is aimed at in this Savaasana (Corpse-pose). Even when we lie down, we do try to support our body. If a particular part of the body, say a leg or a hand is raised by another person and let down, the person, who is the owner of that limb, will try to save it from falling down. But if there be perfect relaxation, the limb will fall down with a thud.

While relaxing, you must drop down your weight part by part starting from the extremities and thus relieving the nervous system of the strain of supporting the body or any part of it.

After some time, you change from the back on one side, as shown in the picture. This can be done even in between your regular work for relief from fatigue. Drinking tea or coffee for the same end is a sin—physiological—resulting in enervation by artificial stimulation, causing an over-draft of the Vital Reserve and depleting it for the fatigue, thereby causing an early ageing and nervous breakdown.

Yogaasanas can be done both in the morning and in the evening. Whenever it be, they must be done on an empty stomach. Some people advise doing the aasanas after a bath. However, a bath after the aasanas will be refreshing.

### Work As Exercise

The yogic poses described above are a great aid in restoring the tone of the digestive organs and strengthening the abdominal muscles which support the digestive organs. They may also help in correcting deformities and displacements. For example, the Sarvangaasana will be helpful in cases of hernia. Any number of rhythmic exercises can be devised on the basis of these Yogic poses to suit patients in different conditions.

Apart from these yogaasanas, a certain amount of physical work may also be necessary. Work is the physiological justification for eating; it is true that an excess of physical exertion will be a tax on one's vitality. Before eating, one should create the need for food by work. That is perhaps the meaning of the biblical saying: '**By the sweat of the brow thou shalt eat**'. When such a need for food is not created, keen hunger fails to make its appearance and digestion weakens.

But for creating this need for food, specialised systems of exercise are not needed. Indeed it will be far better to engage in some kind of fruitful activity. Productive work always brings a sense of satisfaction. Gardening, for instance is an ideal work. Besides having the satisfaction of producing something good, one has the unique experience of living amidst things which live, grow and are colourful, which will impart a little at least of their liveliness, love and colour to one's own life.

## 17. SUN-CURE

Of the five Primary Elements, Light (Fire) is third and the last of the finer (Subtle) foods. We have Light in the form of the Eternal Sun. One of the important lessons that was given earlier and is good to repeat is that for the sustenance and availing of any of the elements the presence of the elder ones is essential. Therefore, to assimilate Light, we must have Ether and Air. It is commonsense that Fire cannot exist without space and air.

Under the Laws of Unity (the fifth) set out, the Oneness of Food and Medicine should be recalled here. Our acceptance and utilisation of sunlight both as food as well as medicine satisfies that Law.

Of late even medical men have learnt the need for sunlight, but it is surprising that most hospitals keep their windows sealed, permitting little sunlight to find entry into the wards.

The Vedas are replete with references to the beneficence of the Sun. Here is an example:

Apsu me Somoabraveet  
Antarvisvaani bhashajaa,  
Agnimcha visvasambhuvam.

अप्सु मे सोमोऽब्रवीत्  
अन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशम्भुवम् ॥ (Rig Veda)

"In Water are all the healing virtues, and in Fire all beneficence. Thus has Soma told me."<sup>59</sup>

In the daily Sandhyaavandana there is initially a 'Mantraachamana' for which the following mantra is recited:

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्रिया पापमकार्षम् ।  
मनसावाचाहस्ताभ्याम् । पद्भ्यामुदरेण शिरसा । रात्रिस्तदवलुम्पतु । यत्किंच दुरितं मयि ।  
इदमहंमामृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

“May Surya and Manyu and the lords or agents of Manyu save me from the sins caused by manyu (Anger, wrath, indignation, resentment, sorrow, grief, affliction, an epithet of Siva when used as proper noun). Whatever sin I committed at night by mind, speech, hands, feet, the belly or the sensual organ, may the lord of the departed night remove that as well as other sins there may be in me. (All) this (sin) and myself I offer in the Light of Surya, the source of immortal Bliss. May this be well offered.”

*Taitt. Aran. VI—25*

In the upasthaana mantra after Gaayatri Japa there is a prayer to Sun :

उद्वयं तमसपरिपश्यन्तो ज्योतिरुत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥  
उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्यवरुणस्याग्नेः । आप्राद्यावा पृथिवी अन्तरिक्षं सूर्यं आत्मा  
जगतस्तस्थुषश्च ।

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदश्शतं जीवेमशरदश्शतं नन्दामशरदश्शतं मोदाम-  
शरदश्शतं भवामशरदश्शतं शृण्वामशरदश्शतं प्रब्रवामशरदश्शतमजीतास्याम शरदश्शतम् ॥

य उदगान्महतोर्णवाद्विभ्राजमानस्सरिरस्य मध्यात्समावृषभो लोहिताक्षस्सूर्यो विपश्चिन्मनसा  
पुनातु ॥ तैत्तिरीय, अरण. VII—42

“Adoring the Sun, god among gods, the loftier light that shines beyond darkness (of night) we have attained the highest Light.

“His rays (or steeds) bear him aloft, the well-known god knows all living beings, Surya, that all may look on Him.

“The bright face of the gods, the eye of Mitra, Varuna, and Agni, has come up and flooded earth, air and heaven with light. Surya is the soul of all that moves and all that moves not (i. e. of all things living or inanimate).

“That bright and mounting eye (the sun) placed (on high) by the Lord, may we behold him a hundred autumns; may we live a hundred autumns; may we live in plenty and rejoice a hundred autumns; may we be powerful a hundred autumns; may we hear the (the Vedic lore) a hundred autumns; may we proclaim (the Vedic teaching) a hundred autumns; may we live a hundred autumns unvanquished, So as to behold the Sun.

"May He Who, rising from the great (eastern) ocean, shines brilliantly in the midst of the (areal) waters; May the bright eyed Surya, bountiful and wise, purify me with (well-disposed) mind." (Sandhyavandana, by Sri B. V. Kamesvara Aiyar)

Combining ritual and physical culture in a sensible combination of sun-bathing, therapeutic faith and devotion is Suryanamaskaara, which has been prescribed as a curative of all sins—moral as well as physiological and for maintenance and improvement of Health.

The value for health of Sunlight can be seen in young plants that grow in dark interiors of houses (for decorative purposes) are pallid and sickly.

The single tiny speck, invisible to the naked eye, grows into a child that, at birth, weighs about 6 to 12 pounds, in the mother's uterus. The growth is further maintained until adulthood when the weight goes to about 120 pounds (We take the actual weight of the being, not that of the earned diseases.) There is neither further increase nor decrease. This is one phenomenon.

There is continuous generation of heat and performance of work. This latter—work—goes on all the time one is living, while awake and while asleep, for there are involuntary functions of the living organism. The gentle beating of the heart, the regular motions of the respiratory system, the internal glands, the excretory organs, above all the controlling nervous system, all keep going whether one knows about them or not. This is the second phenomenon.

We eat,—very often for the sake of eating,—drink different kinds of things, right or wrong, and the digestive system deals with them, splitting the constituents into useful parts and wastes utilising the former and converting them into blood and disposing of the latter as refuse. This is the third phenomenon.

We breathe. We take in the air which contains oxygen, utilise it for the combustion of the food and wastes, and expel air, which is lesser in volume, but greater in weight, containing carbon-di-oxide. This is the fourth phenomenon.

Falling into two major groups—assimilation and elimination—these, in essence, constitute life. All this is made possible by sunlight.

Very often the goodness of a thing is known by its absence. That is the way of modern science. It was found that no new cases of rickets generally occurred in summer and that the maximum number occurred towards the closing months of winter.

Sunlight has a profound influence on the chemistry of the blood. One can understand a change in the chemical composition of the blood by a change in diet. But the same is observed without any change in diet, but just variations in the seasons. Calcium and phosphorus content of blood fluctuates considerably with seasons, rising in summer and falling in winter. Science thus teaches us that sunlight is F O O D.

Sunlight plays a triple role: (i) Irradiation stimulates and warms the blood vessels, increasing circulation of blood immediately below the skin: helping thereby in bringing to the skin surface new ergosterol (A provitamin present in the sub-cutaneous fat of man and animals) for conversion into Vitamin D. (ii) Sunlight is the active agent effecting transformation of ergosterol into Vitamin D. (iii) Sunlight stimulates circulation of blood and lymph, facilitating taking in of Vitamin D to the service of the body.

What is technically called cretinism is, in simple language idiocy. Among other reasons, defective thyroid functioning is one that is attributed as its cause. The secretion of the thyroid gland is called thyroxin. This thyroxin is richer in iodine during sunny season and deficient in winter. Even if it be bright summer, if one lives a great part of the day in air-conditioned or other types of dark cells, thyroxin will be deficient in iodine and they are liable to suffer of idiocy.

It is not possible to list the defects that could be caused by the denial of sunlight to the living body. It will suffice to say that sunlight, being one of the subtle foods, is most essential for restoration and maintenance of health.

Pigmentation due to sun exposure may be localised. But the benefit is shared by the whole living system. Though it is good to expose the affected part directly to sunlight, it need not be thought that, where it is inconvenient due to reasons better known to the patient, it need not be thought that there will be little benefit. Phthisis is a wasting disease of the tissues. Now this term is applied to pulmonary conditions. It is, in common terminology, consumption. Sunbathing, with the chest shielded with a banana leaf to avoid violence to the weak organ (the lungs) has proved helpful in restoration of health.

The extent to which a patient benefits by sunlight is dependent upon his vitality, the nature and quickness of the response. Each case should therefore be regarded as personal and unique. This point is of very great importance to see that there is absolute non-violence in treating the patients.

The nourishing qualities of the Sun belongs to its light alone—Light stimulates while heat enervates. Therefore the curative agent is Sun's light.

Sunbathing should therefore be done in the cooler hours, (i.e., after sunrise) of the day. This is the reason for the remarkable speed in recovery by sunbathing on hills at a high altitude, because of the bright cool sunlight.

If one wants to benefit by sunlight, it is necessary to avoid dress of black or dark colours: white dress with a loose texture is preferred.

Sunbathing causes development of pigmentation below the skin. Westerners are eager to have the pigmentation, and they are after skin applications to accelerate the effect. It is not good to resort to the use of any chemical or other preparations for that purpose. It should happen through vital response.

Also pigmentation is an indication of vital response to sunbathing. It heralds the better health that one will soon enjoy.

People with darker skins are provided with a natural shield to protect themselves from the powerful ultra-violet rays; the pigment layer absorbs the ultra-violet rays.

Civilization is not without its dangers. Business has caught the idea of cashing on the people's faith in the curative effects of sunlight. While artificial sunlight is not so efficient, it is not without its harmful effects.

"Wherever the sun shines, any one who practises sunbathing intelligently, patiently and reverentially—to use one word, non-violently—can obtain the desired results." (Sunlight For Health by L. Ramachandra Sarma)

It must be realised that it is hygienically a sin to live in a house devoid of sufficient sunlight. As for air, so for sunlight also, one should

spend plenty of time in the open, using as little as possible of porous clothing, or preferably none at all. Places devoid of pure air and sunlight should be regarded as no better than Hell. <sup>60</sup>

Pale, frail or anaemic persons, whose pigment forming power is very poor, have a weak nervous system. Sometimes such persons freckle when exposed to the sun. Though it is an indication of a greater need for sunlight in their case, the caution has to be that 'They must make haste slowly'.

Individual response is a factor to be respected. Food, nay, even love itself, do nothing for us except in so far as we respond to them. 'Without proper response sunlight can do no more good than it can do to a corpse.' Therefore, if an untoward effect is indicated, such as freckling of the skin, loss of appetite, biliousness, fever, weariness, headache, sleeplessness, the warning is that such a person should 'Go Slower' and he will be benefited.

Being inhabitants of the revolving earth, we are blessed with the calm and peace of night. This should remind us that we do not need the sun perpetually in the order of Nature.

Excessive fear of the heat of the sun is also meaningless, though it is true that beyond a certain limit, which will vary with individuals, heat generally depresses or enervates.

The sun-bath may be taken by merely basking in the sun, as animals do, between 8 and 10 in the morning, for such length of time as would suffice for getting warm. In the beginning this may be done in the mild sunlight, and later, as the result of usage, it may be done in warmer sunshine. This may be done walking about, sitting or lying on the ground. The head and face should in the beginning be shaded from the sun, until the whole bodily condition becomes attuned to the sun's light and heat, so that there is no upset or injury. Here the policy of Non-Violence needs to be observed for a considerable time, because life may at first be unable to assimilate this unaccustomed Food, but would be able to do so after cautious practice, which must be gradual. In doing this the head and the face should at first be in the shade or should be protected by a green or other leaf or a wet cloth.

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<sup>60</sup> Narakasya samo deso grihaantaraanashchalaanila: I

नरकस्य समो देशो गृहान्तरानश्चलानिलः ।

Yatra suddhaanilo vaati naa suddho nischalaanila: II

यत्र शुद्धानिलो वाति ना शुद्धो निश्चलानिलः ॥

At first the basking should be done only until a pleasant warmth is obtained. Later it may be continued till sweating begins. Still later it may be kept on for some time after sweating has begun. Afterwards the sweat should be wiped off with a wet towel that has been wrung out nearly dry. After this, if the bather likes, he may take for consolidating the good effects, a Spinal Bath, which will be described in the next chapter. Only fairly robust persons should take the ordinary full cold bath; delicate persons should observe the hints and cautions given in the section on Skin-Health in the previous chapter.

In severe acute cases, where there is great weakness, so that there is little response to the methods employed, a prolonged exposure to the sun, softening the fierceness of the sun shine by covering with wet cloth,—which should be kept wet by drenching just sufficiently with cold water,—a change for the better, is brought about.

It will do immense good to consumptives (patients of tuberculosis) to spend most of the day in the shade of trees.

Of course one cannot have a full sun-bath under the shade of a tree. But there will be spots of light falling all over the body if the foliage is not very thick. Also, parts of the body which do not get the sun directly will get diffused light. Besides, if one just moves about a bit, every portion of the body will receive the light in turn.

Sun bath taken with a whole banana leaf covering and a well wrung out thin wet sheet over it has some special advantage, as has been observed from experience. The traditional custom practised by women who aspire for motherhood, namely, making several (usually 108) rounds of the Asvattha (पीपल, *आश्वत्थ*) after a bath in the morning, is only a form of sun bath which has been in vogue from ancient times.

Generally speaking, sun bathing, intelligently practised, is one of the best aids in getting rid of skin troubles. Properly aired and lighted, the skin becomes velvety, supple, copper-tanned tissue, absolutely immune from anything of the nature of pimple or acne, very like that of the Red Indian who said, "My body all face".

One of the good effects of the use of Sunlight is the improvement of the blood circulation and the consequent equalisation of the blood circulation and thereby equalisation of heat throughout the body, due to the increase of available vitality and the penetration by it of all parts of the body, including the extremities. If the patient suffers from cold hands and feet this tends to become less, and finally disappears in most cases.

The following methods of taking the sun-bath are given for the guidance of the followers; every one should choose for himself the method or methods most suitable to his own constitution.

### THE MILD SUN-BATH

When the sun has risen somewhat high in the sky and the heat is mild, that is, within three hours after sunrise is the time suitable for this kind of sun-bath. The patient will lie down on a sheet or mat spread on the ground or a cot with a hard top and for some time lie practically (if privacy be not there for remaining naked) naked, with only a kaupeen or langote, but covered with a thin wet, fully wrung out cloth if available also a whole banana leaf just next to the body and below the wet sheet, till he gets well warmed. If shade be not available for the head, an umbrella can be placed on that side to protect the head from direct sunlight. If there is a strong breeze and the umbrella cannot remain in position, a wet towel can be wrapped around the head. The nostrils and the mouth must be left open.

The duration of the bath can be gradually increased from 15 minutes to 40 minutes, having regard to the principle of Non-Violence. The banana leaf and the wet sheet induce perspiration in people who normally do not perspire. After this the skin-surface should be wiped clean with a nearly dry wet cloth and then a Spinal Bath must follow, which should also be finished with a full cold (but short) bath or at least a wash of the head with cold water. Patients who feel the need for a steam bath, will reap greater benefit through this and none of the violence of the steam bath.

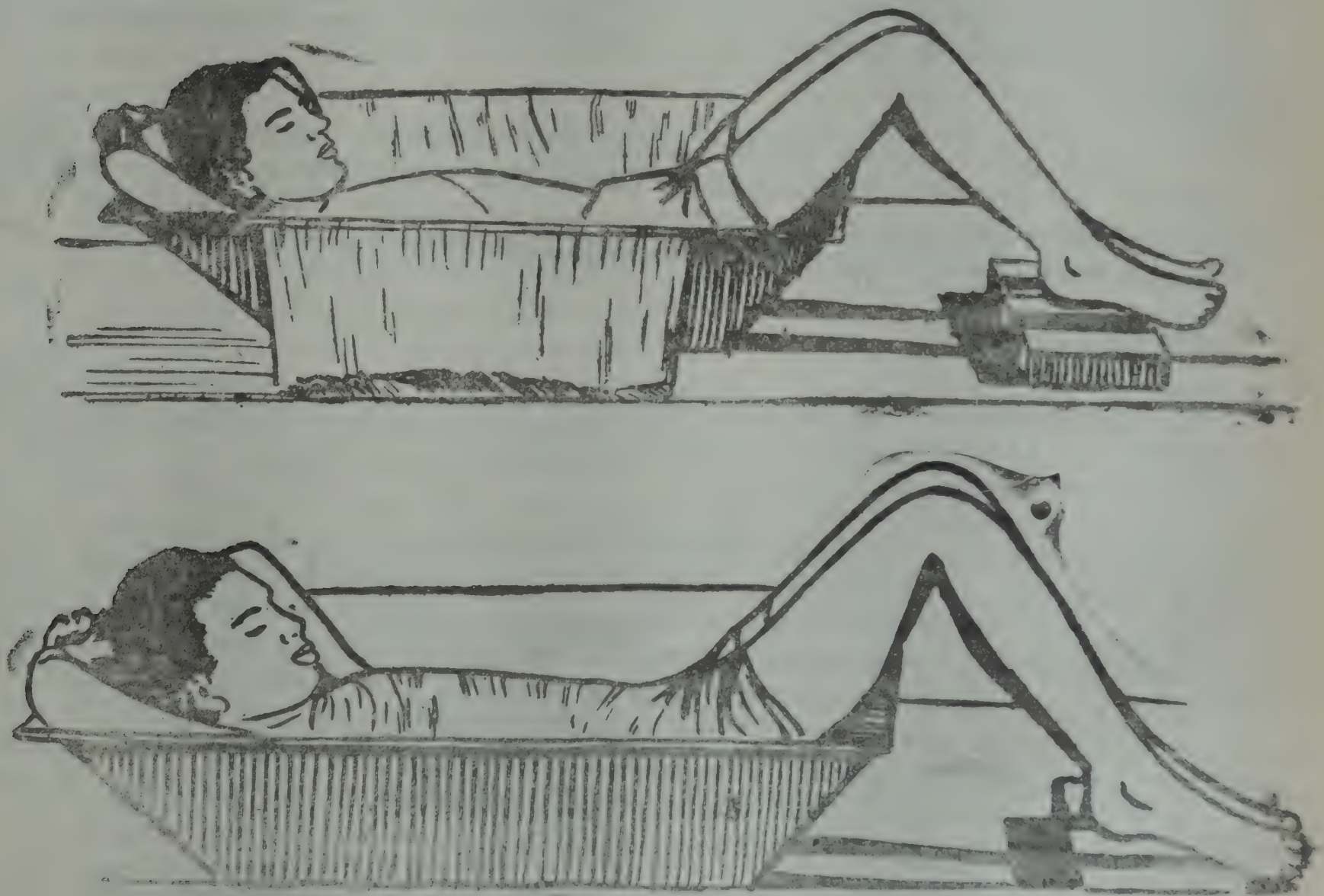
### THE WALKING SUN-BATH

Walking in the warm sunshine at any time when the sun is rather warm, with the head protected from direct heat by wet cloth, is an easy way for those who are able and prefer to combine a mild exercise and sunbathing, to bask in the sun while going out on a walk. This may be done when going to and returning from a plunge-bath in a tank or river.

### THE TRUNK PACK SUN-BATH

In this there is a combination of three things: (i) the Spinal Bath, (ii) Trunk Pack and (iii) the Sun Bath.

Place the tub in the sun with the headside in the shade preferably on the South. Spread a thick cushion of clean, porous wet cloth, such as a Turkish towel or Khadi, folded to the thickness of about an inch, on the bottom of the tub, in such a manner as to lie under the patient's back when he lies down in the tub, as in a Spinal Bath. Before he lies down, there must be laid across the tub and over the cushion, a separate cloth of such length as would be quite enough to make a pack around his trunk (chest and abdomen), with the edges overlapping. Then he should lie down and have the pack made with that sheet, keeping the arms outside the pack. The trunk pack should be made wet by sprinkling cold water over it. He should then take over a thin woollen or cotton shawl preferably of green, blue or white colour so as to cover the tub and him from the neck down to the feet. As often as the sun's heat warms up the pack, it should be drenched with cold water by sprinkling to cool it again. The duration of the pack need not be strictly limited; it may last as long as the patient likes or until the needed relief is attained. In cases like diarrhoea, dysentery, colic or violent coughing this bath is useful.



## THE WHOLE PACK SUNBATH

This will be useful in stimulating the sweat glands in people with a fairly good vital reserve and who perspire not. This is done at a time when the sun is fairly hot. But this should be avoided during fasting or when there is an acute crisis on.

Two woollen blankets are laid one over the other, one running from the left top to the right bottom and the other from the right top to the left bottom. A wet sheet is spread over them again from left top to right bottom. The patient lies over the whole thing straight across the cot. A whole banana leaf if available is placed over his body upto the neck. The wet sheet is first wrapped over him leaving the head free. All free ends are well tucked up. Then the first woollen blanket and then the second one, also in the same manner as the wet sheet are tucked up. The head should now be covered with a heavy towel made dripping-wet, leaving the mouth and the nostrils open. The whole thing is arranged in the open, so that full sun shines over the person. While this may go up to anything between half an hour and forty five minutes, a careful watch should be maintained to see that the person does not feel too tired.

This pack opens out the pores and leads to profuse perspiration, either on the very first occasion or on the succeeding ones. But this should not be repeated more than once in a week. This has been found to be very useful in cases of urticaria with absence of perspiration.

## HAMSODAKAM

Sunlight can be used indirectly also, by charging drinking water with it. The proper way is to expose the water in a shallow and wide-mouthed vessel, covered with a banana or other green leaf, or/and a thin porous white cloth, well secured on all sides so that the wind may not blow it off. The exposure is kept up the whole day and the vessel is left open all the night so that the cold air and the night dews might add their own virtues to the water. Water so treated is called Hamsodakam, Hamsa being one of the names of the sun. This water may be stored in an earthen pot and used for drinking and cooking purposes the next day. It may also be smeared on the body, or used for bandages and packs if possible or for the abdominal wet massage and the piece-meal cold-friction bath, mentioned in the next chapter. This is a Vedic prescription.

The following methods do not strictly belong to this chapter. They do belong to the next chapter. But to suggest alternative methods to

achieve the purpose of the sun applications to some extent, i. e., to serve in the release of vital power of reaction to the cooling baths that are given in the next chapter, they are included here.

## THE FULL STEAM-BATH

We vehemently condemn the indiscriminate use of this application. People are taken aback by the 'marvelous' immediate effect. We have to remind them of the Law of Dual Effects. We should never try to reap all the benefit in one sitting. That will be an attempt to escape from the punishments for the physiological sins (moral ones too). More horrible punishments do follow such attempts to by-pass Nature's Laws. This is being done in most Naturopathic hospitals, only to weaken their nervous system to an irreparable state. They are also unaware of such untoward results, because, such ill-treated patients do not return there.

Full-Steam Bath may have to be given under exceptional circumstances to throw off poisons as quickly as possible, such as vaccination (immediately), snake-bite, severe scorpion-stings and so on. For conditions which may prove intractable otherwise, as in cases of swelling, very severe pain, abscess, etc., partial or local steam baths can be given. Otherwise, the help of sunbaths and Full Wet Sheet Pack Sun bath should alone be resorted to. It will be a serious folly to utilise steam-baths where we have the bounty of sunlight.

The value of the steam bath is indirect; the vital reaction is ensured from the cooling baths, which must be taken immediately following it. On no account should this steam-bath be taken for a long time under the impression that it will do more good. Indeed any application must be taken for just the minimum time needful. It should be so arranged that the bather gets more of steam than of its heat. It is the humidity that must be availed of, not so much its heat, which will be enervating.

A patient, who has to take it in a lying posture, can take it on a rope cot with fairly high legs, so that the jet of steam is not too close to the patient. For one who would take it in a sitting posture a chair with cane-knit seat will be preferable. Since we aim at self-reliance as far as possible, we are not suggesting any specifications for the steam cabinet. One can easily construct one in a short time with the help of a few mats made to stand all round with the edges overlapping and secured by clips. Thick sheets can cover the top in such a manner that the head is held out in both cases. The generation of steam must be outside this enclosure, so that there is no air-pollution. It will be

prudent to drink some water,—whether warm, tepid as preferred—before the steam bath. During full steam bath it is advisable to sip a little cold water at intervals, to minimise the violence of the steambath and help better perspiration.

Fresh, fragrant leaves, like Tulasi, may be put into the boiling water for any steambath.

Every steambath must be followed, after wiping off the sweat, by a Spinal Bath or other cooling bath described in the next chapter.

If, ignoring the warnings given here a full steambath has been given to a weak patient and he faints, or is upset, cold water should be splashed on his head, face and chest. Patients may be obese and therefore considered strong; they are really weak of heart and they should never be subjected to steambaths. This warning is repeated, lest it be ignored.

## THE HOT FOOT BATH

A hot foot bath can be taken for a duration from 10 to 30 minutes, with the body well covered so as to promote sweating. It is a safe, convenient and sufficient substitute for the steam bath. This will warm up the body and will thus give a reasonable amount of perspiration and will thus be a good preparation for a spinal bath or a hip bath (described later). Also this foot bath can be taken simultaneously with any of those cooling baths with great advantage. Such a combination is essential for those chronics, whose extremities are chill and there will be no difference in temperature between that part of the body placed in cold water and the rest of the body. This helps in creating that difference artificially, without which those cooling baths will be of no benefit (may also be seemingly harmful). This is absolutely non-violent and can be taken by weak patients also, by suitably adjusting the temperature of the hot water. This is remarkably helpful in relieving cold or heaviness of head.

The feet must be dipped in as hot a water as the patient can comfortably bear. It will not be proper to prescribe any temperature, as it might possibly prove violent to some and insufficient to some others. It must be left to the patient to decide for himself and for the occasion. Any suitable vessel in which both the feet can comfortably be placed will be good enough. Also it will be advantageous to have it as deep as possible. In the beginning the temperature has to be low. More hot water has to be added as time passes by and as the patient gets his

lower extremity warmed up. Sipping cold water very slowly at intervals during this bath makes it more non-violent, and more advantageous.

### THE TONIC HOT BATH

This is taken in two parts. Firstly the parts below the waist are bathed and then those above. This may be taken with a tub more comfortably than without it. First the bather bathes the legs and feet for five minutes with moderately warm water, then somewhat hotter water and, after drying up the bathed parts, lies down in the hot water with the legs and feet outside the tub and well covered with a blanket, especially if the air be cold. This will continue for another five or ten minutes. Then the heat of the water in the tub should be lessened by adding cold water at intervals until the water becomes tepid or even fairly cold. Of course, while doing so, it must be seen that it does not become unpleasant to the bather. The bath must be continued at this lower temperature till there comes a pleasant feeling of coolness. After the bath some exercise may be taken, or the patient may get into bed and remain in it wrapped till the whole body becomes warm again.

### THE COMBINATION BATH FOR CHILDREN

This or the one described next is convenient and useful in acute conditions, such as a persistent cough, or dysentery, or in a coma. These can be used as substitutes for sunbaths when there is no sunshine. The child is laid on a rope-cot or on a plank and the legs and arms should be bathed in warm water; this water should at first be moderately warm, but gradually it should be made warmer, until it is as hot as can be borne by the child. Meanwhile the trunk should be bathed alternately with warm (or hot) water and cold water over a cloth spread on the trunk. This may be done for 3 to 10 minutes according to age, the older the longer. After this the water for the arms and legs should be gradually changed to tepid or cool water. Then the patient should be wiped dry and put to bed with warm coverings, after tying a wet pack for the trunk—stimulating or cooling, according to the patient's power of reaction, the former being given when in doubt—so as to become warm. In acute cases this or the Coma Bath should be given at intervals, six times daily or as often as needful, according to the severity of the case, for a number of days, until the condition becomes normal.

### THE COMA-BATH

This bath is so called because it is very good for fever patients in coma or in a fainting condition, where there is great heat in the head,

with less warmth in other parts of the body, or in the arms and legs, or in the hands and feet. But it is suitable also in acute cases where there seems to be danger to life. The patient is made to sit in moderately hot water in a tub; the water is slowly made hotter by adding very hot water, but cautiously, so as not to scald the patient. In this way, the water should be raised to the patient's navel level or higher. After 5 to 15 minutes cold water should be poured on the head and shoulders for about 15 to 30 seconds. The after care must be as described for the Combination Bath. How often in the day this bath must be given must be decided according to the needs of each case; generally six times a day would be sufficient.

We would repeat that though so many applications have been described in this chapter and the foregoing one, greater preference should be given to the Sun-Baths and the cooling baths that are to follow it. The other hot applications are to be availed of only when there is no sunlight, of course as a poor substitute.

Done with faith and conviction, the treatment brings forth good results in a short time. There remains no tension—mental and therefore also much less of physical—and the progress becomes easier. It will be better to have a worshipful attitude. But that does not mean that one should not turn the back side to the sun. Every part of the body needs sunlight and the back most.

“आरोग्यं भास्करादिच्छेत्”

“Health is to be desired from the Sun,” goes the proverb. So, let us have His Bountiful Blessings.!

जगत्यां धन्योऽयं जगति रुजया यो विरहितो  
जनानामारोग्यं जलजकुलबन्धो तदपि ते ।  
प्रसादैकायत्तं प्रथितमखिलेऽप्यत्र भुवने  
विहाय त्वमेकं शरणमुपयामः कमपरम् ॥

(द्वादशादित्यमञ्जरिस्तोत्रम्)

“Blessed is he in this world who is disease-free. That Lotus of Health blossoms forth in the company of Yours, O! Sun God. It is possible only through Your Grace. This is known all the world over. I bow unto you and none else. Bless me with Health.”

## 18. WATER-CURE

Water is the fourth of the Five Primary Elements. It is the first of the two gross Elements, the earlier three being subtle. As explained in the earlier chapters, for the sustenance of any Element, the presence of the earlier or elder ones is essential. Space (Aakaasa) should be there to keep Water. Air should be there for its purity. Why, modern science tells us that it is formed out of the combination of two kinds of air, oxygen and hydrogen. They unite with the force of Fire—electricity.

In the first chapter, we have explained that the Life Natural has been there from the very beginning of Life. It has also been explained that living a healthy life or treating the sick are both one continuous progress on the Path of Health. Having lost knowledge of this sacred Science through sophistication and greed for ownership and mastery over pleasure man has lost that instinctive health-consciousness. And it took several centuries, when it came to the brink of ruin, that there was a revival of the True Knowledge of Health and Healing.

Bhagavan Sri Krishna has given the assurance:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

*Bhagavad Gita, 4, 753*

When-so-e'er Dharma here decays  
And rank Adharma rising sways,  
Ever and anon here I create  
My bodied Self, O, Bharat Great.

From translation by Kamakshi Dasa

That revival was firstly known as Water Healing or Hydro-therapy.<sup>61</sup> It took some decades to assume its real form of wholeness as Natural Therapeutics.

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<sup>61</sup> Systems of treatment going with the suffix 'pathy' are justifiable when they stand for methods like allopathy, homeopathy, etc., which recognise disease as an entity. Here we have established that Health alone is the Reality and not disease. We have nothing to do with disease. We care for Health. Our attempt is only to elevate the lowered level of health; and diseases disappear of their own. So, we do not accept the name of naturopathy. We do sometimes use that term also, just to indicate the pseudo-natural system practised by some people wherein they have place for all sorts of 'synthesis'. We have full faith in the powers of Nature. There is no Power higher than that of the Supreme Self.

The oldest scripture of the world, the Rig Veda, contains texts which unmistakably attribute healing power to water.

आप इद्वा उ भेषजीरापो अमीव चातनीः ।  
आपस्सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥

*Rig Veda, X, 137, 6*

"Water is medicine. It drives away disease. It healeth every disease. May it, being such, heal thee."

आप इद्वा उ भेषजीरापो अमीव चातनीः ।  
आपस्सर्वस्य भेषजीस्तास्ते मुञ्चन्तु क्षेत्रियात् ॥

*Atharva Veda, III, 7, 5*

"Water is medicine. It drives away disease. It healeth every disease. May it, therefore, heal thee of thy deeprooted disease." This is a mantra from the Atharva Veda that refers to Water as the healer of chronic diseases also.

अप्स्वन्तरमृतं, अप्सु भेषजम् । अपामुत प्रशस्तये ॥

*Rig Veda, I, 23, 19*

"In water is immortality; in water (is) healing virtue. Such is the glory of water." Immortality is Eternal Health; Disease is mortality. So is this prayer repeated during each Sandhyaavandana:

आपोहिष्ठा मयो भुवः । ता न ऊर्जे दधातन । महेरणाय चक्षसे ॥

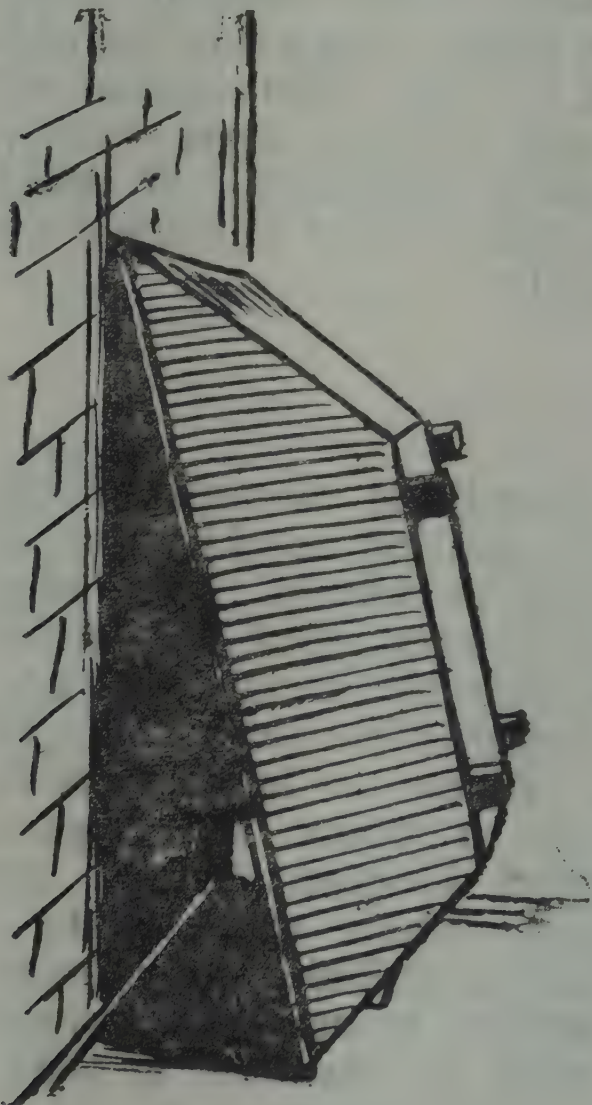
"Water, thou art the source of health. So, give us vitality, that we may realise the Truth." (Rig Veda X, 9, 1) Thus, we see that these mantras call water as the universal medicine. It is clear that the Vedic seer meant that the subtle essence of water is the same as nectar.

The good effects of the methods of water-cure are the equalisation of the bodily heat, the relief of pain by the dispersal of congestions and the temporary increase of flow of vitality. These good effects become possible because of the vital reaction. Though cold water is chiefly used, the purpose is not to take away or reduce the bodily heat, but to rouse the vital power to generate more heat than what is lost. Heat is Life; that is, it is by generating heat that Life possesses and controls the body. In the abnormal body there is unequal heat-distribution, whereby some parts are congested with stagnant blood, and therefore hot, while others are poorly supplied with blood, and so are cold; this has to be corrected; and the baths, etc., that are described here, are well suited for achieving this purpose. They are non-violent, if rightly used.

From this it will be seen that the successful use of these methods needs a certain level of vital power. Where that power is too low, most of these are useless. As in acute conditions there is a higher degree of vital power, and hence there is a certainty of vital reaction, the baths described here are very useful in such conditions. In chronic cases, where the vital power is lower, the cooling baths are useless, but in such cases the packs are useful because they are milder in their application.

First the water to be used has to be considered. What has been said before about drinking water is applicable here also. Hard water is bad. Soft water is good. Water which is not too hard can be used if it be treated with herbal juices. Organic matter has the property of quickly absorbing dissolved inorganic gases, such as chlorine; so dropping in a few leaves of Tulasi or Vilva into a pot containing drinking water is advisable; the water can be used throwing away the leaves. Preparation of Hamsodakam, described earlier, is good for use for baths also.

## THE TUB



The next thing is to get a suitable tub for the baths. A special pattern has been devised by the author for the principal bath, the Spinal Bath; the same tub is useful for all other baths also.

Full details about measurements with clear illustrations are given in the book on "Spinal Bath For Nervous Tone" by L. Ganesa Sarma.

The Spinal Bath tub is useful for taking, besides Spinal Bath, Hip Bath, Sitz Bath, and even Immersion Bath. Also this one tub made in an adult size can be used for children also, if a small size could not be owned, just by placing a plank of wood across the width at the leg side, so that the child bather can keep the legs supported by the plank and remain dry at the lower extremities.

## HOT FOOT BATH CANS

Wide mouthed cans or vessels for hot foot bath can be used in combination with the Spinal Bath tub. These cans are individual for each foot. Where an alternate hot and cold foot bath is desired, three of such cans are placed in a row, with the side ones both having hot water and the middle one cold. Thus, when the legs are in the left and the middle cans, the left foot will be in hot water and the right in cold. When, after a few seconds the legs are moved rightwards, the right foot will be in hot water and the left in cold.

## CLOTH

The cloth to be used for bandages or packs should be reasonably clean, free from grease or dirt, but preferably not new, because new cloth is not so absorbant as the old ones. They need not be sterilised, as they are done in medical hospitals. It should be soft, so as to absorb and retain water, and also not to be harsh on the portion to be bandaged, as a rough one could be in the case of an injury. Cloth made of under-twisted yarn, such as khadi now available, is good. As a rule the older the cloth the softer it is. But the cloth should, if it had been cleaned with soap, be very well washed by repeated rinsings, so that there remains no trace of soap, which could be harmful. As a precaution, it would be better to wash the cloth in washing soda dissolved in hot water and rinsed repeatedly to remove the soda completely.

## EARTH FOR PACKS OR BANDAGES

Earth to be used for packs or bandages must be a mixture of clay and fine sand in nearly equal parts. This composition need not be our worry, if we select ant-hill earth, which is so in nature. One could observe that when clay dries up, it develops cracks. But the anthill, when it is dry is free from cracks, as otherwise its house will be a leaky one. White ants construct them and serpents live in them. The white ants serve as masons for the serpents. When we break a portion of the anthill for our use, it is again built up to cover the exposed portion. Such anthills can be seen in fields and jungles. Where such anthill earth is not had, earth from highground, where there could be no human pollution,—in low grounds there is a possibility of the presence in the earth of decayed vegetable matter, such as leaves and twigs,—should be selected. Another reason for such a selection is that it would have been washed clean by rains.

The earth should be pounded well and then passed through a wire sieve to remove the stones and coarse particles of sand that may be in it. If it be a sticky clay, fine sand must be mixed with it, after washing and drying. If the purity of the earth is doubtful, it should be mixed with water and stirred well and then allowed to settle; after this the water must be removed by decantation; this process must be repeated until the earth becomes perfectly clean; then it should be dried and stored for use. It will be good to keep some stock of such earth always for ready use in times of need for relief. For use it must be mixed with pure water, just enough to make a soft paste. (We have watched with distress naturopaths using disinfectants, such as Detol, for washing wounds and in clay for bandages. That is a serious folly.)

## **THE GENERAL COOLING BATHS**

1. The Spinal Bath
2. The Head Bath
3. The Full Hip Bath
4. The Shallow Hip Bath
5. The Trunk Bath
6. The Piece-meal Cold Friction Bath
7. The Sitz Bath.

With some of these baths the hot foot bath may be combined; that is, the baths may be taken simultaneously, with great benefit.

### **THE SITZ-BATH**

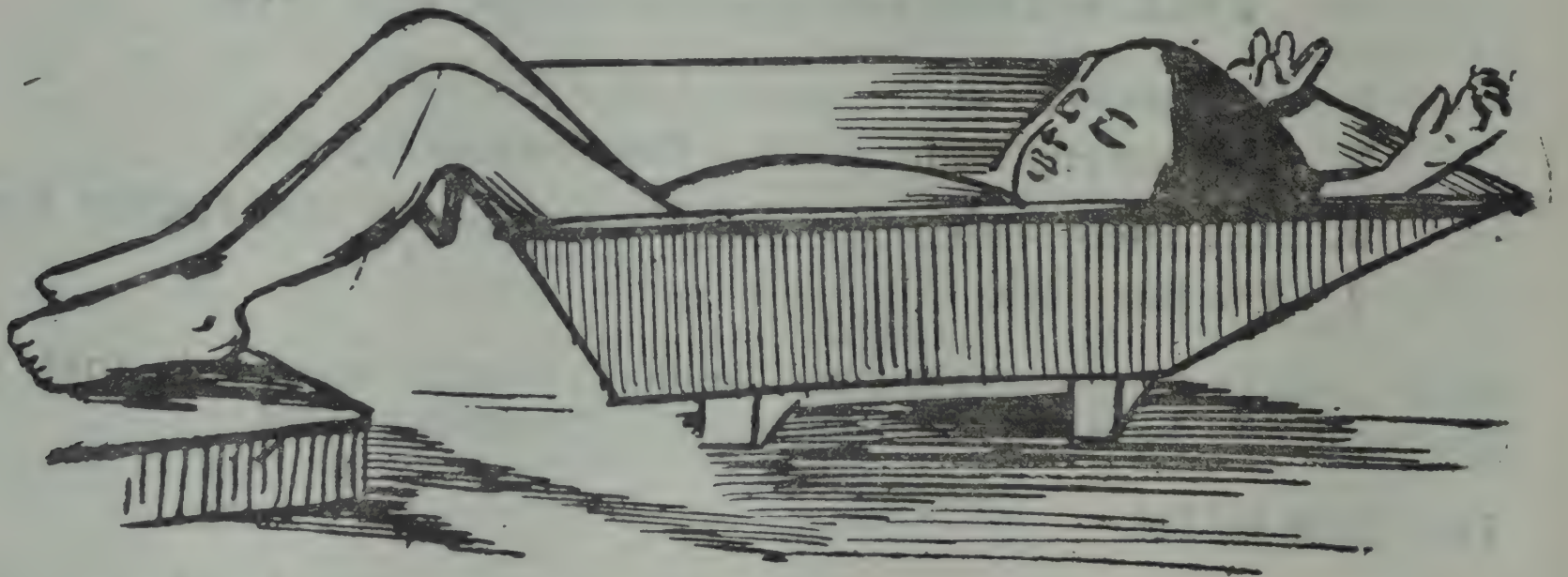
This was invented by Louise Kuhne as a stimulant for the nervous system. This bath is taken sitting on a small seat, like a stool or a plank of wood, placed in very cold water in a tub, the water being just at the level with the seat, and the bather rubs, with a rough cloth dipped in the water, the outer surface of the genitals—taking care not to rub the opening between the two sides of the organ. This bath should last for 15 to 45 minutes, or until the bather feels a definite sense of relief.

While there are advantages by taking this bath, there are also discomforts in the process. The author himself, at the time he took to the Nature's Path, was a chronic patient. As a rule such people have poor circulation of blood and a weak nervous system. Their extremities, say the hands and feet, remain chill for a great part of the day. To keep both hands in cold water, one for holding the genital and the other for rubbing with the cloth—is in fact an ordeal, in which the benefit accrued is less noticed. It was this situation that kindled the

author to the development of the Spinal Bath, wherein these defects have been eliminated.

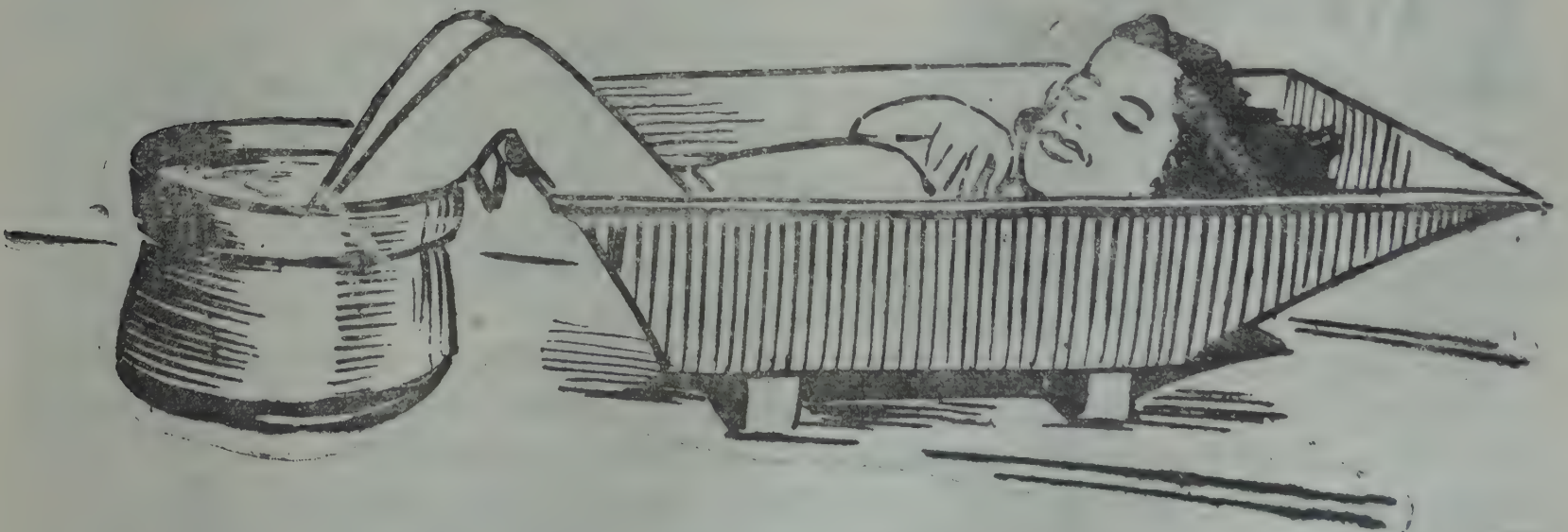
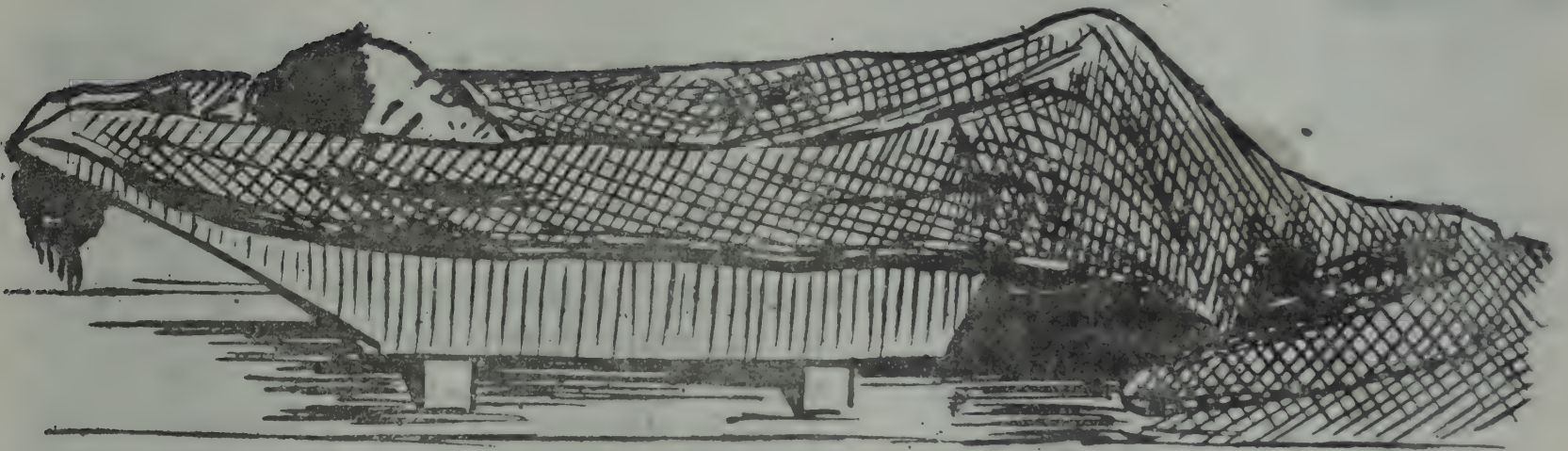
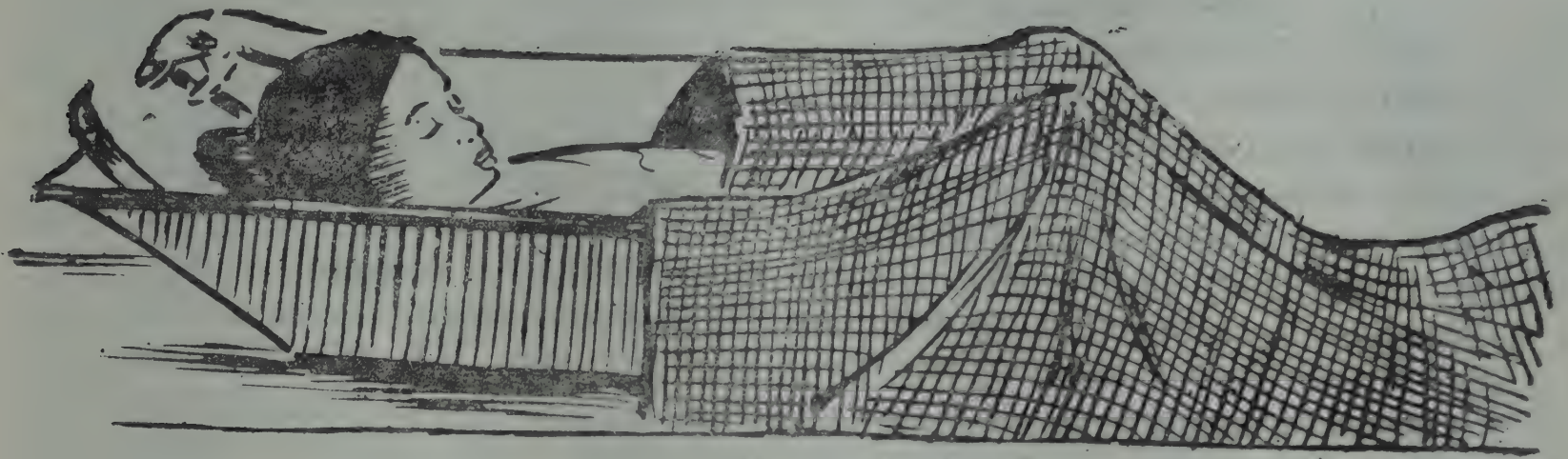
## THE SPINAL BATH

In the Sitz Bath only one ganglia of the nervous system is treated. Treating a part for the whole, the benefit is obviously limited, while it demands much time and labour. Also, to tone up the nervous system, a treatment is done to a part of it, while the rest of it is made to be working to some extent. If it could be completely rested, the result would naturally be far better. These are the achievements enjoined in the Spinal Bath.



Spinal Bath

This Spinal Bath treats the very seat of the nervous system—the Spine —, also while it rests and relaxes. This is of all the baths, the most useful as a tonic for the nervous system, as through it of the whole body, and as such it gives all the good effects of all the other baths. The manner of taking the bath is in the posture shown in the pictures here. Generally water stored in earthen pots for over four hours can be used. If the weather be too cold to make it violent if such water is used, a little warm water can be added to fresh water. However the temperature of the water should be lower than that of the body temperature. It may be a little too chill initially, it will become quite bearable after the first few seconds. It must be seen to it that it is never so cold, as to be a violent feat. No more than  $1\frac{1}{2}$ " to 2" of water need be used. This, when the bather lies in the tub will rise to the level of the line separating the front of the trunk from the back. Generosity in filling water in the tub will defeat the purpose of the bath, because there will



no more be a difference in temperature between the lower and the upper parts of the body. A modified way of taking this bath in severe cold weather is by placing a wet cushion of thick folded towel to cover the bottom of the tub and lying over it. To further protect oneself from the cold any one or more of these suggestions illustrated in the previous page may be combined: i. The tub can be so placed that the lower extremities (from the thighs downwards) remain in sunlight. ii. A blanket covering can be had for the lower extremities alone or even for the whole body, leaving the face alone open. iii. A hot water foot bath can also be had at the same time. When the bather feels a little warmth in the thick wet cushion below, more cold water can be added through the top corners. Normally the bath can be taken for about 20 minutes. It may suffice to give this bath for a shorter duration in the case of children. But there is no harm in prolonging the bath to even 45 minutes.



During the bath, about once in five or ten minutes the bather, especially if he be a chronic patient, may sit up and rub the back thoroughly with a dry towel as shown in the picture. After thus allowing the back to become warm again, he should lie down again and continue the bath. This is not absolutely necessary: only it will be of additional help to those whose vital reaction is rather sluggish.

Two factors are most important in this bath: 1. Perfect relaxation. Such an easeful relaxation is not attained even in the Savaasana. One caution is that the head should be placed on that side of the tub which has more slant than the other end, which is the leg side. After lying in the tub, the bather should move as far to the leg side as possible, so that the thighs get full support and the head is properly rested. The wet cushion suggested can also be placed if the bather has a bony body, so that he gets comfort, making relaxation complete. 2. Difference in temperature between the part in the water and the rest of the body, especially the lower extremities, in the case of people who are chronic patients, as already referred, the lower extremities remain chill and that condition defeats the main purpose of of the bath. But that does not mean that such people cannot derive

any benefit through this bath. They can try any of the three methods suggested for the cold season, viz., placing the feet in sunlight, covering the legs with a blanket or keeping the feet immersed in hot water. The temperature of the hot foot bath may have to be raised with time, because the bather feels it less warm with the passing of time. Thus the bather can artificially raise the temperature of the lower extremity.

Fever patients can have a trunk pack also along with the Spinal Bath.

Spinal Bath is most essential for people who have to put in hard work—be it physical or mental. Where work has encroached upon normal sleeping hours, and there is very little time to compensate for the arrears, the Spinal Bath is the answer. And if sleep comes on while in the tub, welcome it. It is an enviable experience. That is a concentrated sleep. And there is also a difference between the normal sleep and the sleep in the Spinal Bath tub. While awakening from a normal sleep in bed, there lingers a sleepy feeling, a drowsiness. One has to beget freshness by exerting oneself for that, after washing the face with cold water or a full bath. But when one awakens from a sleep in a Spinal Bath tub, one is fresh like a blossom. And that is a dreamless sleep too! The timesense is completely lost. Such a sleep generally last at the most for an hour, and that equals nearly four hours or more of sleep in bed. If an industrialist invests a little in providing this facility to the factory labour, he could reap multiples of return, both in quantity and quality.

Only he, who has enjoyed the bliss of the Spinal Bath, will realise that there is no alternative to the bath in the special tub. It is worth several times the investment over the tub. And the tub lasts nearly two decades of regular use.

At the end of the Spinal Bath, though the bather experiences a general cooling effect, the heat in the head is slightly increased. This is an indication of the vital reaction. This effect will be more in patients suffering from fever. They are therefore advised to have head cooling pack also simultaneously. The others should complete this bath either with a simple and short full bath or at least a head wash with cold water,

## THE HEAD BATH

This is very simple. It is just cooling the head and face by pouring cold water with a kettle or other vessel from 10 to 20 times, so as to

cool the brain. This head bath can be taken alone or as a finishing bath after the Spinal Bath, as suggested above. In fact its good effects are more pronounced when taken after the Spinal Bath.

### THE FULL HIP BATH

This bath is taken sitting in the tub, as shown in the picture, with the two ends of the tub at the two sides. The bather may have the tub placed against a wall, so that he can lean on a plank placed in a slanting position between the tub and the wall. The water should be just moderately cold, not as cold as for the Spinal Bath and should come up to the navel. It is done by friction with a small square towel or napkin under water, from side to side and from top to bottom of the whole abdomen, so as to agitate the internal organs and stimulate the blood-circulation.

In this bath, in the case of beginners, internal inflammations may be brought to the surface, which then becomes sore; this must not be supposed to be an injury caused by the friction. It is a curative crisis. The bath should not therefore be discontinued on this account; but till the soreness passes away, there need be no friction at all; that is, immersion alone is sufficient. This bath is suitable for patients who are not so weak as to be bed-ridden; for these latter packs are more suitable.

As a result of this bath there will be a general feeling of chillness. This condition should soon be altered to a comfortable one. For that purpose the person is advised to do somewhat of a vigorous exercise or work. A little running may be good enough. The least that could be done is to get into bed with a heavy covering on, and remain in the bed till sufficient warmth returns.

Yet another precaution that has to be observed is that this bath should not be taken within two hours after meals, nor can meals be taken within two hours after the bath. There can be one exception: if there be any distress within two hours after a meal, the bath may be taken.

### THE SHALLOW HIP BATH

This is yet another instance where the author found a need for improvement. And the result is the Shallow Hip Bath. In this bath no more water than is used for the Spinal Bath, i. e. about  $1\frac{1}{2}$ " to 2" depth in the tub, should be put. The water will just touch the buttocks. The rest of the abdomen will remain above the water. The water may be as



cold as is used for the Spinal Bath, because only a small quantity of water is used.

The posture of sitting in the tub is the same as for the Full Hip Bath. Instead of a small square napkin, a thick cotton socks can be slipped over the right hand for rubbing the abdomen. The hand is dipped in the water and abdomen is rubbed in a clockwise direction around the navel. After rubbing a few rounds, a sense of warmth will be felt. The hand is again dipped in the water and the process repeated. Thus, there is alternate heating and cooling. Even the heat is that which is brought out by vital reaction, as it is at each moment only a very small part is treated. The expected relief is attained in just half the time than in mere cooling. Also there is no violence to the system.

As in the Spinal Bath, the bather feels a little warmth in the head at the end of this bath also. The same precaution of a full bath or at least a head wash, as is prescribed for finishing the Spinal Bath, should be followed after this bath.

Another contrast from the Full Hip Bath is that there is no feeling of chillness as is felt after the Full Hip Bath, and therefore there is no need for any exercise or warming up by wrapping up in the bed.

Because of the quick result that this Shallow Hip Bath yields, it is not necessary to take it for such a long time as the Full Hip Bath.

The author would even recommend taking this Shallow Hip Bath for about 5 to 10 minutes, follow it by a Spinal Bath for about 20 minutes and finish with a normal bath. The little tiresomeness caused by abdomen-rubbing exercise is relieved by the Spinal Bath. There is thus saving of time and energy and at the same time a greater gain.

The description of the Full-Hip Bath has been given here more of a historical value than of any practical use, for an improvement over the past should always be more acceptable.

This type of Hip Bath can even be taken without a tub. Two sitting wooden planks are needed. One is to be used for sitting and the other for resting the back. Cold water can be kept in a wide mouthed vessel by the right side of the bather and the same process of dipping the hand in the water and rubbing the abdomen around the navel in a clockwise direction can be done and the same result attained.

There is no restriction of timing for the Spinal Bath, except that no food should be taken while in the tub. Similarly when the Spinal Bath has followed the Shallow Hip Bath and the whole process is finished with a full bath or a head wash, the time restriction does not apply.

### THE TRUNK BATH

This is also a Spinal Bath with certain differences: The water should be just bearably cold. The quantity of water should be enough to immerse the whole trunk. The bather should now and then rub the parts immersed with his hands, or with a rough piece of cloth. He may remain in the bath for 15 minutes or as long as he likes; and then get up and wipe himself dry.

### THE NEUTRAL BATH

This bath is taken lying down in the tub as for the Spinal Bath, with tepid water, about blood-heat, covering the whole trunk, and if possible immersing the legs also by folding them. (A separate tub for this bath can be prepared with these modifications to the measurements to that of the Spinal Bath tub: The bottom—inner—measurement will be 5' x 12" for lean people and 5' x 14" for stout people. This bath may be taken for 30 to 40 minutes or longer, so long as it feels pleasant. Weak patients prefer this bath—even as a pastime.

### THE HOT AND COLD IMMERSION TRUNK BATH

Weak and chronic patients enjoy more of hot applications than cold. Firstly the patient has a whole immersion hot bath for about 15 to 25 minutes. This is immediately followed by a cold trunk bath for not more than 3 minutes. While doing the latter, the feet and other parts remaining out of water should be well dried up with a dry towel. This series may be repeated thrice in a day.

## THE PIECEMEAL COLD FRICTION BATH

This is a substitute for the common full cold bath, for those whose vital reaction is not good enough for that bath, and for those that dread the thought of cold water, because in it the whole body surface is chilled at the same time.

In this piecemeal bath only a part of the skin-surface is bathed at one time, different parts being bathed one by one, successively, as far as possible beginning from extremities proceeding towards the centre. Each part is rubbed with a wet cloth and then bathed and wiped dry before the next part is taken for treatment. Hence even weak persons get a good reaction, thus improving the skin-health in a reasonably short time. This bath can be taken after a Spinal Bath also, so as to increase its good effects. Where the rubbing has not been sufficient to bring out warmth in the body, warming up by putting on dry clothes will be necessary. This bath relieves itching of the skin and also mosquito-stings.

## THE ABDOMINAL WET MASSAGE

In this process the bather just wets his hands in cold water and gently, but with some pressure, massages the belly around the navel. Starting from the rightside bottom, the hand should proceed upwards towards the chest ribs and there digging a little deep under the ribs turn leftwards. Making a right-angled turn downwards when the hand has reached the left extremity of the abdomen the hand again turns rightwards along the bottom of the abdomen, thus completing a circle. Beginning with very mild touch, the pressure should be gradually increased. It will be good to do the first part with just the tips of the fingers very lightly touching the skin, so that it tickles. Though there is no objection to this being done in a standing or sitting posture, the best result will be obtained by doing it while lying flat on the back with the legs bent and drawn in. The tickling suggested here should also be repeated in the end of this massage. Wetting the fingers in cold water at intervals should not be forgotten. This helps relieve constipation, and the results will be lasting when combined with dietetic righteousness.

## THE TONIC ABDOMINAL BANDAGE

A broad bandage or pack of wet cloth, or better still, wet earth, worn around the whole belly so as to cover the back also is a tonic of great efficacy, both in acute and chronic afflictions, whether seemingly

localised in the digestive organs or not. The bandage should be more than half an inch thick. In acute cases it may be left exposed to the air, and in chronic cases a coarse woollen sheeting should be used over this pack as a wrapper to keep off external air. The patient lies down on a wooden plank or a cot. It is not imperative that he must be in the dorsal posture. He may change as it suits his comfort. The internal organs are thus relieved of their abnormal heat; the bandage becomes warm; this may take two hours or more, and then an itching sensation may be felt, which is a sign that the bandage should be removed. This can be repeated, if needed after a gap of some hours.

A short Spinal Bath, unless the patient feels disinclined to do so, will form a good finale. Where the lungs are diseased this bandage should be alternated with stimulating (described in the sub-section following the next) wet bandages for the chest; these will be helpful in dislodging the phlegm in the lungs.

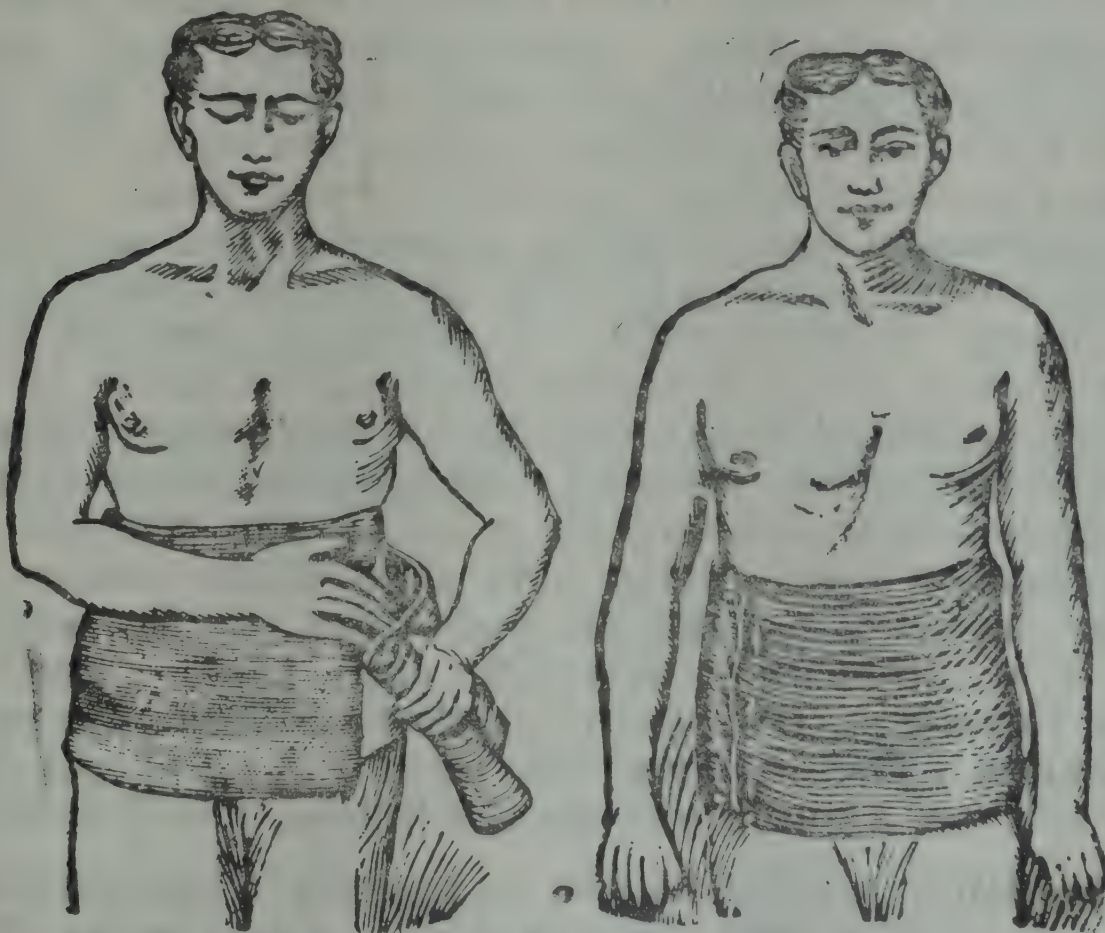
## THE COOLING WET PACK

Where the patient is bed-ridden and is not in a position to take the baths described earlier, such as in high fever, these cooling packs are beneficial. It will also be useful in all cases of febrile acute diseases, such as small-pox and other serious acute conditions of bed ridden patients, whose powers of reaction are good. Similarly it can be used in cases of abscess, swelling or injury on any part of the body. As an example, the trunk cooling pack is explained here. On a cot or a plank one inch or even thicker wet towels are placed crosswise so as to come under the patient's trunk, from the armpits down to the waist; in some cases it may be so arranged as to cover the trunk and the thighs, down to the knees. The patient lies down on this, and the pack is made up so as to cover the part mentioned, and then drenched with cold water and finally covered with one or two blankets down to the feet, these being well protected from becoming cold. If this be found impracticable a separate wet cushion may be laid under the patient's back, and wet packs should be laid on the whole trunk to cover the front and the sides, and then the blanket may be laid on to cover the whole body down to the feet. If the pack has to be given on the bed, then a waterproof sheet should be placed on it and on that a dry bedsheet should be spread; the bed will thus be protected from getting wetted by the pack. The pack should be kept on till the patient feels the pack becoming warm; this may happen in from 10 to 25 minutes. (If the pack takes a long time to become warm, it would mean that the patient's power of reaction is weak; in that case this pack is unsuitable; the stimulating wet pack described next, would be right for him.) After warmth has asserted itself the patient may be allowed to remain in

it as long as he likes; the pack should be removed just when he wants it and then he may be freed from the pack and covered with a dry woollen or cotton blanket as he likes. In some cases a wet pack for the neck and one around the head, covering the forehead, temples and the eyes, would also be necessary and useful; in this soft balls of wet cloth may be placed on the temples and then the bandage applied, so as to draw the heat from the brain.

The following points should be remembered in respect of cooling packs: The cloth used must be a number of layers so that it becomes fairly thick and is able to retain plenty of water. The cloth should be porous and soft. The pack should be rather loosely applied; there should be no pressure. No woollen sheeting should be applied directly over. Except as bandages in case of injuries or an acute condition such as an abscess or itch, the pack is kept for a limited duration, not exceeding an hour or so each time. If necessary they can be repeated after a lapse of time. The benefit is always greater with repeated short packs than with a continuously long-kept pack.

#### THE STIMULATING WET PACK



As a rule, this may be needed for patients who are aged. In fact age should not be the guiding principle. Age was referred only on the supposition that with age there will be a considerable reduction in the

power of reaction. In fact, the guiding principle is the level of health. Where the level of health is quite low the disease will be much less outspoken. Such crises are of a chronic or of degeneracy stage. Such patients, when they get fever the rise in temperature will not be that high as in acute cases. Children with a buoyant vigour normally get a high fever. There is no dread in it. The higher the fever, the quicker is it healed. One has to be cautious only when the fever is low.

In such cases the pack has to be of such a nature as to help the patient in bringing out the heat and not simply cooling off the heat, which will mean weakening him.

Lay on the bed two blankets of sufficient breadth not only to wrap up the patient from neck to foot, but also to leave a margin to be tucked up under the feet. Then take a clean cotton sheet (not too thick), and after wetting it well, wring out the water, holding it diagonally so that nearly all the water may be wrung out, leaving the sheet just nominally wet. Lay this sheet on the blankets so that it may cover the patient; when he lies on it, from the armpits to the middle of the thighs. Let the patient lie down on it on his back, and then enclose him in the wet sheet, not too tightly, but as close to the body as possible without undue pressure, the trunk, waist, and upper parts of the thighs, leaving out the arms. Then wrap up the whole body from neck downwards including the arms, with the blankets, such that the outer air is more or less completely excluded, and leave the patient thus packed, with a pillow for comfortably resting the head, till the internal heat reacts to the mild cooling effect of the wet sheet, which is also conserving the internal heat by being covered by the woollen blankets. There is, after an hour or so, a feeling of warmth taking place of the initial cool feeling. If the reaction be slow, it may be hastened by means of one-ounce doses of freshly prepared hot water (a few Tulasi leaves can also be added to it) given about once every minute. Alternatively, hot water bottles, covered with woollen cloth or a dry towel, may be placed beside the patient's legs under the blanket. After the warm feeling begins, start giving very small doses (aachamana doses) of cold water—as described already; each dose to be retained in the mouth till it is somewhat warmed, and then swallowed. Five minutes after this stage, remove the blanket and leave the pack exposed for a few minutes. Then remove the pack. If sufficient warmth has been produced thus, a trunk-bath should follow. Else it is not necessary.

Such stimulating wet packs can be applied to any other part, or the abdomen or the chest alone. In such cases, a few layers of soft loose textured woollen sheeting should cover the wet cloth wrapped rather closely.

The points to be remembered regarding the stimulating wet pack are: The pack is not so thick as for the cooling wet pack; it is thinner. The wet cloth is wrung out as completely as possible. The pack is applied rather close to the body, though not with pressure to cause violence. The wet cloth is not allowed to come in contact with the outside air by the woollen sheeting wrapped immediately over it. This has to be kept on for a little longer time than the cooling wet pack, because the reaction is slow and has to be stimulated non-violently. The gap between two such packs should be longer than for the cooling packs, say about 3 or 4 times only in the whole day.

When through repeated application of stimulating wet packs, the health is improved—more through dietetic righteousness fasting, etc.—it is noticed that the reaction is rapid and the stimulating wet pack seems uncomfortable, cooling packs of a shorter duration can be tried and continued if there is better reaction.

## PACKS

There are two kinds of packs, each in contrast with the other. One is the Cooling Wet Pack and the other is the Stimulating Wet Pack.

The Cooling Wet Pack is useful in acute cases, where the Vital Force is assertive, as in high fever. Accidents are to be classed as acute troubles.

The Stimulating Wet pack is useful in Chronic and Degeneracy diseases, where Life's Will to Health is feebly expressed, as in Ashtma, Rheumatism, Consumption, etc.

To make the difference between the two clearly evident, we give below a comparative statement :—

### COOLING WET PAGK

- i. This is useful in acute diseases and accidents.
- ii. This pack has a thick layer
- iii. The cloth is dripping wet.

### STIMULATING WET PACK

- This is useful in chronic and degeneracy diseases.
- This pack has a comparatively thin layer.
- The cloth is well wrung out after drenching.

iv. The cloth is wrapped rather loosely.

The cloth is wrapped rather closely.

v. The pack remains exposed to the external air, which helps in cooling and in relieving of distress.

The pack is covered with a dry woollen sheeting to keep it protected from the influence of the external air.

vi. Water is sprinkled at intervals.

No water is sprinkled after the pack is put on.

vii. Duration of the pack is short, say an hour or even less; may be repeated after short intervals.

Duration of this pack is longer, say 2 to 6 hours. Can be repeated only after a long interval.

viii. The pack has done good if the temperature of the part treated is brought down—it has cooled.

The pack has done good if the pack gets warm with time—it has stimulated. If the pack has become uncomfortable with heat, the duration must be reduced, or will need gradual stepping up to the cooling pack; that is the evidence of disease retrogression—progress towards better health.

## THE LOCAL COOLING WET BANDAGES

In addition to some suitable general treatment, cooling or stimulating wet bandages can be applied and great relief obtained in cases of local troubles, such as sprains, boils, fractures wounds, stings, burns, carbuncle, sores and ulcers. Where there is no pain, a stimulating wet bandage may be more suitable. Even in cases of serious injuries, the person is almost able to forget the pain as a result of the cooling bandage.

If there be bleeding, the bandage should be rather tight in the beginning, specially so a little above the place of the injury, so as to stop draining of the blood. A continuous flow of very cold water should be maintained over the place and about it. When the bleeding has stopped and pain owing to tightness of the bandage, is felt, the bandage must be remade a little loosely.

Bandages not only need the cooling effect of the water, but also access to external air. It is the movement of air over and through the bandage that ensures better cooling. This can be arranged in the following manner. There should be a soft, loose, and thick ball placed over the injured part. Clean, loose textured, old cotton cloth, preferably a discarded dhoti, can be used. The advisability of choosing such a cloth has already been explained. For a bandage, generally, two pieces of cloth are needed. The one is for providing the soft padding, as explained above, for retention of water and to provide air space internally and the other for bandaging. The first one should be a square cloth of suitable size. The size will depend upon the area to be covered. If it is a small wound or boil of about a square inch a cloth of a square foot will be enough to cover about four square inches of area, because the bandaging has to cover the surrounding areas also. The width and length of the bandaging cloth also depends upon the location of the bandage. If it is a finger that has to be treated, no more than an inch in width is needed, and the length may, in that case, be about two feet.

The cleanliness of the cloth should first be ensured.

The cloth should be made wet and wrung out. The long bandaging cloth should be rolled up. The other square cloth should be spread out and waved in the air several times so that it is further cooled. This helps in bringing down the temperature to a considerably lower level, even if the water used was warm; a warm bandage will not be soothing. Then it should be held by one corner and allowed to fall down into the other palm so that it forms a soft puff. This should be placed over the place to be treated. No pressure should be applied. Then it should be bandaged. For that purpose, the beginning and the end should be at the narrower end of the part being treated so that the bandage remains as long as needed. The knotting is preferably done by leaving the two ends free. The start should therefore be made from a place which will be the outer end on that side. A little free end should be left in a slanting position and further bandaging should not cover that free end. The other end should also be brought to the same place where it was begun. Knotting the two ends together is the best means of securing. In the case of a broad bandage, this will not be possible. Then the inner end will be inside and the outer end should be secured by safety pins. Choose clean pins and not rusty ones. Care should be taken not to pierce the skin when applying the pin.

The bandage has to conform to the contours of the portion bandaged. To make that possible, when the cloth is seen to have led away from the area to be bandaged, take a bend such that the inner side of

the cloth becomes the outer side. Such bends can be made several times, according to the need. That will also help keeping the bandage secure, while it is not made tight beyond necessity.

There are often some inconvenient places for bandaging. For example, the thigh is a place where a bandage will remain only if the patient remains in bed. If he has to move about with the bandage on it is difficult to keep it secure. But it is not impossible. A different method should be employed for that purpose.

We would suggest adopting any of the two methods explained below: The simpler one is to imitate the garters which holds the socks in position from slipping down the calf muscles. There should be a belt like cloth at the hip level, and two or three long pieces should hang down and should be fastened with the bandage with safety pins. The other method is not so simple. It requires a little practice and ingenuity. But it is more comfortable. A square cloth should be taken. Its length should be determined by knowing approximately the length of the bandage cloth needed. The diagonal of the square cloth should be the length of the bandage cloth needed, allowing a little extra for a reef knot. This square cloth should be folded diagonally several times, to bring it to the width of the bandage desired. After placing the soft puff in position, the middle of the length of the diagonally folded bandaging square cloth should be placed over that. Now the free ends should be taken round the thigh, both ends in opposite directions tending to go up and reach the hip. At this level the ends should cross sides, so that something of a knot is formed there and then taken around the hip to form a belt. The two ends should now be fastened by a reef knot. The bandage can be wetted at intervals.

Earth bandages can also be made. It should be first decided whether the earth should be directly touching the skin or not. If there is any open wound or sore exposing the inner parts, it is better not to place directly over the skin. The mode of selection of earth has already been described. The layer of the clay will have to be thinner when applied on parts in movement.

The layer of earth should however be not less than  $\frac{1}{4}$ " thick and need not be more than  $\frac{3}{4}$ " heavy. If it be a simple cloth bandage the cloth should be long enough to go three or four times around. Unless there be sufficient thickness it cannot retain sufficient water and the effect of the bandage in giving relief will not be quick.

In case of open wounds or scalds a thin piece of cloth drenched in cocoanut oil or an emulsion of cocoanut oil and some herbal or other vegetable juice, like Manittakkaali (makoe) leaves, or banana pith immediately over the affected part and the wet bandage over it will be helpful in hastening the healing. The oil also helps in easily removing the bandage. Care must be taken to moisten the bandage sufficiently before opening it. No violence should be there in that act, as otherwise it may flay open the building capillaries and bleeding may occur.

If the pain is great, the bandaged part must be kept immersed in cold water and moved about in it occasionally, mildly pressing the part with the hands, if possible, so as to squeeze out the water in the bandage, and let fresh cold water enter it. The colder the water the more effective it will be in relieving the pain.

If this does not give relief, the bandage should be extended over all the adjacent parts also as pointed out above, and then the bandage should be **gushed**, as will be described later on. If the pain becomes bearable, the bandage may be removed for some time to air the part a while.

Just as water is essential for quick relief and rapid healing; a continuous monotony will not be so effective as with breaks; airing the part is also necessary. The repeated bandages are more enjoyed than a continuous one. If the bandage is allowed to remain continuously for a day or more and also renewed without any gap, small eruptions will appear and there will be an itching feeling. If there is airing in between this will not happen.

## POULTICE FOR THE EYES

For sore eyes and other inflammation, not excluding formation of granules, a poultice of finely grated raw potato,<sup>61</sup> mashed ripe banana or other neutral vegetable like carrot which has been reduced to a very fine and soft condition by grating or mashing, placed over a thin piece of clean wet cloth over the eyes and bandaged to retain it in position is greatly helpful in getting relief. The potato should of course be well washed before grating. This poultice can be had at nights while going to sleep. If the condition is severe it can be had by day time also. But there should be a gap of about 2 hours between two bandages.

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<sup>61</sup> If it be a product of cultivation through use of chemical fertilizers, pesticides, etc., do not use it; choose the other ones.

Where there is irritation due to dryness, a short mild-hot fomentation before this type of poultice will be more relieving. For this purpose freshly cooked whole (wholesome) rice is put in a small square cloth and fresh butter added to it. As an emollient it will be directly soothing. Ultimately also the relief is advanced by the presence of Vitamin A in butter (Vitamin A is called Epithelial Cell Protective Vitamin and dryness is caused due to deficiency of Vitamin A.)

## RE-INFORCED CLAY BANDAGE FOR FRACTURES

In hospitals the fractured part is put under a hard plaster made with cloth dusted with plaster of paris which sets very quickly after wetting. Though there is a little unnaturalness in it, and most naturopaths do not object to its use, there are reasons for which it cannot be acceptable to us such as the following ones: No aeration is possible. The plastered part may be in swollen state at the time. The swelling could reduce and the plaster will become loose. If that does not happen so soon as to make the fractured bone go without support, it is then a defect of the treatment that the swelling goes on for long. In Nature-Cure treatment, the swelling comes down very soon, because there will be fasting and other important measures side by side with the bandages. There is a possibility of having open injuries along with the fracture for which no relief can be had, as we get through wet bandages either with plain cloth or with clay. There will be pus formation in the place, which will have no passage out and no cleaning also is possible. Even supposing all that do not occur there should be at least perspiration, which cannot be washed off. All such unhygienic conditions cause occasionally a state of rotting inside. Pain is only relieved by sedatives, which is deceiving oneself, while the condition is bad internally. And sedatives are harmful to the nervous system. So, for this one simple reason of holding the broken bone in position, all these confirmedly bad things are being tolerated.

“Necessity is the Mother of invention”, and such a saying is quite true. When the author's son Ganesa Sarma suffered a fracture of the left tibia bone of his leg, he was confronted with a situation like that. He thought to himself all the above conditions and so hated to have the plaster on, though, as a Government servant, he could have had free treatment. But he considered it as hell at no cost. Lying in bed he devised this re-inforced clay bandage. He has described the incident and the treatment in his article, “I Might Have Become Lame” which has been published in *The Life Natural*. In this book, it is given under the chapter on Acute Disease, where the reader can get the details.

Before making that bandage the fractured bone must be correctly set and then bandaged. In this case the help of an efficient bone-setter will have to be availed. The author's son had just applied a tight bandage around the broken part with a wet towel immediately after the accident, and that helped to keep the broken bone in position. The fact that the broken ends were in proper position was seen from an X-ray photograph taken on the fourth day, when it was seen that the bone had even started setting.

The leg was kept straight by placing it in a Thomas splint, and a total movement of the leg would not have in any way disturbed the broken ends.

A cloth, about 2 feet square, was placed over the Thomas splint. A good number, more than a hundred, of narrow strips of cloth about  $1\frac{1}{2}$ " wide and 2' long were spread over that cloth and across the length of the splint (also the leg), so that they formed two or three layers and slightly overlapped, each over the next one. Coconut oil was smeared on the leg and then a thin coating of wet clay (white-ant-hill earth, powdered and passed through a sieve, and mixed with water to form a not-too-thick a paste) was applied on it. Then a layer of the cloth strips were wound over this layer of clay. The strips of cloth, being narrow, they allow bandaging without shrinkages and according to the contours of the leg. A second layer of clay was applied over the layer of cloth strips and another layer of strips were wound on. A final layer of clay was applied and covered with the square piece of cloth placed first over the splint. This makes on the whole three layers of clay reinforced by two layers of cloth strips and covered by a broad cloth. On certain days, it happened that he had four layers interwoven with three layers of strip cloth.

Cold water was sprinkled over the bandage at intervals to keep the leg cool.

## FOR COOLING THE BRAIN

The temples are the gateways of the brain. Apply masses of wet cloth on the temples to cool the brain, and keep them in position by tying a bandage around the head. Sprinkle cold water at intervals.

## THE AACHAMANA

This is a means of internal cooling of very great efficacy, and an aid to the other cooling methods. In high fevers it may prove a sufficient

remedy along with pure air and fasting, without baths or packs, except where the Sun-Cure is also needed. But of course the danger is that the patient may not be given the aachamana often enough. Fever may easily prove dangerous if sufficient water is not given. The process of the aachamana is to give cold water in very minute doses, so that the water may be fully assimilated, but often enough. It is the simplest of all cooling methods. Very cold water, such as is obtained by storing it in earthen pots, is either sipped by the patient, or given to him with a teaspoon, allowing an interval of two or three seconds after every sip or spoonful. Every separate sip or spoonful should be less than ten drops, that is one-sixth of a teaspoonful. But not less than ten such doses should be given or taken in succession at one time,—with the intervals between the doses as prescribed. All the doses so given at one time are together called an achamana. In fevers at least twenty doses should be given in a single achamana. But if the patient likes, he may have more at each time. And the treatment should be repeated every five minutes until the fever gets milder and safer. In other cases aachamanas are of great value before a meal, for refreshing the nerves, or for curing or preventing fatigue, and also after a meal, for protecting the digestion.

## GUSHING

This consists in pouring cold water slowly and steadily over a cloth or bandage applied on any part of the body which is painful, till relief is attained. This will generally suffice to relieve pain, provided the gushing extends over a sufficiently wide surface, not merely the part appearing to be affected. In some cases it may be needful to gush a whole limb, even though the pain may be felt only in a portion of it. Ordinarily cold water alone need be used. But if pain fails to be relieved, gushing alternately with hot and cold water may be tried. If this also fails, some general treatment, such as a cooling bath, may be needful.

For relieving pain inside the ear cold water may be made to strike the inside passage by means of an enema can and tube. This must be done non-violently, with the minimum pressure, by holding the can at a moderate height. The cold water may be poured into the can and the nozzle of the tube may be held very near the opening of the ear-passage, so as to let the water flow in and pass out into a vessel held below the ear, pressed close to the bottom of the ear. Or, the head may be bandaged and gushed.

Experience has taught us that pain in the ear can be relieved better by gushing or even without it, by clearing the colon first with the help of an enema.

Gushing the sexual organ after passing urine or stools—called jalasparsa—is a useful procedure, which was prescribed for and practised by the Brahmanas. This serves as a tonic. The same gushing process, done before passing urine, over an extensive surface, from about the root of the organ, with very cold water, will be useful and necessary for old persons who find difficulty in passing urine. This has the same effect as Kuhne's Sitz bath. It should be done until the flow of urine gets started.

## VAGINAL DOUCHE

Gushing water—cold alone or alternate hot and cold as explained earlier—into the vagina is greatly helpful in the treatment of leucorrhoea (a sticky whitish vaginal discharge). This process is known as vaginal douche. The rectal nozzle of the enema is removed and the vaginal douche fitting is attached to the stopcock of the enema. The can is held at a moderate height. It is filled with water—hot or cold, as the case may be—and the stopcock is opened to see that air that remains in the tube is expelled and water starts flowing. The vaginal nozzle is inserted into the vagina in such a manner that the bent end part points to the top side. The stopcock is then opened. The water will flow into the vagina and run out. When the can is almost empty, it is filled again. In the case of alternate hot and cold douche, it is started with the hot douche, then followed by cold, then alternately repeating hot and cold for some time, say about 15 to 20 minutes. The process is terminated after a few repeated douches with cold water.

The disintegration of the membranes of the uterus weakens it and is manifest in the form of leucorrhoea. Pregnancy often results in abortions. The vaginal douche explained above, in addition to dietetic reform is helpful in ensuring safe delivery.

## IMMERSION IN COLD WATER

Where there is severe and persistent pain which cannot be relieved by gushing, the affected portion should be immersed in a sufficiently large quantity of very cold water in a basin or a tub according to the part affected. This immersion should be continued until the pain subsides, so that it will not appear when the immersion is stopped. After this a wet bandage may be used for healing the affected part.

## GARGLING

This is similar to gushing in effect and is specially suitable for all troubles of the head or any part of it, such as ear-aches, tooth-aches,

ulcers or sores in the mouth and all kinds of aches. Cold water should be taken into the mouth, and gargled till it becomes warm, which may require a minute and a half or two minutes. The water should then be spat out and fresh water taken and gargled in the same way. This should be repeated till the pain is relieved. Particularly in the case of tooth-ache or pain with swelling of the gums, gargling dilute juice of grass (durva) is very helpful in producing a lasting benefit.

## THROAT COOLING

This consists in cooling the back part of the mouth, and indirectly the throat, by retaining in the mouth, as near the throat as possible, moderately large doses of cold water. The patient will be best able to do this if he lies down on his back and takes water as prescribed. He should retain every mouthful of water until it becomes quite warm, or for a minute and a half; and then he may either swallow or spit it out. This must be repeated till the local trouble is relieved. This method will relieve cough for the time being. Sipping cold water slowly is also good. A throat cooling pack applied around the throat with a thick napkin or a small towel made wet along with the method explained above will be advantageous. While there will be relief from persistent cough, there will be easy expectoration.

## WATER DRINKING

It is not possible for any one to be hungry without knowing it. But it appears that one can be thirsty without knowing it. This unrecognised thirst is felt as an indefinable discomfort, due to the mouth, throat or the stomach getting parched. When this is noticed, a little cold water should be sipped. If this be done the discomfort will disappear. If it does not do so, then a Spinal or a Hip bath would need to be taken.

One can avoid the arising of such a condition if one takes care to drink very slowly sufficient water an hour before the meal. If one's meal happens to be saattvic there will be no need for drinking any water during the meal. This habit to drink water between mouthfuls of food creates a flushing of the food down the throat; this affects the digestion, by diluting the digestive juices. The need for such drinking arises out of the use of chillies, pepper, salt and other spices and condiments, improper mastication and failure to drink water before the meal, as suggested earlier. Where there are condiments, salt is a necessity. Salt is the mischief maker. It has the property of attracting water. So, an artificial thirst is created, for the relief of which one drinks

enormous quantities of water, making oneself obese in due course. Drinking water an hour before meal, and avoiding condiments and salt in the meal and proper mastication will help avoiding of drinking water during the meal and thereby a better digestion.

No water should be drunk until at least 2 hours after the meal. As a matter of fact, no water should be drunk till the food in the stomach is digested and sent down to the duodenum. And that will take more time, depending upon the type and quantity of food taken. But psychologically one has to be told of the minimum time of restraint; and that is that 2 hour period. By the end of that period the thirst will vanish and there will be no need to drink water. If that dry feeling is irresistible water may be gargled and spat out repeatedly. Alternately, achamanas will be helpful.

## THE RELIEF OF PAIN

Pain is caused by heat due to pressure of fermenting foreign matter upon the nerves. This pressure is relieved in a natural way by cooling off the excess of heat and by improving the blood circulation.

Where the pain is not of an obstinate or persistent kind it is easily relieved by gushing with cold water as explained before, or by a cooling wet bandage. The bandage should be made just so thick and extensive as to keep down the heat that causes the pain. In severe cases, like scorpion stings an extensive bandage, covering a considerable part of the portion or limb affected, is needful to give relief. Enemas may also help. If the pain re-appears the bandage may be gushed again or wetted with cold water. Until the pain is fully cured the bandage must be kept on, or renewed from time to time. In case the pain is serious or persistent, some general treatment, such as full hot-immersion bath, sunbath, a local steambath or a hot footbath, as desired, followed by a series of spinal baths, will be necessary, and fasting should be strictly observed till the pain ceases, or at least till it becomes bearable, and diet should be strictly restricted until there is complete cure. In many cases cooling baths may suffice, without local steam baths or hot immersion baths. Warmth should be applied to the adjacent parts also, or to the body as a whole, and not to the sick part alone; the latter can be indirectly helped better through the healthier parts. Enemas may also be taken as often as needful to cleanse the bowel thoroughly, for a bowel encumbered with stagnating stools is likely to be one of the chief causes of the pain.

When there is a hurt caused by a severe blow as, with a hammer, pressure must at once be applied and maintained for some time, either by the hand or by immediately tying a bandage—better wet than dry—with enough pressure to prevent rush of blood to the injured part. If this is not done at once, not only will the pain become severe and last a long time, but a swelling will gather at the site of the injury, which will prove intractable. But after 15 or 30 minutes, when the pain has subsided, the bandage must be untied and then wet bandage must be tied with only the minimum pressure and covering a sufficient surface, which will serve to prevent the pain from returning.

In some rare cases it may happen that relief is not attained by these methods. In such cases, relief may be attained by a local steam bath or a hot bathing of the part of sufficient duration, or a hot immersion bath followed by a spinal bath; and then lying in bed well wrapped up till the pain disappears. This is recommended only in cases of unavoidable necessity, where other methods have been tried in vain. After the pain has become bearable a cooling bath should be taken.

## THE ENEMA, ITS USE AND ABUSE

An objection raised to the use of the enema is that it tends to become a habit. This objection is absurd as against the non-violent enema that we advocate. The author, in his own case, began to use the enema with only a small fraction of the quantity of water that was recommended in the books of that time, and instinctively reduced it gradually, with increasing benefits, till at last he was using less than 10 ounces, (about 280 c.c.). And this was done almost daily for about 6 years. Meanwhile the bowel was steadily recovering its natural tone and its 'peristaltic' motion, as it is called, due to all the hygienic measures that had been adopted. But the author was unaware of this slow but steady improvement, till he happened to observe that he had a clear and satisfactory motion even when he failed to take the enema. It came to be noticed that there was a distinct desire to go to the latrine so that the enema was not taken. Only then was the daily enema omitted. The same has been the experience of every one that had been treated by him or has treated himself according to our system of hygiene. This gave the author a lesson that the enema, even in a highly constipated patient, should only supplement the natural motion and not substitute it with a motion after an enema.

We consider the bowel to be an eliminating organ on the same level of importance as the skin, the kidneys or the lungs. If its function be allowed to fall into arrears, it is certainly not good for the general health,

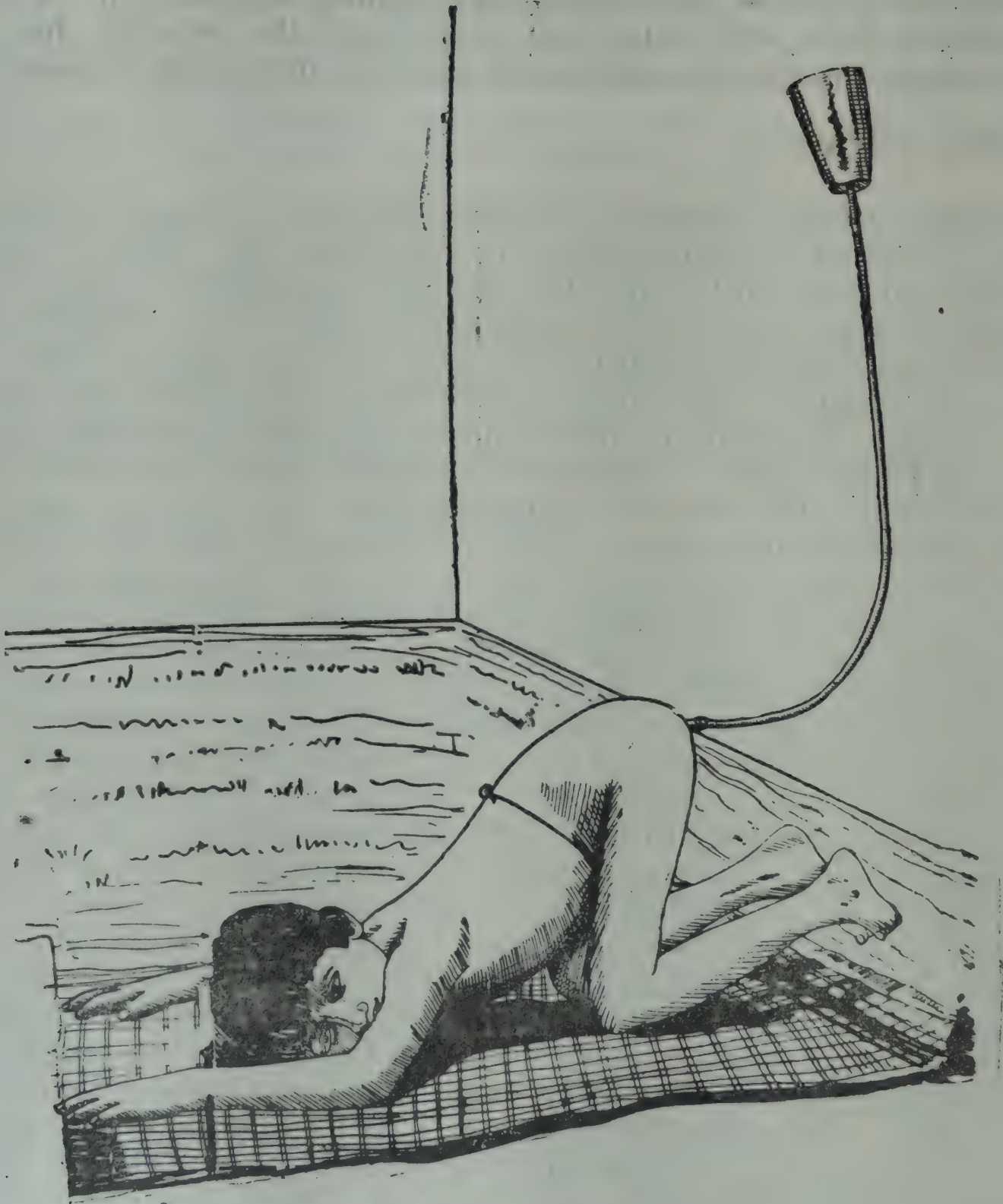
nor for that of the nervous system. But we do not teach that it is sufficient to use the enema to restore bowel health. We say that the sufferer must take to the practice of the **whole** of hygiene as taught here, especially the eating of an abundance of positive foods, as compared with the negative ones (cereals, etc.), in strict accordance with the law of Vital Economy, together with occasional fasting whenever it is proper. If any follower finds that he can get on without the enema, he is not asked to use it; the choice whether to use it or not is left to him.<sup>62</sup>

## THE TONIC ENEMA

The object of this method is not to clear out the whole bowel, as is claimed to be done through the use of some type of 'colon irrigators', but only the end part of it, and also to tickle peristaltic action to move down more matter. As a rule moderately cold water (slightly lower than the body temperature) should be used. Only plain water should be used. No soap, no glycerine, nor castor oil should be used for any kind of enema. If preferred, filtered lime juice may be added, provided there is no inflammation. The quantity should not be more than half a pint (10 ounces), and it should be retained for five to ten minutes, or until the water becomes warm inside. In course of time the amount of water should be reduced little by little until only 6 ounces are found sufficient. We assure the reader that this enema, far from imposing on the patient an enema-habit, has the effect, if taken daily after a natural motion or at least an attempt for it, of giving tone to the bowels, and enabling him to dispense with all artificial aid in time. It helps to cure the internal heat and dryness of the internal surface of the bowel, which is the cause of chronic constipation. The patient can assume any of the four postures illustrated herein and can help himself in the passage of water into the colon. The enema can should be hung on a wall at a suitable height, so that the effective height is about 2' from the anus. Therefore the length of the tubing need not be more than 3'. Longer tubing with a greater effective height will increase the pressure of the flow and will tend to harden the delicate membrane inside. After filling the can with water, it must be ensured that there is no air encased inside the tubing, because that will prevent the flow of water into the anus after insertion. Therefore the stopcock must be opened and seen that the water flows freely. A little oil (any vegetable oil) can be used to lubricate both the rectal nozzle and the anus. Insert the nozzle with the left hand. As it touches the right spot, open the stopcock, so that water starts flowing and facilitates easy insertion. This will also prevent the foecal matter from clogging the nozzle. If it so happens, the nozzle will have to be removed, cleaned and re-inserted. Breath should not

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62 Read the book, "The Enema" by L. Ganesa Sarma, to be published shortly.



Enema Pose 1



Enema Pose 2



Enema Pose 3



Enema Final Pose

be held, in which case there will be no flow of water inside the rectum; there must be free breathing. In the case of children, it will be good to draw attention to some talk that the child likes and also induce the child to talk, when the child cannot hold the breath. An approximate idea of the time needed for the desired amount of water could be had by running the water out from the enema can through the nozzle without inserting it in the rectum. A little more time can be allowed for the same quantity of water to run into the rectum. But it is not necessary that the whole amount of water should necessarily enter in. If in the meanwhile there is a feeling of fulness, the stopcock may be closed. Retention of the water is helped by massaging the abdomen with wet finger tips mildly, firstly anti-clock-wise and finally clockwise, with a

little pause in between the two. The duration of retention may gradually be increased with experience and reduction in the quantity of water. As explained earlier, the enema should be taken after a regular daily movement of the bowel, so as to bring out the remnants of stools that may be in the bowel. It may be repeated 2 or 3 times—until the bowel is fully cleared, which is seen by fairly clean water, bearing not even the colour of faecal matter, coming out of the anus, during motion.

## THE COMBINED ENEMA

This is most suitable for delicate patients, or for sufferers from destructive diseases, whether in seed-form (latent) or patent and for beginners. Two enemas are taken one after another; the first enema is as hot as the patient likes; the second enema is cold; both together should not exceed one pint. The hot water will first loosen the hard masses of stools sticking to the inside of the bowel, and then the cold will follow it, and allay the heat and tone up the nerves. The whole of the water thus introduced should be passed in one motion after some retention.

In a case of severe asthma where the patient was almost unable to breathe, a warm enema of one pint was given, without effect; another enema of four ounces of warm water, which was given, also proved ineffective. A third enema of 4 or 5 ounces of cold water tickled the bowel to action, which gave the patient immediate relief. In this case the warm water, it seems, paralysed the bowel, but the cold water restored the bowel-tone and thus enabled to do its work efficiently.

In another case a grandson of the author complained of severe pain in the ear. An enema was given to relieve the bowel. At once the pain in the ear ceased. The fact was that the boy had greatly overloaded his stomach, eating twice consecutively, and the pressure of the gas of indigestion acted on the ear-drum through the eustachian tube. The bowel-clearance relieved this gas pressure, and so the pain was relieved. Thus it has been observed that it is the cold enema that activates the nerves and the effect is quick and marvelous.

## THE DRIBLETS ENEMA

This is suitable in difficult cases, where the other enemas are impossible, for want of space in the abdomen, which is bloated with gaseous pressure. The water is allowed to trickle into the rectum drop by drop, the stopcock being kept only partially open. Here also the technique of the combined enema is utilised, i.e., hot first and cold following. Because of the initial heating, the cold seems colder by comparison, and

has better activating effect. The total quantity of water sent in may not be more than 2 ounces. The bowel needed a little moistening, and a tickling to activity, which brings out quite a lot of foecal matter that causes an obsession to breathing. This was first discovered and employed by the author's son, L. Ramachandra Sarma, and he has reported this in *The Life Natural*, February, 1951.

## THE ANAL BATH

This is an excellent way of cooling the nerves which control the passing of stools, and may be used by all sufferers from constipation who do not care to use the enema. The patient takes a little cold water in a vessel and lifting a little of it in his hand, he dashes it well upon the anus, the opening of the bowel, and then rubs the surrounding surfaces well, to and fro, with the hand; and this is done again and again, using cold water as described, for a few minutes. As a rule, 1 or 2 minutes will suffice. Then he pushes the finger into the opening in a moist state and draws it out, each time cooling the finger and repeating the process. If he now waits with his mind cool and at ease, and without straining the bowel, it will soon begin to move of its own accord. In some cases the finger may be dipped in some vegetable oil and then inserted inside to lubricate the passage. Some people may also need to assist the bowel by drawing out with the finger the dry and hard lumps of stools which are at the bottom and would be difficult for the bowel to move out. If this is done the rest of the stools will move out. If this is done, the softer part of the matter clogging the bowel will come out easily. Such hardening of stools is due to a chronic heat of the anal region, which would take some weeks or months of Nature-Cure for easier elimination. People having this chronic heat would do well to take the retained enema described next.

## THE RETAINED ENEMA

Many readers may be surprised to know that most chronic patients carry in their colon matter that is very many years old; perhaps claiming tenancy rights! Fasting helps in the removal of such matter. Along with that a physical help can be added. A retained enema of about 2 ounces of cold water taken through a syringe at night before retiring to bed will not be difficult to hold for the whole night. This water may be wholly absorbed by the dry, hard matter sticking in layers over the inside walls of the colon and will obviously get swollen and in due course of time get detached and be eliminated. Small balls, like the goat's excreta, blackish and stinking will come out. The fact that they are historical matter can be seen by the fact that they sink in water,

while fresh stools float. As explained earlier, a tonic enema can also be taken after a natural bowel evacuation.

### THE OIL CLYSTER

In some difficult cases of constipation, combined with inflammation, it may become needful to use this method of helping the bowel motion. An ounce of water (warm in winter) and an ounce of pure cocoanut oil (not refined) made into an emulsion by repeatedly taking the mixture into a syringe and pushing it out back into the cup, can be taken as a retained enema as explained above. If inflammation is severe, a few drops of juice of manittakkaali leaves (मकोई) can also be added to make the emulsion.

### A RULE TO FOLLOW

An even distribution of heat to all parts of the body from head to foot is an important condition of health and vitality. The rule is to **keep the head cool** (not cold) and **the feet warm**. If the feet be felt cold in any degree, the warmth must be increased to normal by the use of every possible method hereinbefore described—hot footbaths, woollen socks, warm clothing for the legs, the use of woollen shawls or blankets, as and when necessary. This will conduce to better functioning of all the organs of the body and to a more rapid recovery of health and cessation of disease. There may be cases of extreme heat in the lower extremity also. In such cases walking early morning bare-footed on a lawn with green grass or alternate hot and cold footbaths will be helpful in addition to dietetic reform.

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## 19. VARIETIES OF ENCUMBRANCES

We have seen that the names and forms of disease—which alone are looked at by the allopathic medicos—are misleading, serving only to conceal the substratum of the disease-form, namely the health-level of the patient. In hygiene it is the patient that is treated,<sup>63</sup> not his disease. Different patients, having apparently the same disease as medically diagnosed, are not equally curable. Some may be curable with great ease, others curable with difficulty, and a few may be incurable. And this difference is due to the difference in their encumbrances. Those that are lightly encumbered are easily curable, while those that are heavily encumbered are curable with difficulty, or are incurable. Hence it becomes necessary, at least useful, to diagnose the encumbrances. We are indebted to the great pioneer, Louise Kuhne, for a knowledge of of the varieties of encumbrances and of the signs by which they are diagnosed. Kuhne calls it the Science of Facial Expression.

Knowledge of the encumbrances also enables us to estimate the length of time needed in each individual case, for reaching a radical cure which is recovery of health. Also by knowing the encumbrances we can recognise disease in its latent stage, so that we need not wait for the disease to manifest itself in a patent form in order to deal with it; the patient can at once start on a process of health-recovery by adopting the hygienic measures taught here.

Encumbrances are of four kinds, according to the side encumbered; thus we have encumbrances of the front or back, or either of the two sides, right or left. All these are of three stages of seriousness, as light, medium or advanced. Thus we have at least twelve varieties of encumbrances.

The first stage of encumbrance is manifest by increase of bulk. The medium stage is shown by tension. In the advanced stage there is thinness of the body, due to the destruction and replacement of live tissue-cells by foreign matter, with a tendency to emaciation.

Front encumbrance is verified by the deformity of the curved line that begins below the ear and merges in the chin. Back encumbrance

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<sup>63</sup> Medicos often claim victory in their 'war against disease'. If there be victory to one, there should be the defeat of the other. The medico, if he be, a victor, it is the disease that is defeated. The spoils of the war lie scattered in the warfield. The body corporate is the warfield littered with victims of war and the damaged arms. So, in their victory against disease, they scatter in the system the seed of disease—the filthy accumulations—and the deadly arms,—the poisonous drugs. They do not know that a new disease will have to come to clear all the debris—another 'conclusive' war!

causes disappearance of the line of demarcation between the back of the head and the nape of the neck. Back encumbrance is also to be inferred by a lessening of the convexity of the back of the head, or by a curvature of the back, with the shoulders bent forward. Side encumbrances cause a deformity of the neck on the affected side and also difficulty in turning the head to that side; in advanced side encumbrance the sufferer cannot turn his head to the affected side without turning the whole body.

In the early stage and in encumbrances of the front and right sides as a rule only acute diseases arise. Advanced left and back encumbrances are at the root of chronic diseases. Back encumbrance affects the brain and the nervous system and is hence the worst. The pictures given in this book will help the reader to recognise these encumbrances by the signs described here. As to advanced back encumbrance, perhaps the best example may be the statue of Dupleix, the man who tried to establish a French empire in our country, which stands facing the sea-shore and very near to it, in Pondicherry. It must be looked at from the north or the south, so as to obtain a profile view.

It may be noted that foreign matter obeys the law of gravity and thus tends to occupy the side that is lowest in sleeping.

According to the severity of the encumbrances the time needed for cure becomes longer. And there is no sense in seeking to reach a cure in a hurry. A real cure is a radical cure, which can come only by reduction of the encumbrances. Chronic and destructive cases need quite a long course of treatment. There is no sense in calling Nature-Cure 'slow' on that account, because there is no other means of attaining a real cure. The treatment can be shortened by judicious fasting, according to the hints given here before; without fasting the cure may take any time up to twelve years, or a cure may not come at all. Treatment must be neither too much, nor too little, but just what is suitable to the patient's condition at the time. Excessive treatment would exhaust the patient's vital power and thus may kill, instead of curing him.

Let it be noted however that even in a very slow case the patient will be having some improvement from time to time, so that he would be able to get on. He must be content with that and be patient.

Diseases become complicated and difficult or even incurable, due to the presence of two or more encumbrances, all in the advanced stage. But even the incurable may be benefitted, so that they get on through



**Back and Side Encumbrance**

*Head:* Too large, especially at back

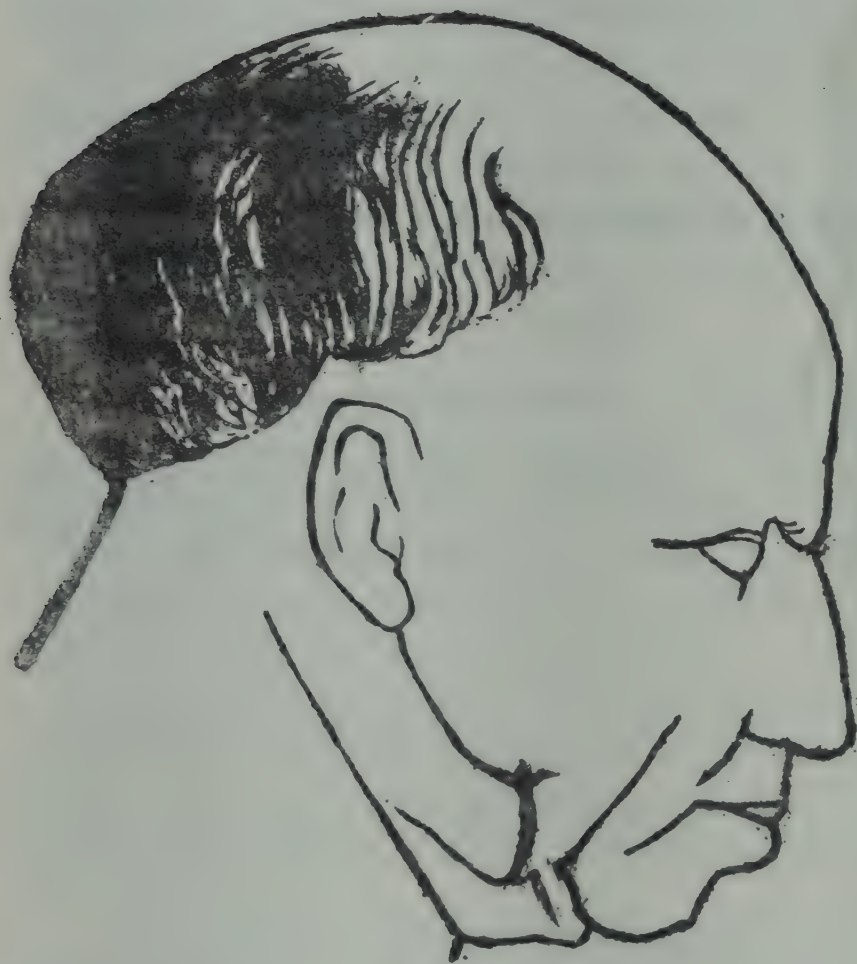
*Forehead:* Cushioned, too broad

*Neck:* Too thick, no line of demarcation at nape, striking enlargement at side



**Back Encumbrance**

Not so pronounced as the other



### Front Encumbrance

*Forehead:* Bald on top, no adipose cushion

*Eyes:* Dull

*Mouth:* Lower lip swollen, whole mouth too much forward

*Chin:* Enlarged and receding

*Face:* Line of demarcation far behind the ear, lower half of the face too full

*Neck:* Much enlarged in front, line of demarcation of nape normal

No back Encumbrance



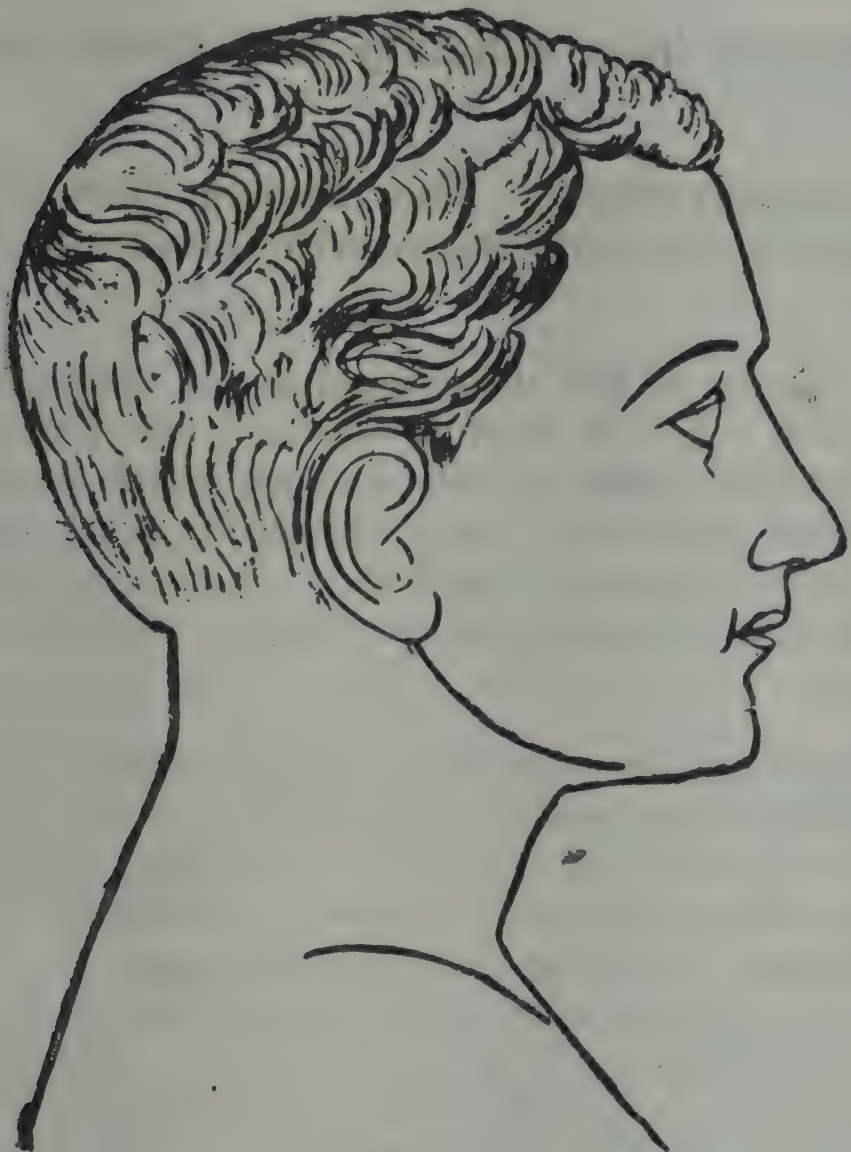
### Front and Side Encumbrance (Scrofulous Child)

*Head:* Too large

*Eyes:* Not quite normal

*Face:* Nearly square, no line of demarcation

*Neck:* Too short and too thick



**NORMAL FIGURES**

*Forehead:* Smooth, no adipose cushion

*Eyes:* Large and free

*Nose:* Well-formed

*Face:* Oval, clear line of demarcation below the ear

*Neck:* Round, normal length



life with a degree of comfort, freedom from suffering and fitness for work.

There is also the problem of **staying** cured. This means that the patient must not go back to those old ways of life, by which he became a victim of ill-health.

A word about the Ayurvedic theory of the three-doshas or defects. We take note of them in our practice. These doshas—which are called 'wind', 'bile' and 'phlegm', are possible only in an encumbered body when vital power is low. With Vital Economy and positive food we reach a cure of all diseases, and nothing else is needed. Our methods are based on the Unity of Disease, and our success proves the unimportance of the three doshas.

Among the deformities due to encumbrances with foreign matter, the most common, and perhaps therefore the least regarded, is the pot-belly. An excess of fat deposits is one of the causes. Another cause is the retention of arrears of stools of a great many years, whereby the bowel is distended and weighted down, so that the middle part of it, the transverse colon, falls down and comes to occupy a position at the navel level. The truth about constipation is given in full in '**constipation, Dyspepsia and Consumption**'. Apart from restoring bowel health, the Sarvaangaasana and exercises as lying head downwards on a slanting board would be useful for reducing this deformity, along with the practice of Vital Economy and Vegetablarianism.

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## 20. THE AUTHOR'S OWN CURE

How the author came to the Natural Way and how he became convinced of the truth of the basic principles on which this system is based should prove of interest to the reader, because in this case nearly the lowest possible level of health had been reached before he abandoned allopathy and took to the natural way.

The author was born about the end of 1879. He began life with a rather heavy inheritance of ill-health. Constipation, piles, anal fistula, dyspepsia and their associates, such as neuroses, had been in the ancestry. Each one of them passed in their forties. As a baby he was plump and heavy, which was, contrary to the popular and medical opinion, a sign of latent ill-health. Dr. Page has rightly said: 'A lean and lank infancy is the Law of Nature for animals and infants,' and there need be no doubt that man is an animal in this, as in many other respects.

The upbringing too was unnatural (having been the son of the highest police official of the State of Pudukkottai). At that time foreign fashions were coming into vogue in the middle classes. Coffee had become the regular morning drink. Later the eating of a cereal breakfast also became the vogue. Also children were given sweet biscuits made of refined flour and a variety of other sweets along with the usual meals. In addition the growing boy grew to like eating plain sugar or sugar candy, and sometimes ate a mixture of sugar and ghee, an indigestible combination. The morning breakfast consisted of rice and curds, which had to be eaten as a routine when there was no hunger at all. Rice formed the greater part of the meals, vegetables being considered unnecessary.

Nature tried her best to safeguard health by the usual children's diseases, which were all suppressed by allopathic drugs, so that the seeds of disease accumulated and health declined. At the age of 13 painful sores of the mouth began to appear; each time it lasted a month or more; these were very painful, and made eating difficult. Yet food was religiously taken, so that the trouble became chronic, though with intervals in between.

Constipation had been present from the beginning, which indicated a degree of indigestion tending to become dyspepsia. These two were a vicious circle, each aggravating the other and so both grew worse

and worse. The habit of excessive reading, chiefly of novels, helped to aggravate the background of ill-health, due to insufficient and unrefreshing sleep. The indigestion worsened and weakness increased, so that exercise became difficult. In the 15-th year of life spermatorrhea appeared, which was considered a serious condition. Doctors suggested exercise and more nutritious—negative—food, which in a few weeks increased the weakness,—so that exercise had to be stopped,—and worsened the digestion.

In 1899 the author read in a book that coffee was bad for health. So he gave it up, but took in its place sweetened boiled milk, which was also worse, as it was indigestible, and prevented hunger for the first meal of the day. The appetite became abnormal, strongly appetising foods being craved, a sure sign of impending neurasthenic dyspepsia [G. dys—, difficult; papein, (pesein, to cook). Indigestion], [neurasthenia—(G. neuron, nerve; asthenia, weakness). A frequently misused term, the precise meaning of which is an uncommon nervous condition consisting of lassitude, inertia, fatigue and loss of initiative. Restless fidgeting, over-sensitivity, undue irritability and often an asthenic physique are also present].

Fever-crisis began to occur repeatedly in the succeeding years, which were rudely suppressed, with the result that dyspepsia and chronic constipation became manifest, involving the nervous system also. The growing weakness made the resumption of the coffee habit irresistible.

In 1903 the author came accross a sensible doctor, who plainly told him that his case was medically incurable, but that it could be cured by following the system of Louise Kuhne; and he gave the details of that system also. But the patient's state of mind made it impossible for him to get a clear idea of the methods of that system. In a very short time the good doctor's advice was cleanly forgotten. For ten more years the author continued to believe in the teaching of allopathy, that food was the source of vitality. On this point even Louise Kuhne fails to give the right teaching. It was only by reading Dr. Dewey's books that the author came to know that food, being a tax on vitality, cannot be the source of it.

Many times resort was had to the use of predigested foods for giving rest to the digestive organs, so that they might recuperate and become normal; but each time it failed. The last effort was made in 1912, when the experiment was kept for a month; during the month the condition

seemed to be good; but when regular eating was resumed the digestive organs were found to be in the same condition as before.

In 1910 a painful eczema began and lasted for about six months in all. A vast amount of poisonous drugs were applied without any effect. At last an Ayurvedic preparation of sulphur was used which suppressed the elimination. The skin of the affected legs became blackened and shiny, due to the destruction of the sweat-pores. (This remained till 1934, when a crisis of skin health on that part restored most of the affected skin surface to normality). This suppression of the eczema affected the nervous system so that neurasthenia became superadded to the dyspepsia, and general health fell to the lowest possible level. The ability to withstand the heat and cold of the atmosphere was lost. There were other afflictions, such as a chronic cough (Skin disease, when suppressed, often create such a condition in the lungs, the disease having been sent deep inwards.) which greatly reduced sleep. This added to fatigue and tiresomeness.

But the worst part of the ill-health was that the mind became affected. Spells of melancholy (severe form of mental depression) and despair were frequent and they prevailed most of the time. Sleep was disturbed by frightful night-mares. Thoughts of suicide also began to haunt the mind, so that it was necessary to give a wide berth to wells in lonely places and to railway lines when trains were heard coming. The memory and the power of attention also failed, and there was a deep aversion for and inability to work. The mental faculties failed utterly. There was only one hope, namely hope of release by death, and brooding on death in a lonely place outside the town became a regular habit.

The doctors said that there was no disease, that it was only imaginary, and all that the patient had to do was to imagine that he was well, and he would be well. This they said because this was a challenge to their prestige. They sought to defend it by putting the blame on the patient. The disease was real, because it was due to the toxic filth encumbering the brain, the nervous system and the body as a whole<sup>65</sup>.

<sup>65</sup> अन्वभूयत यद् दुःखं अज्ञानाद् भिषजां मया ।  
त्रयस्त्रिंशत् समा एतन्ममालमिति धीरभूत् ॥

अथ विज्ञाय सन्मार्गं प्रसादात् पारमेश्वरात् ।  
मार्गमप्राकृतं हित्वा प्राविशं प्राकृते पथि ॥

संवत्सरद्वयादूर्ध्वं स्वास्थ्यमासादितं मया ।  
धीसौक्ष्म्यं कर्मसामर्थ्यं आयुर्वृद्धिश्च निर्वृतिः ॥

In February, 1913 a lawyer friend suggested to the author that Louise Kuhne's system might be given a trial. A copy of his 'New Science Of Healing' was obtained, and also a prescription from an experienced advocate of that system. The book proved to be a revelation; it explained that diseases were due to the accumulation of morbid matter, and could be cured only by natural, hygienic measures, not by medication. That medication only worsened health. But the book conveyed no message of hope for the author.

In his book Kuhne had explained that not all patients could expect to be fully cured, and that some might be incurable, due to severe encumbrance in the third and last stage, where emaciation had set in. But on one thing there was no hesitation; allopathy was seen to be what it really is, a stupid and deadly quackery, and hence the author made up his mind to give it up. As to following the new system he did not know whether he would be able to adhere to it and practise it strictly. But he thought that so long as life endured, something would have to be done. And he decided that if at all he did anything, it should be on natural lines. Also he wished for himself by trial whether the system was based on truth, so that he might be able to tell others in case he was benefited. He however did not expect a cure, or even any improvement.

It happened that the diet prescribed by the expert who was consulted was a very great improvement on that of the past, and was nearly as good as what the author would consider proper in the light of his later knowledge on dietetics; for only one meal a day was prescribed, and it consisted of nearly equal parts of vegetables and rice, the former being conservatively cooked, exactly as taught in this book. Also baths, a hip-bath and a sitz-bath, were to be taken daily and a steam-bath once a week (now the author does not recommend steam baths, except for local relief), followed by a hip-bath. In due course, the steam-bath was replaced by warm immersion baths or sun-baths and the sitz-bath by the Spinal-bath (one of the author's contributions).

By the loving kindness of an excellent friend, Sri L. Shaame Gowda of Bangalore the author had a chance of reading other books, especially those of Dr. Dewey which set him on the quest of the fundamental truth that underlies the practical rules about when and how to eat and how not to eat, which led to the discovery of the basic law of Vital Economy. Also in the course of years the author was providentially led to recognise the guiding principle of the choice of food, whereby foods were judged not according to their nutrient-value, but according to their health-value, as explained before. Thus it happened that in the course

of five decades the system as designed by the author came to be in many respects different from those of other authors.

A few crises of health occurred at different times, which were got over by an approach to fasting. One of them occurred in the first decade of the new mode of life, which was got over by living on water of tender cocoanuts alone, followed by a regime of two light meals for six months, each consisting of two bananas and about 8 ounces (230 c. c.) of fresh raw cow's milk. There was a more serious crisis in 1932, in which, after a fortnight of reduced eating, a fast of 35 days was gone through as stated before. During the fast there was not only much prostration and discomfort, but the good effects were not equal to expectations, and this led, as explained before, to a re-consideration of the practical side of fasting. A strange thing was that at the end of the fast the bowel was found to be encumbered with big masses of arrears of stools, though enemas had been taken before.

Another crisis was of the skin-health. The drug deposits left in the leg, due to the poisonous ointments applied for eczema, were eliminated, though with a remnant at one place, by an acute and painful inflammation of the skin-surface on that leg. The burning pain that prevailed had to be relieved by prolonged immersion in very cold water. But the crisis subsided after a week or more and the skin on that leg became healthy again, the pores of the skin-surface being re-formed.

In 1944 or before, it was noticed that cataract of the left eye had been formed and was in the process of formation in the right also. In 1945 the problem became urgent. The author felt that drastic measures—which alone would prove effective—will have to be undertaken. A total avoidance of all solid foods and subsistence on only water of tender cocoanuts was tried. That did prove fruitful when combined with rest for the eyes. This latter part of the treatment was something impossible for the author then. He could go without food for days at length, but reading and writing—it was then that he had started writing his Sanskrit version of the Science, "Svaadheena-Svaasthya-Mahaavidya"—was next only to breathing. If he indulged in this avocation, the improvement was stalled. There were also arrears of work needing to be attended to. At last the author decided to get the cataract<sup>66</sup> removed by operation, if the surgeon would agree to operate and then leave the author free to treat himself as he pleased. Actually a surgeon agreed to these terms and, one after the other, both the eyes were operated.

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66 Cataract—an opacity of the crystalline lens or its capsule. It may be congenital, senile, traumatic or due to diabetes mellitus. Hard Cataract—contains a hard nucleus, tends to be dark in colour and occurs in older people. Soft Cataract—one without a hard nucleus, occurs at any age, not particularly in the young. Cataract usually develops slowly and when mature is called a 'ripe cataract'.

On one of those two occasions, there was also another patient in the same room, wife of an advocate friend of the author. The lady was crying out of pain, while the author and the lady's husband were talking jovially. The friend chided the author that he should also cry whenever his wife did so, at least out of sympathy for the suffering lady. The author told him that she can also smile and laugh if she too had the same bandaging that he had. The friend replied that he was willing to do so, but if the wound became septic and she died, his late father-in-law would come back out of the ashes and accuse him of homicide. Of course that was just in continuation of his witty talk. But it betrayed the prevalent faith in the drug-treatment and the lack of faith even in God.

The surgical injuries were healed by the use of very cold wet bandages alone; and the eyesight was thus restored sufficiently to allow work to be done.

In his 85th year of age (in August, 1964) the author was still in the enjoyment of fairly good health and fitness for his special work and a sense of satisfaction of having fulfilled most of what he was destined to complete. This is in great measure due to author's preference for the Middle Path recommended by the Gitaachaarya and by the Lord Gautama Buddha. This is in harmony with our guiding principle, namely Non-Violence. This, it is hoped, will appeal to Indians as being the most sensible, as compared to the extremism of some fanatics who seem not to know that the Life Natural is for man, not the other way, as explained before. Also we are convinced that the success achieved in this case was due to the author assuming freedom to strike out his own path, instead of being constrained to follow the ruling authorities, who do not agree among themselves. This had led us to the conviction that it is far better for each follower to seek to be, as far as possible, his own doctor, subject to the guidance from God alone.

The reader can see for himself from this case that faith in allopathy was the chief stumbling block, a cause of almost complete loss of health, and that redemption came by renouncing that faith and taking refuge at the Feet of God.

## 21. NATURE VERSUS THE MEDICO

In this chapter a few select examples will be given to show the extreme contrast there is between allopathy and the hygienic science. The first case given was one of 'puerpural fever' (fever after childbirth), which is, in itself, a simple illness, not in the least dangerous to life. The father of the patient gave the narrative of the case in a graphic style in 1947 in *The Life Natural*. The following is a condensed version of it.

### PUERPURAL FEVER

Sri F. G. Natesa Aiyar of Woraiyur (Tiruchirappalli), had a fairly healthy daughter, 20 years old who became pregnant. The delivery was effected by medical violence and a tear had been caused thereby inside the womb. Soon fever developed and did not yield to the most reputed doctors. One lady-doctor examined the patient and said that the tear was due to bad handling; the child had been forced out prematurely in a hurry. Another lady-doctor extracted some 'uncleared placenta' from the womb. But the fever continued to rage; the poor girl suffered intensely. Later pneumonia developed, and on the 31st day the temperature fell to near normal, not that she was cured, but because her vitality had been exhausted. In two more days she died.

Sri Aiyar's grandchild, who survived the mother, in her seventh month got a soft swelling near the chest, and was put under the care of the famous surgeon, Dr. Rangachari of Madras. After a week the surgeon performed a 'successful' operation, but the child followed the mother on the very next day. About that time a daughter of this child's wet nurse was delivered of a child which died immediately after birth. There was the same puerpural fever. Of course she had no costly doctors nor up-to-date 'scientific' care; she was almost starved and of course had neither drugs nor injections, but survived. Thus was fulfilled what was said in an old Samskrit verse, "He that is uncared for, but divinely protected, survives; but he that is destined to die, does so, though very well cared for".

Another case of puerpural fever which ended fatally, due to allopathic violence, occurred sometime in the second decade of the present century. The fever was not by any means serious at first. The patient was given milk at very short intervals, and there was the usual drugging. When, due to this violence the head became hot, ice was applied on

the head. Within nine days the patient died. The patient was young and healthy and would have survived if treated non-violently.

In another case the fever had begun before the child was born. The birth occurred easily, but due to failure to fast during the fever the temperature rose and the fever continued for a week, under the care of the author. There was a very near approach to fasting, and of course no drugging. Suitable methods of water cure, steam-baths<sup>67</sup>, wet bandages, hip-baths and drinking of water were given. There were some passing symptoms, such as cough and some loose motions, and for some of these some water-cure was given. The womb at one time began to expel blood and pus; to cleanse that cavity it was daily irrigated with warm water. This non-violent aid enables the elimination to proceed as it should, and before the ninth day the illness had subsided, so that she could have her purificatory bath on the next day as required by the custom. We can confidently assert that if these and other acute illnesses be treated hygienically they would be easily cured, instead of ending fatally.

As a contrast, another daughter of Sri F. G. Natesa Aiyar had her delivery in a natural way. She was put on water of tender cocoanuts alone for 21 days. On the 11th day after delivery she too got the fever. Sri Aiyar's mind travelled back to the first case, of his eldest daughter, whom he had lost in such a fever. Even that strong-willed athletic type of person lost courage and wanted to send for the author from Pudukkottai (33 miles). He began writing a letter in complete detail, referring to the earlier case and the complications that he could never forget.

By the time he could complete the letter, his son-in-law (and son of the author) advised his sister-in-law to give the patient a short hot immersion bath to be completed with a quick pour of a pot full of cold water from an earthen pot. This was done and she was dried up and laid back in bed. Sri Aiyar came back with a thermometer to fill in the blank in his letter to tell the temperature of fever. The thermometer read normal. He doubted the correctness of the thermometer and asked for another. The other one also showed the same. He was annoyed that no thermometer in the house could serve at a critical juncture. He was asked to rely upon touch. He did so and felt it was normal. Earlier also he had seen the fever was there only by touch. He could not believe it, because just half an hour earlier she had that much

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67. The author would not recommend steam bath at present, because he believes that it is yet a violent process and sun-baths with a banana leaf and a well wrung out wet sheet covering the body and the head in the shade or covered with a wet towel will be non-violent and bring on a better effect.

dreaded puepural fever, which, in his experience, does not easily come down.

He enquired his elder daughter as to how it could have happened. She just pointed her finger to the source of the directions. To him it was a miracle. It took him time to realise that the absence of any solid food was the real cause of the safety.

## RENAL COLIC

Sri Natesa Aiyar had himself suffered many times from 'Renal Colic', which means the formation of stones in the kidney or the urinary bladder. The medicos could give only 'sedatives', which are nervine poisons. Somehow the trouble ceased of itself after 3 days. Five years later the same trouble occurred. Morphia injections were given without easing the pain. Later chloroform was administered which produced a sleeplike state. By taking only liquid food he got through, passing stone of the size of a common salt crystal. The trouble recurred many times at intervals until 1938, when he had the last attack. This time he was treated by the author, by placing him on water of tender cocoanuts and making him take hip-baths in hot and cold water alternately and Spinal-baths and resting in bed. Some simple herbal juice was also given. The trouble was more severe this time. But from the fifth day onwards the stones disintegrated and were passed in small pieces; and in a week the recovery was completed. Vital Economy and positive, medicinal feeding accomplished what the medicos could not do. There was never a recurrence of this trouble.

The following account by the eldest living daughter of Sri F. G. Natesa Aiyar is here reproduced from *The Life Natural*, Vol. IV, No. 2. (1944).

## DOCTORS' TRILEMMA

"About 3 years ago, after the birth of a child, I suffered from loose motions. Medical treatment for it only made me worse and worse, adding new and more chronic symptoms to the old ones. These were bloodlessness, difficulty in breathing, faintness, a tendency to vomit, bloated belly and a feeling of heaviness in the belly. I went to several doctors one after another. Each one of them gave different 'medicines', tonics and injections, but all alike prescribed impossibly heavy rations of very rich and nourishing foods—milk, eggs and tonics,—without paying any regard to the fact that my digestive organs were getting weaker and weaker. Of these doctors the last two were the most

popular ones in Madras and were esteemed the most intelligent of all. The last but one was a lady-doctor and she prescribed injections of liver extract, marmite<sup>68</sup>, injections of calcium, glucose D, tonics, eggs, and highly nourishing foods. The symptoms did not subside, but grew worse. Now my belly became bloated, with a continual inclination to vomit, which only resulted in a sound in the throat, but never in actual vomiting. I went to the lady-doctor and she said that I was lacking in acid and she prescribed a medicine for the same. But there was no relief. I went to her again and complained that her medicine had not helped me at all. She insulted me that I was only imagining and that I was all right, because she had cured me with so many 'medicines'. I protested but she persisted and hence I came away with rage in my heart against her and the treatment so far followed. As I knew nothing better, I went to another doctor who is considered to be the best of all in Madras, with great hopes, almost in a spirit of reverence as when going to a temple. He only prescribed some patent 'medicines'. They did no good at all. Then I returned to Tiruchirappalli and took some mild treatment by way of helping digestion with mixtures but no other 'medicines'. All this time I was suffering from sleeplessness and later on my sleep in the night began to be disturbed often by nightmares and thus my condition was actual hell. Then my father suggested the Spinal Bath—but I could not even think of that, as the very thought of cold water made me shiver. But it occurred to me that I should come to a decision only after studying the text-book, Practical Nature-Cure, which fortunately my father had. On reading it I was fully convinced that my pitiable condition was wholly due to the fact that the doctors did not know their business and that instead of curing me they had brought me to an almost incurable stage.

“Then I began to treat myself according to the suggestions given in the book. I used to go without food till sometime afternoon and then feeling some little hunger I used to take very light food, such as vegetable soup or dilute fruit juice. I also basked in the sun and also did some moderate walking. I also took (those dreaded) Spinal baths and Hip baths and packs according to my inclinations. I did all this without any fuss and without telling anybody. Steadily my condition improved and strength came and I was able to move about, though I had not been bed-ridden all this time, that is after a few weeks, I became normal and I decided to stick to Nature always. I took charge of the health of my children and was always successful so that it was never necessary for my husband to bring in a doctor.

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68 Marmite—A proprietary concentrated extract obtained from yeast by autolysis with salt and flavoured with vegetables and spices. It is said to contain vitamins of the B<sub>2</sub> complex group.

“However I was not able to convert my husband for a long time. His health was not a good one. Recently he became sick and he consulted three different doctors and each one of them diagnosed his case differently. One said he was having tuberculosis for which he advised to treat himself with calcium and other drugs. Another said he was suffering from rheumatism. The third doctor diagnosed his case as septic tonsils and wanted to operate it. So he did not know whose advice he was to take and so he was in a trilemma. There was the family council and my father tried to persuade him to try Nature-Cure. But he would not be persuaded. I was in such a despair that I involuntarily said: “This is the beginning of the end” and walked out. This had a softening effect on my husband who came to me and asked me what I meant. I really did not remember what I had said, and then he told me of it. I answered that it was true. But he said that he did not believe in Nature-Cure. Then I begged him to postpone the medical treatment for a week and in the meantime to give a trial to Nature. He agreed. And by simply lightening his diet and with enemas and baths he got some relief in three days, which convinced him that he could afford to give further trial to Nature. Within 15 days he was so much better that all the fears that the doctors had put into him were expelled. Thus is illustrated the truth of the Gita teaching:

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

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‘Even a little of this Right Conduct delivers us from great fear’, Fear and danger to life are dispelled the very moment we take to Nature-Cure.

“It was about this time that we received news about these classes that were to be held. My husband wanted me to attend and learn all I could. I said there was no necessity for it, because I had the book and could at any time consult the author. But he insisted that I must attend the classes and become thorough with the Science and so I came. I shall tell you in two short sentences the moral of all this. Doctors take the fee but never cure. Nature cures but never takes a fee. So, Nature must be our doctor”.

## ULCER OF THE STOMACH

The author’s wife was subject to this deadly disease, which was coming punctually within six months of the birth of a child. The first time it was very serious; there was great suffering after eating, which ceased only after the food was vomited; in the course of a few weeks the state of the patient became alarming; there was a general swelling all over, and bloodlessness on the skin; at this stage the disease was

suppressed by the use of an allopathic mixture containing bismuth salicylate and other poisons. It was even then anticipated that the disease would return, and so a copy of the prescription was obtained and preserved. The patient recovered for the time being. But her health was distinctly lowered, and she remained an invalid for long afterwards. There was no trouble after the birth of the second child, who died within 8 days; thereafter the disease appeared regularly after each confinement until the year 1913. On earlier occasions the same mixture was employed. Later a patent medicine, known as Hewlet's mixture was used. Each time the disease was more quickly suppressed, with a still further lowering of health, so that life became a regular martyrdom. After the birth of the fifth child (late Kamesvara), there were two spells of the disease, the first of these came in 1912, and was suppressed as before. The second one came as a result of hip-baths taken once a day in the afternoon for the sake of health, but without any change in the diet. The disease having been only suppressed, it was thus easily brought out. The state of the patient was now very alarming; she became pale, and her cheeks, belly, hands and feet became swollen with fluid—but it was resolved that she should radically be cured this time by natural methods. Steam baths every other day (The lesson of non-violence had not dawned then.) and two daily hip-baths were given. The diet was cut down to plainly cooked vegetables and rice,—the same as the author's diet at the time—, and there was only one meal a day; sauces and other appetising items were excluded. The swelling went away; the appetite became less, but the food was not vomited. There was steady improvement. In the course of a month the appetite and digestion became normal. It will be noted that the danger to life was averted as soon as the right treatment was begun. Two more children were given birth to after this without any return of the disease. The general health of the patient became considerably improved, owing to the strict observance of druglessness in the family.

Sri Ganesa Sarma has reported the cure of a recent case of stomach ulcer in *The Life Natural* for July—August, 1970. A summary of it is given here.

An employee of the Southern Railway had been suffering from digestive disorders for over six years, as far as his memory could travel back. He could not eat and enjoy his food. There was always a fear of pain after the meal and the pain did visit him regularly after every meal. He would have liked to go without a meal to be able to avoid the pain. But there was the fear of growing weak. And the medicos also advised him never to allow his stomach to remain absolutely empty. He must eat some non-residual food in fractional rations. Besides other

nourishing foods to give him 'strength' to stand the disease, he was advised regular drugging of antacids and vitamins, etc. But none of these things could arrest his emaciation and weakness. It was years since he had enjoyed good sleep. More than the pain that remained a companion all the time, the dread of its becoming intense any moment was making him nervous. There was thirst, but water seemed to weigh heavy on the stomach. The railway doctors and later experts at Madras could not suggest any means of his relief from the torture. His case was finally referred to the All India Institute of Medical Sciences.

The patient came to Delhi. He visited the hospital as directed. A date, fortyfive days later, was fixed for Roentgenograph (X-ray photograph) of his digestive system. But what to do in the meantime? This loomed large in his mind. Indirectly, he tried to get some influence to get the date advanced. But that proved a turn for the better. Sri Ganesa Sarma happened to know the brother of the patient and so he sent for them

The Medicinal diet that was prescribed to him was as follows:

- i. Raw dilute juice of ashgourd
- ii. Soup of ashgourd
- iii. Steamed vegetable of ashgourd

No salt or any other additive for taste was allowed. Initially, he was asked to do that for three days and report progress. There was complete relief from pain. Only he felt slightly weak. On the second day, when he tried to get up from the chair, he had a reeling sensation. But without any increased diet, he was relieved of that sensation. He had lost a little weight—it was visible.

He was allowed the addition of tomatoes to the second and the third of the above three-meal plan. From the 5th day, he was allowed the addition of a little milk of cocoanut to the third meal. But this addition was to be made just before eating it.

By the end of one week, there was absolutely no weakness. Most satisfying for him was that he started enjoying a sound sleep. With the suspension of reduction in weight and the increase in strength, it was clear that that instalment of cure was nearly over and a gradual increase in diet was allowed. He had the X-ray photographs taken as programmed, but as assured, there was no ulcer, nor any trace of the

suffering for which he came to Delhi. He was advised to subsist on germinated wheat products for the cereal content in his diet. Also he has been advised to have one item of a food alone in one meal, i.e., fruit, vegetables or cereal, each separately in one meal.

## SEVERE NERVOUS FAILURE

A gentleman in middle age suddenly lost control over his legs. The doctors were quite unable to help him. At last his legs became so bad that he had to keep himself in bed. His general health declined rapidly. Finally his nerves controlling the passing of urine became sick, so that he had to have the urine emptied out with a catheter each time. At this stage he was placed under the author's care. This was in Bangalore.

The diet was reduced to water in which vegetables were boiled. He was also given hot immersion baths for the legs and waist. The bath was changed slowly to a cold one after half an hour. This had the effect of loosening the obstruction and letting out the urine. The general health improved slowly. The diet was then changed to boiled vegetables. At the end of a year or more he was greatly improved and was able to get up and walk with the aid of a stick. He re-joined as an engineer and retired after due expiry of service.

## TYPHOID

The following case is very instructive because the patient had two illnesses, the first of which was treated medically, and the second naturally. The details were supplied by a friend (Sri T.S. Visvanatha Pillai), who was himself the person responsible for the natural treatment. The patient was a boy of 19. He suffered from typhoid, and was treated medically and was fed strictly on orthodox lines. This is to say, he took coffee, ovaltine, and gruel, each of these containing as much milk as possible. In all he was taking between half and five-eighth of a Madras measure (750 c. c. to 925 c. c.) of milk in a day. He was also given oranges. In spite of all this heavy feeding he was not able to lift his head. From the 14th day the food was increased by the addition of an egg a day, as the doctors thought it might lessen the weakness. It did not do so. On the 24th day the temperature came down to normal. But his convalescence was prolonged, and difficult and there was no recovery. The whole treatment was mistaken. On the 34th day he was still weak and could not stand even by taking hold of the iron-bar in the door. But he was made to take a solid meal of rice and a sauce of dal and tamarind spiced with chillies (capsicum). The fever was driven in and the health-level was therefore decidedly low.

Six months after this so-called recovery the fever came on again. This time the patient was allowed to fast. He was given water alone. Though the illness itself lasted for 21 days this time, yet on account of the fasting, the patient was not at all so weak as he was in the previous illness, when he was fed heavily. He was able to move about and go out to answer calls of Nature without any help. When the temperature came to normal he was given the lightest, but most positive diet, namely the juice of raw vegetables (dilute) for 3 days. Thereafter for another week or so cocoanut water or bran-tea was also given. He steadily gained strength and within a week after breaking the fast he walked 3 miles at a stretch. Another notable feature of this natural cure was this. Before the first illness, and during the interval between the two illnesses, his sense of taste was so abnormal, that he could not relish any saltless diet. Simple dishes, like steamed vegetables flavoured with cocoanut-scrapings were unacceptable. His sight also—which had been defective before—became quite normal. This is, he had been previously unable to read small type, such as are used in the books of logarithmic tables, without bringing the book close to his eyes and holding a pencil to indicate the position of the portion to be read. After the natural cure he was able to read such books holding them at the normal distance and with ease. A great many similar instances of evils of feeding in fevers can be given.

## FLATULENCE/PALPITATION

The headmaster of a school in Madras was suffering from flatulence. Periodically, he used to come under the grip of a crisis, when he would have a bloated belly, difficulty in breathing and above all palpitation. He was classed as heart-patient. Every time the medico will be called to bring him relief and every time it used to cost him heavily. (costly treatment means better treatment.)

Some 14 years ago he led a team of teachers to New Delhi as delegates for a conference. This batch stayed in one of the schools of the Delhi Tamil Education Association. One of the author's grandsons (G. Arunachalesa) was posted to be there to 'Be Prepared' to render any possible service to the guest-teachers, because he was a Boy Scout.

One night there was a recurrence of his trouble. When he found the condition was very bad and he could not bear the suffering, he called Arun and requested him to telephone and call in a doctor, preferably a heart-specialist, however costly he might be. The boy returned after some time and told the headmaster that he had telephoned to a doctor, that he was busy just then attending on a serious case and

that he would be there in about half an hour. The doctor's fee for a visit was Rs. 32.

The headmaster was greatly worried, not at the high fees, but only about the time gap.

The Scout asked the headmaster if he had a towel with the ends of the threads hanging in loose fringes. Fortunately, he had one. The boy made it wet and wrung it out. He made the headmaster lie on his back with the legs folded and drawn in. He bared his abdomen for two purposes: One was to relieve any pressure on it and the other was in preparation for his treatment. He held the towel spread between his hands in such a manner that the wet fringes were hanging down. The boy passed the fringes lightly over the headmaster's belly to produce a cool tickling sensation. This he patiently repeated several times. Foul gases started shooting out of his anus and in passed spells. The bloated abdomen dropped down. Breathing became easier. Palpitation disappeared. Finally, the boy wrapped the towel around his belly to form a cooling wet-pack. The headmaster was greatly surprised that the Boy Scout leader could also 'Be Prepared' to help him 'medically'. He advised the boy to ring up the doctor not to come. The boy returned after a few minutes to say that the doctor was on his way.

Now the Rs. 32 fee for the doctor was hanging heavy on his mind and he would not sleep. The boy asked the headmaster to pay him just Rs. 4 which, he told him, would cover the doctor's taxi fare telling him that he would manage to send him back from the gate itself. The headmaster gave that willingly, so that he could be spared Rs. 32. But the boy returned the money saying that he had NOT phoned to the doctor at all, because he was confident of being able to relieve his distress. He had only feigned to have called for the doctor. Then the boy became the headmaster's health-adviser.

## COMA AND FEVER

The patient in this case was a relative of the author. She had suffered from consumption in her girlhood; a non-violent course of Nature-Cure cured her; but her diet after this cure was not as it ought to have been. The patient's stepmother fed her 'well' out of fear of being blamed of starving the stepdaughter. Consequently, she was weak and delicate. The father had then been warned that a crisis of an acute kind might arise about the time of her being sent to her husband's home. This actually happened. The crisis began with a cough. The husband's family hated Nature-Cure. Injections were given; the cough

was suppressed. After some time she was taken home by the father for a short stay, and there she fell ill again.

At first it was a violent internal fever, called coma, in which she behaved like a sleep-walker, but more violently. There was an utter restlessness with hallucinations; later on the fever partly came out and she became bedridden. Her condition was considered to be serious by the allopathic doctors who saw her. It was diagnosed as typhoid. At the time the author saw her, a new doctor had been brought to see her and prescribe. He said that for four days nothing could be done, except giving food; meanwhile the internal inflammations would run their course—favourable or otherwise.

At this stage the author assumed charge of the case and gave her a continuous cooling wet cloth application over the front and sides of the trunk. This was supplemented by wet cloth packs over the forehead and eyes. In half an hour the brain and nerves were relieved from the heat and the patient slept. For a few days no food was given; but only later on when the patient was better she demanded food. But only juice of oranges or thin soup of boiled vegetables were given. Doctors usually order milk, barley or rice gruel, ovaltine and other 'nourishing' stuff, which would only feed the disease. These things were religiously forbidden. Trunk baths and packs in bed were given. Hot foot baths were also given sometimes along with cooling baths. Enemas were given too. The patient had plenty of fresh cold air. In a few days the eruptions came out on the abdomen. If these failed to appear there would have been danger to life; and there is little chance of the eruptions being fully brought out unless the treatment be according to Nature. There was a vigorous elimination of foreign matter, at first by a free and ample flow of urine, and later on by sweating also; it is noteworthy that in allopathic treatment elimination is poor and hence the illness becomes fatal. At one time the temperature fell to below the normal, but there was no danger. In about ten days there was complete recovery; and thereafter the diet was gradually altered, until the patient was able to take conservatively cooked vegetables. The patient is even now alive and well. In this case also, in spite of the constitutional weaknesses that were present, the seriousness of the disease was at once lessened by Nature-Cure.

The reader can compare with this the following case.

About the year 1928, a friend of the author fell ill of fever; he was of middle age, of robust health, and absolutely free from evil habits; he was temperate in eating and otherwise; above all, he was of a very noble

character; there was no reason at all why he should die a premature death, except that his doctor was an allopath; it cannot be said that the doctor was incompetent; on the other hand he had had ample experience, and was greatly esteemed. The patient was dosed and fed, and fed and dosed; the doctor would not let the poor stomach rest for even a few minutes. The illness dragged on for months and was driven into the vital organs. The patient never recovered health. The nerve-destroying poisons, such as quinine, on which the unhappy man had been fed all these weary months had crippled his vitality and his nervous system; after an unsuccessful convalescence he got a relapse; the same course of treatment was repeated, with the result that there appeared a fatal complication, dropsy. In due course it was known among his friends that the good man was dying. The author went to see him for the last time. He was then unconscious. But when he opened his eyes and saw the author he unburdened himself of his regret that he had committed a great mistake in not following Nature-Cure. He said that because he did not do so, he was dying. Cases like this are by no means rare.

### DOCTOR-MADE JAUNDICE

The patient was a boy of four years old. He had been treated allopathically for typhoid fever; after a month of a tedious and dangerous tug-of-war between the doctor on the one hand and the fever on the other, the latter was driven in. But there it worked serious constitutional changes for the worse. Among the noticeable results were jaundice and a serious failure of elimination by the kidneys; the urine became scanty and was of the colour of blood, the skin had become dry and perspiration was retained. Thus there was great danger to life, and it is reasonable to lay the blame on the doctor who sought to do good with evil means. At this stage the author took up the case. The diet was strictly limited to cocoanut-water. Frequent wet cloth applications were given to dispense the internal heat. At night the fever returned and after a profuse perspiration left for good. The jaundice then began to disperse. Sun-baths and wet cloth applications were given daily for a few days more till there was a complete cure. In this case the fever, which had been driven in by the well-meaning allopath, was brought to the surface again by Nature-Cure, and elimination through all the natural channels was thus made possible. There are innumerable instances just like this one, to show that fever, when it is driven in, is bad for health and even dangerous to life. Nature-Cure reverses this process almost instantly; from the moment of its commencement there is assurance of life and health, because the elimination of foreign matter begins at once. This reduces the pressure of

this matter upon the nervous system little by little, and assures that there shall be no further increase of this pressure. Hence the notion that Nature's beneficence is too slow to avert danger in acute disease is clearly an illusion, and an expression of opinion without any practical experience. If treatment had continued to be allopathic, the elimination of foreign matter would have been obstructed, and death would have been the result. It was fortunate that in this case the allopath retired from the case in time; if he had retired from the field at least a fortnight earlier, the patient would not have been brought to this extremity.

Another instructive case of an after-effect of allopathic treatment, later cured naturally, is the following. A one-year-old child was treated for dysentery by the Chief Medical Officer of Pudukkottai (then a princely state) about the year 1933. The child became anaemic and weak. He lost all his playfulness and sat listless and dull. Tea of fresh orange peel, sweetened with honey, was given about 6 times a day. No food except mother's milk was permitted. In a few weeks he became normal again. The boy is still alive. These after-effects are strictly chronic diseases, where they are not destructive.

## CHRONIC RHEUMATISM

A case of chronic Rheumatism of 14 years' standing was cured naturally. The patient, Sri V. K. Rajagopala Aiyar, a teacher, who is now in his 76th year, got rheumatic pain in his finger joints, when he was about 25 years of age. Medical treatment, off and on, with deadly drugs, such as salicylate of soda, injections of iodine and so on, worsened his condition and made the disease chronic. Ayurvedic medicine was also given a trial without any good result. He got disgusted and lost faith in 'medicine'. He came to Nature-Cure after reading the then current edition of Practical Nature-Cure. He remained on an exclusive diet of raw and conservatively cooked vegetables for a month, taking daily a steam-bath (this violence could have been avoided by substituting it with sunbath) and two hip-baths. Later he lived on a reformed diet of hand-milled rice, vegetables, fruits and some raw milk, reducing the use of appetisers to a minimum. This gave him great relief. His pain became less and less and he was able to attend to his usual work. Before Nature-Cure, bathing in cold water was unthinkable; but this was changed after this course and he was able to take cold baths any number of times daily without evil effects. There was weakness only in the beginning, but he gained strength later and felt more vigorous and able to work than ever before. He stays cured, because he has been more or less strictly a follower of the Life Natural.

## EFFECTS OF DRUGGING FOR MALARIA

The following is a reproduction of an article by Sri V. Ramaswamy Ayyar from *The Life Natural*, Vol. IV, No. 2.

"For over 13 years I had been living in a hill station 7500 feet above sea level and the natural conditions prevailing there helped me greatly in keeping average health.

"Three years ago I was transferred to a station in the plains and had an attack of a very severe form of malaria. I got shivering and cold while in office by about 11-00 a. m. and was sitting there with great difficulty till 2-00 p. m., when I was compelled to leave it. I was given quinine mixtures for about 12 days and then my fever abated. I got the same fever again the next year by about the same time. The treatment was repeated and again the fever disappeared. The fever came a third time last September and I was given 3 atebrin injections followed by quinine mixture in an arsenic preparation. I took 20 grains a day for a period of over 2 months. By this time I had enlargement of the spleen, the digestion deteriorated and there was severe pain in the lower abdomen 2 or 3 hours after taking food. I was gradually going down in health. I was becoming somewhat short of hearing with loss of memory and slight sound in the ears. This was becoming so very patent that it came very near affecting my job. I also developed hernia.

"I was advised by my father-in-law, Sri F. G. Natesa Aiyar, to take to Nature Cure. Honestly I was not very enthusiastic. I had supposed that Nature-Cure was good only to a limited extent for simple diseases. I thought Nature-Cure would have very little effect. Anyhow I decided to give it a trial.

"After coming to Pudukkottai I had a very severe pain in my abdomen. At once I was put on restricted diet and occasional fasting and sunbaths followed by cooling baths. As a result of the treatment I now feel a different man. Within a few days of the treatment I threw away my hernia-belt. My hearing also improved. I can read without glasses though I use them for distant vision. The pain in the abdomen came twice after the treatment but I am free from that now. My memory is getting better.

"I am convinced that all my troubles were due to excessively heavy dosing with quinine amounting to nearly 1000 grains (65 grams) in the last illness and the lack of restriction in diet. I owe my recovery to the occasional fasts, whenever conditions were acute, and the very low diet that I was asked to take. Every time the enema and the baths gave prompt relief. Hence I am able to confirm the teaching that Nature is the only Healing Power there is and that **drugs and Nature work in opposite directions.**"

## 22. DISEASE

In the chapter on Unity it has been made clear therein that Health alone exists and that disease, just like a shadow, where there is diminution of light, is a state of lowered level of health.

We eat and drink. Such food does not directly become part of the body. It is so because all foods are not soluble in water and therefore not dialysible (capable of passing through a membrane). Even if a particular food is dialysible, it is too complex in nature and needs decomposition or changes to separate the essentials from the food before it can be made useful for the system. This function is called 'digestion'. 'Digestion' is a part-name used to indicate the whole process, which includes 'metabolism', which further has two branches, namely 'anabolism' (assimilation of essentials) and 'catabolism' (elimination of wastes).

These functions go on as a routine, involuntarily—one need not know about them (it happens even in a child or even in an idiot), nor can one direct it at will.

But there are conditions under which one can upset these processes, and make the food partly or totally unfit for assimilation and needing to be eliminated.

Nature has provided in the living organism means of elimination of wastes of all types—the normal and the abnormal. They are: a. Respiration, b. Perspiration, c. Urine, and d. faeces.

When the living conditions are normal, the channels of elimination are adequate. Occasionally extra duties are also accepted and discharged by the organs of elimination.

It is this extra capacity to deal with the wastes that is often mistaken for the normal and people indulge in 'living to eat'. But then, when Life finds that the limits are transgressed, as a regular routine, it becomes aware of the situation and finds it necessary to caution the owner of the organism—the living person.

In the act of eating and/or drinking there are certain rules to be observed. If any or all of them, for example, eating without hunger, eating before ascertaining that the wastes of the earlier meals are disposed off, eating wrong foods, eating at a time when after the meal

there cannot be sufficient rest, eating without proper mastication, eating in a wrong combination, eating with an emotional upset and such other mistakes, happen to be committed, digestion, assimilation and elimination of wastes are all processes that are very much affected.

In the modern world there are several other causes that upset these processes. They are grouped under one heading—Pollution. As a minimum, there are three types of pollution, namely of the soil, of the water and of the air. One more aspect of it, which has a fair amount of importance, again known by a sub-group name, is what is known as Environmental Pollution.

It is a Law of Nature, also confirmed by modern science, that every action has a reaction which is equal and opposite. The mistakes set out earlier form the causes and there are the effects following.

The normal channels of elimination, having been found insufficient to cope-up with the undue increase in labour, Life has to institute certain extra-ordinary processes.

Every healthy person has these forms of 'disease' regularly. They are the eliminations that go on regularly. But when they are within the routine, we do not feel it a disease. Of course, this is not so bad as a sickly person who has learnt to live with his disease.

It is that extra-ordinary process of elimination of accumulated wastes that manifests in the form of disease.

Before the process of elimination starts, there is a stage in which, owing to the accumulation of wastes, there is a feeling of reduced ease. This is what we call 'Latent Disease'. It is the awareness of the living organism, called 'Somatic Awareness' that decides on making the disease patent.

The quickness with which such a patent disease occurs is the indication of the sharpness of that somatic awareness. When Life is very alert to the presence of matter that is foreign to the organism, trying to get a berth somewhere in the body, there is very quickly a patent disease.

Very often, misled by the medico, people take it that a person, whose system is tolerant to a fairly large amount of dirty matter (morbid matter), has a great amount of resistance to disease. Similarly, a person whose organism is alert to the invasion of foreign matter and quickly

takes an action to arrest such a process, is supposed to suffer of an allergy and to lack health. This we have to condemn as wrong, because such allergy is often attributed to articles of diet that are conducive to health.

This can be made clear by this true story. This occurred a few decades ago in Russia. The strongest man of that country (at that time) was a bachelor and shunned all bad habits. He had no addictions. In the eyes of his friends, he was not enjoying life.

'Life is for living', that is what they viewed it to be; while by saying so, they actually meant that life is for suffering. A certain philosopher said that all pleasures are pains of a different (lower) degree. That is true. Also, as a professor of science observed, "pleasures cost". Some people, who strictly stand by principles, pay off the debt immediately and some others do so late.

After persistent coaxing, his friends were able to make him agree to try a cigarette. No sooner than he tried a single puff of the smoke, did he fall down unconscious.

Does it mean that he is a weakling, that he has no 'resistance' to be able to tolerate the smoke. That is what the average run of people would take it to be. In fact his somatic awareness was so keen and so alert that it took an instantaneous action to arrest the continuance of the physiological crime.

Thus we see that disease becomes necessary to clear off the effects of our physiological sins. Therefore disease is no enemy. It is a friendly visitor come to clear off our debts. Life never wants us to be indebted.

Thus we arrive at the definition of disease :

**"DISEASE IS LIFE'S EXPRESSION OF ITS WILL TO HEALTH".**

Disease, as the very term indicates—lack of ease—is somewhat of a painful process. And what should be the method of cure?

The answer is that we have nothing to do. When the purpose of the disease—that of eliminating the filthy accumulations, is over, there is spontaneously an end of that process. It is Life that brings on the disease and it is Life that ends it. We are to do nothing that will upset that natural culmination of that process. May be animals do so blindly or better said, instinctively. Man can do so intelligently, with the

understanding that disease is a blessing in disguise. Thus we see that "Disease is itself the cure".

Medicos do accept this phenomenon, but they are shy of calling it a natural cure; they call it a 'spontaneous cure'. It means nothing different. When they accept this, we know they have no place. Their interference has no meaning. In fact their interference is unwarranted.

The intensity of the disease is dependent upon the level of health. The higher the level, the greater is the vigour with which the filthy matter is thrown out. Similarly, a person with a high level of health has very little accumulation; his system is not meek as to tolerate the presence of the foreign matter. Equally so, the period of the disease is very short.

It therefore amounts to it that a person who has a mild disease has a lowered level of health and the disease will run a longer course. The fear of high fevers is therefore unfounded. A Nature-Curist has to deal with great caution a case of low fever than one with a high temperature. The response to his (non-violent) treatment will be quick in high fever.

प्राणस्य निर्मले देहे चेष्टितं स्वास्थ्यनाशकम् ।  
प्राणस्य समले देहे चेष्टितं रोगनामकम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 9. 15*

"Life's activity in a clean body is termed Health; and Life's activity in an unclean body is termed Disease."

Life, as the sanitary head of this corporate body is alert and active all the time. It is always attentive to the maintenance of a hygienic state. It is successful, in doing so without the need for its activities being known, utilising the normal channels of elimination. But when as explained earlier, it finds the need for some extra-ordinary processes being availed of, it brings on the form of disease. So, whether in health or in disease Life's actions have the same aim. It is therefore said that "Health and Disease are both one continuous biological process".

It is excusable that lay people mistake disease for an unwanted, unnecessary and cruel act of God. But when medicos, calling themselves scientific minded people, act in a manner that betrays their ignorance of the real nature of disease, we have only to say that it is inexcusable. In their ignorance, they do such acts as are counter to Life's activities. Jagadguru Sankaraachaarya, Sri Jayendra Sarasvati, of Kaanchi Kaamakoti Peetam, while addressing a big group of Nature-Cure followers in Delhi (in Hindi), pointed out that "When a drug is

introduced in the treatment of a disease, we should remember that we are sowing the seed for a future, deeper and worse disease”.

Just as in a municipality, the sanitary staff attends to the maintenance of cleanliness, there appears in the living body an entity known as germ. This is mistaken to be the cause of the disease and medicos introduce poisons into the system to exterminate them—the friends, the servants.

In the chapter on “Unity” the folly of the Germ Theory has been very clearly brought out.

Uninterfered by any external force, Life brings out disease which is vigorous in its effort. It may be in any of the forms, like fever, headache, common cold, sore-mouth, sore-eyes, boils, itch, diarrhoea, pain or swelling, etc. Intelligently left alone, they pass off very quickly. These are called acute diseases.

There is much in this statement of ‘intelligently letting it alone’. An understanding of this is to our advantage.

There must be the understanding that an acute disease has come to elevate the level of health and that it is to our advantage. May be, it upsets our plans and programmes to some extent. But we will have to submit to Nature’s Will. Otherwise, a time will come when all our plans and programmes will have to be totally given up. It will even cut short the span of our life.

This understanding that an acute disease is a benevolent action of Life gives us a mental co-operation in the act of ‘letting it alone’. Submission without a mental conviction is bound to retard the cure.

Life has undertaken a cleansing action with a vigour. We should see that there is no hindrance, impediment or obstruction placed in any manner against the course of action taken up by life. That is what we call in the philosophical language as ‘Surrender unto Mother Nature’ and She will bless us with better Health. That will be a positive mental approach and a helpful one too.

If at all we do something in the name of treatment, it should be such as runs with the course taken up by Nature. The methods adopted should promote elimination of accumulated filth, recent as well as old. We shall outline the methods of treatment at a later stage.

If, on the other hand, any drug treatment is resorted to, it is an action counter to Nature's action. The very term 'allopathy' means, 'a method of treating disease by inducing an action opposite to the disease it is sought cure'—opposed to homeopathy, as Webster's English Dictionary says. All drug systems, going by any name, except homeopathy, (we do not accept even that) have a similar action with remedial agents from different sources. The modern ayurvedic practitioner prescribes even allopathic drugs without any sense of shame.

The action of all drug treatment is opposed to Life's action and we call that a suppressive action.

Such a suppressive treatment leaves the patient with any one of the following results:

- a. an abatement of the disease process with no outward evidence of any evil effect;
- b. an abatement of the disease with a damage to some vital organ, very often some brain centre—such a damage is often irreparable; or
- c. instantaneous death.

What happens internally is this. The somatic awareness is equally aware of the invasion of the poisonous drug—whether orally or through injections in the blood stream. Life is fully aware of the ruin to health that the drug poisons cause. Therefore to save the patient from further and heavier dosage of drugs—invasion of the enemies—it undertakes a wise action by withdrawing its project of raising the health level by eliminating the morbid accumulations through disease. That is what is seen by the absence of the disease symptoms. The medico takes pride (and feed) in successfully 'curing' the disease. In fact he has prevented the health-promoting process. This is an action that ought not to have been done.

The disease has been put off for the time being. But the cause, because of which Life undertook the process of disease to ensure bodily cleanliness is left undone. Also, there is an addition to the accumulation of foreign matter in the form of drugs. This will need recurrence of the disease, which need not necessarily take the same form. This is what we call 'banking disease for future use'.

In certain cases, the drug force opposing Life is so severe that it paralyses the whole or part of the nervous system. We have enough examples of people who have gone lunatics, paralysed, blind or deaf and so on. Such damage is very often irreparable even through Nature-Cure.

In certain other cases, the force of opposition to Life's activity is so fierce that, it is not that Life stops its present activity, but Life itself is put out—there is death. Such instances have become more common after the introduction of anti-biotics.

It is not that all medicos are ignorant of any of the above results. Some of them even quietly give a warning to relatives that they will do what best they can, and the disease (promoted, in their view, by the invisible bacilli) may be 'cured' and the patient will have to suffer a permanent damage. Even if death occurs, people, pacify themselves saying that 'the doctor did all he could, but God was cruel to take him away'. We know as to who was really cruel.

Such suppressive (oppressive) treatment may seem to have succeeded. The cause has not been eliminated. It is put off for the present. The drugs introduced are poisons. They do not obligingly take an exit after their work is over. Inorganic poisons are not easy of elimination. Even medical authorities have recorded that very often the drugs are traceable in the bones after cremation. This point has been made clear in the chapter on "Druglessness".

Also, that the symptoms have abated, the patient, imbued with the feeling that he has been weakened by the disease (he has really been weakened by the drugs) and that food will give him energy—the folly of this notion has been explained in the chapter on "Vital Economy"—feeding with heavily nourishing food is resorted to. Already disease was necessary to throw off arrears of elimination. Now, without removing the cause, there is further addition of such a load. Return to 'normal' life—in fact abnormal eating—is a wrong course; but most people do so ignorantly. They cannot be blamed. They have mortgaged their lives to the doctors, also paying them the fees.

Thus we have three things that are foreign to the living organism, namely the original (sin) arrears of wastes, the drugs introduced in the treatment and the addition of further arrears of elimination of wastes owing to return to 'normal' eating. What is considered 'normal' food was abnormal. Equally so, the other living habits have been abnormal.

And arrears accrued. Now the same mode of living (and eating, nay stuffing) adds up to the load of encumbrance.

So, gradually the reason for the recurrence of the disease increases. Life has to wait for an opportune moment to restart the disease process, and it does. Both the patient and the doctor feel that the same drug as was successful on the last occasion should again 'help' and that is introduced. Sometimes it is enough. Sometimes it is not. Somatic awareness gradually gets less alert, more blunt, and only a heavier dosage is able to suppress its action.

Gradually, the vigour with which the disease process is undertaken slackens and becomes long drawn out. Slowly, it changes from the acute to the chronic stage. Medicos claim that they have cured the acute disease. This is a new disease, to tackle which new tactics will have to be adopted. They do not know that it is their gift.

Medicos accept that they cannot cure chronic diseases. They can give only palliatives. The patient will have to learn to live with the disease, taking their palliatives from time to time. Such diseases are the ones like asthma, piles, obesity, diabetes, rheumatism, dyspepsia, neuresthenia, hyper-tension or hypo-tension, etc.

If according to allopaths, acute diseases are cured, there can be no room for the occurrence of chronic diseases. It is the repeated suppression of acute diseases that brings on chronic ones. Chronic diseases are mostly drug-caused diseases. We added the adjective 'mostly', because there are also occupational diseases, in which constant absorption of foreign matter takes place.

As long as life persists in the body, it is also persistent in its attempt to cleanse the system of the toxic load. It is very much crippled by the heavy load on the one side and the severe blows by the drugs. Each time therefore its efforts become feebler and feebler. The disease pervades deep into the vital organs. There is extreme weakness of most vital organs. No amount of nourishing diet is able to give them any strength. In fact there is an aversion to eating. Hunger is not enjoyed by most patients. Hunger is often induced by drugs. They eat by force of habit, by the clock and forced by the feeling that if they do not eat, they will grow weaker. The body weight instead of increasing, gets lowered. Emaciation sets in. Life becomes miserable. This is called the Degeneracy Stage of disease, Death seems to be welcome as the only means of redemption from the tortures. But however shortlived the patient may be, after the onset of the degeneracy stage, it will seem

to him to be cruelly long. But with all these feelings, there is in the patient and in the people around him a desire to prolong life somehow.

When the oil in the lamp has gradually exhausted, it has to go off.

When the Vital Reserve has run out in Life's futile search for health and it is every time overwhelmed with toxic load and further feeding and drugging, it decides that this body is no more fit for habitation.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।  
नया शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

*Bagavad Gita, 2, 22*

"As man casts off his worn-out clothes,  
And then puts on the newer clothes;  
Embodied casts It's bodies dead,  
And takes to newer ones instead."

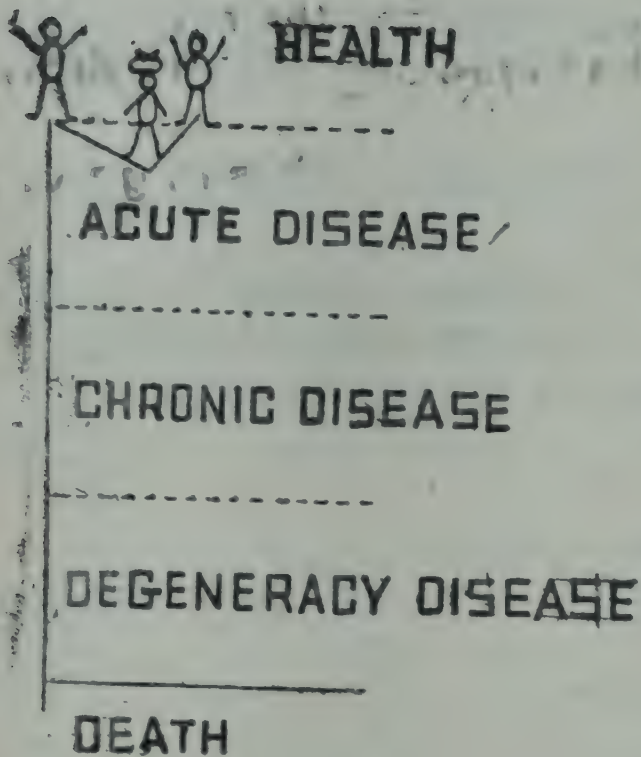
Sri Kamakshi Dasa's Translation

The body is like clothing for the Soul and when that dress has worn out and is very dirty, it is cast off, in search of a new one—a re-birth. The cycle continues. The Soul has no death.

We shall now give some graphic representation of the Three Stages of Disease, Acute, Chronic and Degeneracy.

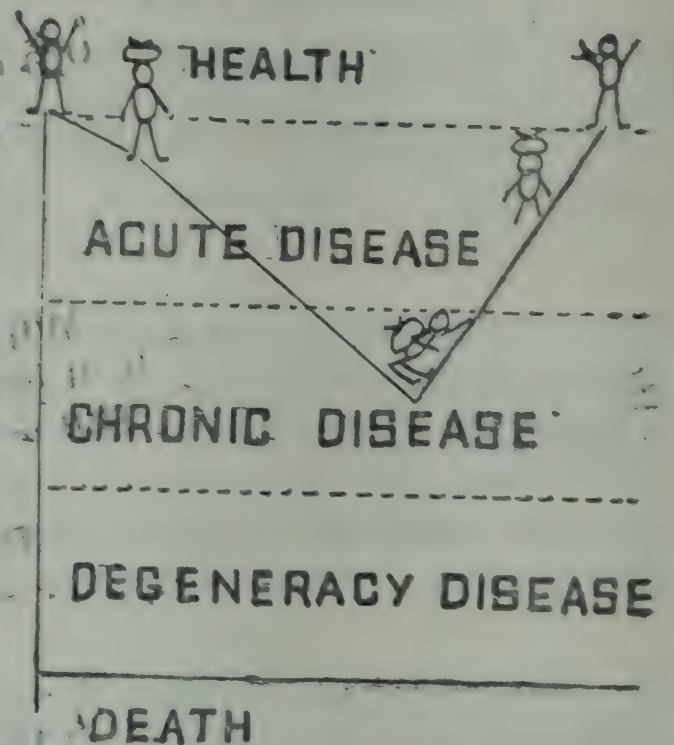
We give here three diagrams. Each one has five stratas. The top, that above the first line is the strata of Health. The one between the first line and the second is that of Acute Disease. The next lower one represents Chronic Disease. The fourth depicts the Stage of Degeneracy Disease. And the last and the fifth, the one below the last line, is the line beyond Life—Death, when again there is no disease, when there is release from the bondage of the dilapidated body and the Diseases that it caused.

We also depict man in five different states. They are: 1. In Health, 2. In Acute Disease, 3. In Chronic Disease, 4. In Degeneracy Disease and 5. The body having been cast off.



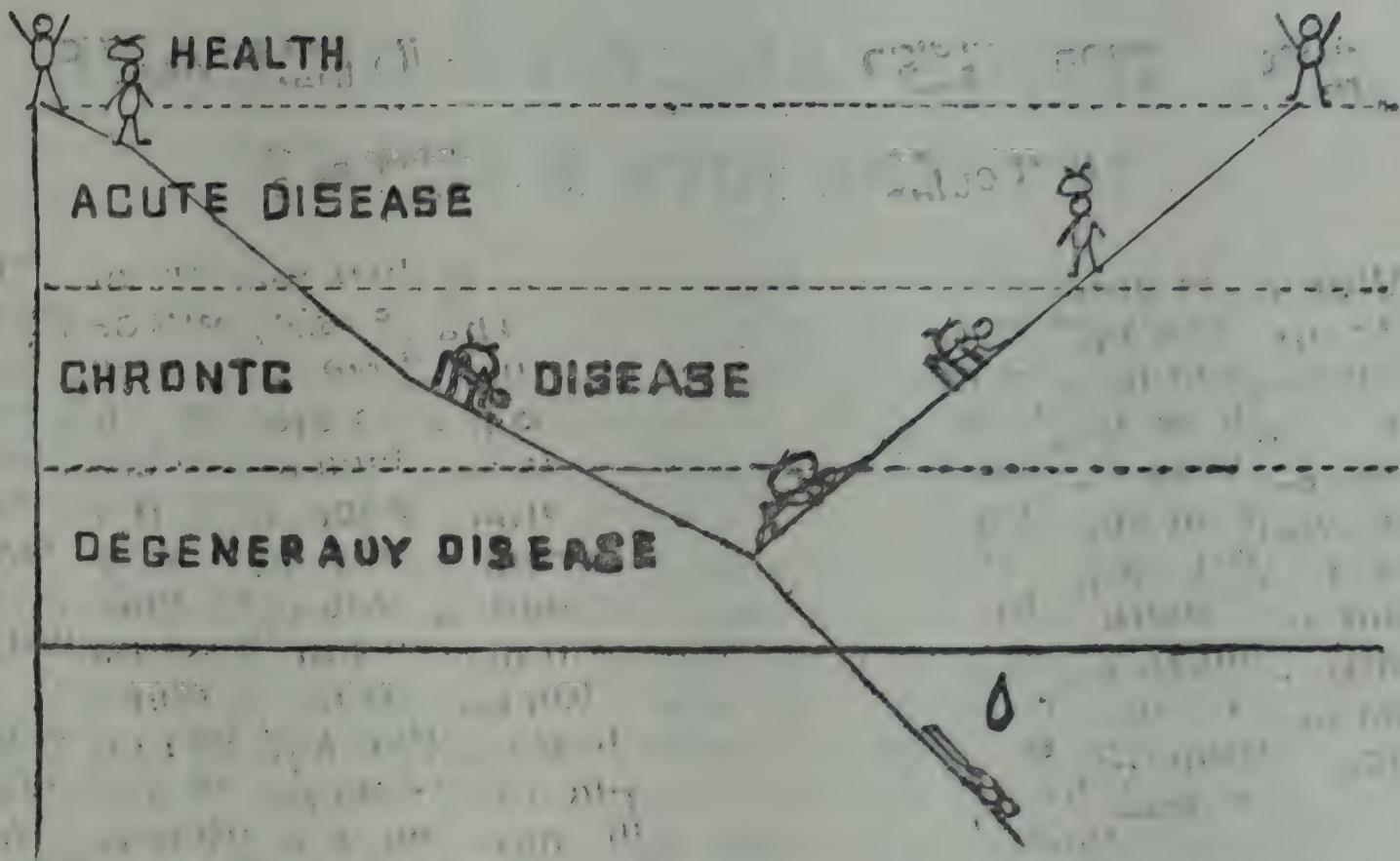
**Diagram 1**—Initially man is in Health. He accrues, through wrong living, ill-health and an Acute Disease becomes necessary. He is seen with a load on his head. The hands, that were held out in happiness, have dropped down. Through resort to healthful measures, he regains Health again and his headload has disappeared and his hands are again stretched in the enjoyment of Health.

**Diagram 2**—Unlike the first man, when there was an Acute Disease, this man resorted to some drug treatment and as a result, his encumbrance has been added to, needing him to shift the load to the back. He is no more able to walk erect; he has to crawl. Fortunately, at that stage, he takes to the Nature's path and turns back healthward, taking the course of Disease-Retrogression, passing through the Acute state.



**Diagram 3\***—The third man is unfortunate not to know of the path of Righteousness and befalls into the Degeneracy Stage, when he is made to prostrate with a heavier load of encumbrance. He has two ways open for him. Even at this stage, he can return to Nature and passing through the path of Disease Retrogression witnessing the same stages, that he witnessed in his Disease-progression from Health to Degeneracy, casting off the load of encumbrances little by little, he can return to Health. On the other hand, if he still continues in the illusion of faith in drugs and feeding for 'strength', he has no other go than to face the ultimate end too soon, though seemingly long. Again his

★ See next page



load of encumbrance disappears. The Soul casts off the body and is free again.

Thus we have seen the stages from Health unto Death or back to Health.

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## **23. RESISTANCE TO DISEASE**

### **IS THERE SUCH A THING?**

Words are good servants, but very bad, if they master us. Those that follow one system of thought must beware of using words that are current in another and hostile system, because there they would bear a meaning which might have no place in one's own system. Allopathic words, such as the word 'Resistance', have no place in the Life Natural. If we use it at all, it must be in a sense quite other than the sense it bears in allopathy. This was brought home to me in a letter from a consultant; therein he complained that eating less than before—even though it became proper and necessary on account of the constitutional weakness of his digestion—'lowered his resistance to disease'. The phrase 'resistance to disease' is wholly allopathic and has no place in our science and hence whoever accepts the principle of this science with understanding cannot and will not use the phrase. In our system disease itself is the vital resistance to the presence of foreign matter. Neither can we speak of 'resistance to a germ invasion'. From our stand-point there is no invasion, since the transformation of body-substance or of pre-existing germs into the germs of the particular disease is itself part of the vital process called disease.

If anything be done that enables the Life to resume its long-ago-suspended efforts towards health, then the Life begins to initiate acute processes of disease. That this is a beneficial action of Life is one of the fundamentals of the Life Natural. It is therefore to be welcomed, except when it is premature. That is to say, curative crises are not to be provoked prematurely. They may be so provoked by adopting a programme of diet or fasting that is too violent, having reference to the patient's condition or place in the scale of health. A patient who is very low in the scale will do well to avoid absolute fasting for more than a strictly limited period. He must also not adopt a diet-regime that would mean too great a change from his previous diet-habits. This is so for chronics whose cases are far advanced. A gradual change would be both safe and sure.

What we have to bear in mind is that in our system the 'resistance' of the Vital Force to foreign matter is increased—not diminished.

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## 24. ACUTE DISEASE

Generally speaking, all that is needed would be to let a disease take its own course, taking care not to do anything to obstruct the process of health recovery, which the disease is.

But in the civilised life of the present day this would not be a safe policy to follow, for civilization and the medical profession have so corrupted the sources of life that most children are born with a heavy inheritance of disease with weakness and organic defects of vital and other organs, which makes purely acute diseases exceedingly rare. That is, most acute diseases of to-day have a background of chronic ill-health, which greatly complicates the problem of health recovery. In a few cases there is a background of disease of the third stage, the degeneracy disease, in seed form, so that sufficient attention to the principle, of Non-Violence will be necessary in regulating the process of cure and ensuring a real, radical cure. Simple fevers, which were far from uncommon during the boyhood of the author, have now given place to sub-acute fevers, such as typhoid, pneumonia, influenza, malaria and so on, and new varieties are originating every few years. In regard to many of these it has been said by competent witnesses that they are not natural, but iatrogenic<sup>69</sup>, in the sense that an ordinary

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69 Here we reproduce, as a sample 3 iatrogenic damages from a book, 'Differential Diagnosis' by Julius Bauer:

"Old persons, usually after the age of 60, may exhibit a slowly progressing picture of bilateral cerebellar disturbance which is caused by a selective atrophy of the Purkinje cells of the cerebellar cortex. The indistinct, dysarthric (dysarthric—impairment of articulation, stammering) speech besides cerebellar ataxia was the outstanding symptom in a case of my own observation. Ataxia in acute alcohol intoxication is the best known type of a toxic disturbance of cerebellar function. Less known is the cerebellar syndrome (Syndrome-A group of symptoms running together) in chronic poisoning by barbiturates. The knowledge of this condition is all the more important as it is associated with actual psychotic features such as confusional states, restlessness, impaired memory and mentality. If such a condition is not correctly diagnosed and "sedation therapy" is continued and even increased the result may be disastrous. For obvious reasons this state usually is an "iatrogenic" complication of some painful organic illness such as coronary disease, peptic ulcer and the like. Exposure to insecticides such as D.D.T. and Lindane may cause cerebellar ataxia and neuronitis with albuminocytic dissociation."

Comments: This author says that patients of ages above 60 may be found to suffer of such diseases through iatrogenic causes. Our experience shows that age is no bar. A much younger patient treated with barbiturates had developed such a condition and the medical suggestion was only to increase the dosage, against which Julius Bauer has warned.

"Whereas a diastolic murmur proves almost invariably an organic heart disease, it is not so with systolic murmur (Diastole-The relaxation period of the cardiac cycle; Systole-The Contraction phase of the cardiac cycle). It cannot be overemphasised that a systolic murmur (Murmur-Abnormal sound heard on auscultation of heart or great vessels) in itself is by no means proof of an abnormal heart. It should never happen as it does, that an innocuous murmur casually found in a perfectly healthy young person becomes the origin of iatrogenic invalidism and mental crippling."

"Dystopic kidney must not be confused with ptotic or floating kidney which is movable on palpation and shows considerable shifting of its position on pyelograms...Dystopic kidney does not change its position. Ptotic kidney is rarely an indication for surgery except in the common case of Dietl's crisis due to kinking of the ureter, but frequently it is the origin of iatrogenic disease if it has been mistaken for the cause of various, usually neurotic symptoms."

The author himself adds a comment: "It is much more difficult to repair iatrogenic psychic damage than to cause it."

fever of no real seriousness is aggravated by medical malpractice and thereby assumes one of these forms. Among fevers the more serious ones are the intermittent ones, so that they are called periodical fevers, in the treatment of which even naturopaths commit serious blunder of feeding during intervals when there is no fever and prolong the fever and the treatment, only to confirm the allopathic view that fevers are very often dangerous; these partake of the nature of chronic disease, and hence the natural cure needs to be aided by hygienic measures described before, among which fasting is the most important. It may be said that even such complicated illness will be disarmed of their alarming features and would cure themselves much sooner than by allopathy, if the Natural Way be followed.

Fever is an acute illness. Hence the cure of fever must be and is the easiest thing for those that know its true nature. Therefore the wise healer never boasts of the fevers he has cured.

But there are two ways of stopping an acute illness; those who look upon it as a disease—as an enemy to be dislodged or destroyed—seek to put an end to the illness by means of poisons; at the same time they seek to sustain the vitality by means of nourishing diet, given as often as possible. Those that understand that the illness is itself a vital process, tending to the restoration of lost health, do not seek to stop it; they let it take its own course. They however provide conditions for its self-cure, by making amends for the errors which made the illness necessary. Among these errors the chief one was that of hungerless eating; to correct that error fasting is observed. Fasting and water are the medicines that Nature demands in fever.

Of the two methods described above the former is suppression; the latter is cure. It may safely be asserted that the former is the way of all the healers who believe in drugs, miscalled medicines. Those who call themselves homeopaths, because they give very small doses of 'similar' drug, may object that their method is not suppression; but they do not differ from the other medical men in their views on the question of feeding their patients; hence they also suppress acute illnesses. It is a fact that suppressed fever is the root of all possible serious diseases. If all cases of fever be treated naturally—if no case of fever is suppressively treated—then the total amount of human disease would become so small that the doctors will have to starve. Hence right knowledge of the nature and treatment of fever is more important than that of other diseases.

A well-to-do person in Allahabad had been ill for a long time. His fever was really due to hunger-less eating, which had developed chronic constipation. The patient himself acknowledged that he had been without relish for the customary diet, and had therefore consumed more appetising stuff, such sweetmeats. He was treated allopathically to begin with.

The doctor was giving him quinine, and of course also feeding him. The patient himself found that quinine was doing him harm; the doctor had no other drug to give. And so he was dismissed, and a homeopath was called in. He was able to cure the fever soon. But this doctor also insisted upon the patient taking very nourishing food after the fever, so that he might become strong. The patient obeyed; but the fever returned; and this went on many times, until at last the homeopath was also dismissed, and the author was called.

On hearing the story of the illness, we explained to the patient the cause of the relapses of fever was food. We told him therefore that he must be prepared to fast, not only when the fever was present, but also a little afterwards, to ensure that he was really fit enough to take food.

By absolute fasting fever was cured. For some days after that the fasting was continued. Extremely light diet—dilute fruit juice—was given for some days and the diet was regulated on the principle that the Vital Energy—by which the food is to be digested and assimilated should manifest an increase **before** an increase in the diet is allowed. This resulted in the course of more than a month from the cessation of the fever in setting the patient on his feet.

The author was called to a patient in Ajmer. She had been bed-ridden for fifteen months. She had been treated by allopathic doctors, with the result that she was reduced to skin and bones and was evidently dying. Nature-cure was to be given a trial, even though there was no hope. The natural treatment consisting of mild sun-baths, wet-packs and hot foot-baths, together with a sparing diet of fruit juice, at first seemed to revive the patient. But there was no real improvement, because the vital organs had been ruined by the deadly methods of allopathy, and it was plain that the patient would die in a few weeks.

In another case that occurred in the author's own native place, the patient was killed in about nine months wholly by allopathy. In this case there was every possible reason against the patient dying. He was of a

muscular constitution—stronger physically than the average of his class, the class of highly educated and cultured people. He was of middle age and of an exceptionally high character. Not a single bad habit—that could contribute in the lightest degree to an untimely death—could be traced in him. His only fault was that he had no clear understanding of the dangers of allopathic treatment. In this case a simple fever was converted, by drugs and feeding into a fatal dropsy (also called oedema or anasarca—Serous infiltration of the cellular tissues and serous cavities). On his death bed he expressed to the author his profound regret that he was by then convinced that he had been brought to that condition solely by the allopathic treatment and that he ought to have taken to the natural way.

In too many cases the suppressive treatment is seemingly successful. And that is the reason why people still patronise the allopathic doctors. But the true nature of treatment has to be judged by these exceptional cases. The same injury to the vital organs is caused in all the cases that are allopathically treated. The injury varies in degree. In some cases the injury is fatal; in other cases the injury is not so serious; that is all the difference. In the latter class of cases a definite defect of health is established, which becomes the seed for the sprouting of a new disease; this new disease is very likely to be a chronic one

The follower must understand that acute diseases are by themselves shortlived; they would not last long if they be not maltreated. This means that there should be no effort to suppress them by drug-poisons and that feeding should not be resorted to unless there is hunger and a demand for food by the expression more outward availability of energy. As a rule in an acute disease the patient has no hunger; he is also, as a rule, averse to food; this is because Nature withdraws the vital power from the digestive organs and utilises it for eliminating the encumbering matter. In purely acute illness fasting should be the rule till the illness abates. In sub-acute cases there need be only a very close approach to fasting for one to three weeks, by which time the background of chronic ill-health may be cleared away. After this, light but highly positive food-medicine should be given in restricted amounts.

Air and sunlight should be freely and abundantly availed of. The patient must be kept where pure air and sunlight will be available. If the patient be weak, then sun-baths should be given so as to augment the vital force. In some serious cases it would be proper and necessary to place the patient in the open sunshine for nearly the whole day, morning, forenoon, afternoon and evening, excluding the midday hours when the sun is too warm or hot. Exposure to the hot sunshine,

when necessary, may be done by covering the patient with slightly wet cloths, or green banana leaf, or both.

Among the water-cure methods the spinal-bath is the most useful and necessary of all. Weak patients would be benefited by taking this bath simultaneously with a hot foot-bath, and in the cold season the blanket may be used for preserving bodily warmth as shown before. For weak patients the shallow hip-bath is the most suitable. For bed-ridden patients packs and bandages will be suitable. Also for helping bowel movements enemas are proper after an attempt for a natural motion, and in some cases it may be absolutely necessary. But the enemas should never be of the violent type using large quantities of water or having some additions to it with soap, etc. It should be plain fresh water of a small quantity—say about 8 to 10 ounces.

During fasting herbal juice in a dilute form, as suggested in the book, *Eating For Health*, may be given. This may be continued afterwards also.

Methods necessary for relief from painful conditions should also be made use of as described before. Examples of such usage will also be seen in the sample cases of treatment that follow.

Non-drugging and fasting are the two essentials of a natural cure of fever of any kind. Even in consumptive fevers this principle has to be applied; where absolute fasting seems to be unsuitable, the diet must be so very light, as not to provoke a rise in temperature; If the temperature rises by more than half a degree, it is a sign that the diet is excessive and needs to be made less. In a case of this sort that the author was treating, in October 1940, the patient was previously taking undiluted fruit juice at one time and raw milk at another time, and there was a rise to fever temperature every time the diet was taken. By omitting the milk, and diluting the juice, thereby reducing the intake the fever was avoided.

There is one more important point that needs to be made clear. How is this principle to be applied in periodical fevers? Does it mean that a sufferer from such a fever may take food during the period of the fever going into latency? Most people—even Naturopaths—assume that when the fever is not present, food may be taken. But this is a dangerous error. Let us study an example here.

The readings of temperature recorded in the case of a boy daily are given below. Weakness is increasing progressively. There is a bitter

taste when there is fever. He takes some food, like milk, bread and fruits only when there is no fever.

1st day—101 f	2nd day—98.8 f	3rd day—102 f
4th day—98.6	5th day—103.0	6th day—98.3
7th day—104.0	8th day—98.0	9th day—103.0
10th day—98.0	11th day—102.0	12th day—98.0 f

The fever is expected to come again. That means that it has gone into latency on the 12th day, as it did on the 2nd, 4th, 6th, 8th and 10th day. The giving of food at that time has not proved of any avail; either in giving the boy any increased strength nor in bringing the fever down. That expression, that the fever goes into latency on those alternate days, has a lesson to be borne in mind. It means that on those days the fever is not perceptible, but actually present. The boy is being fed, taking it for granted that the fever has ended. But that is not the real situation. The fever is there internally and is all the time preparing the ground for recurrence.

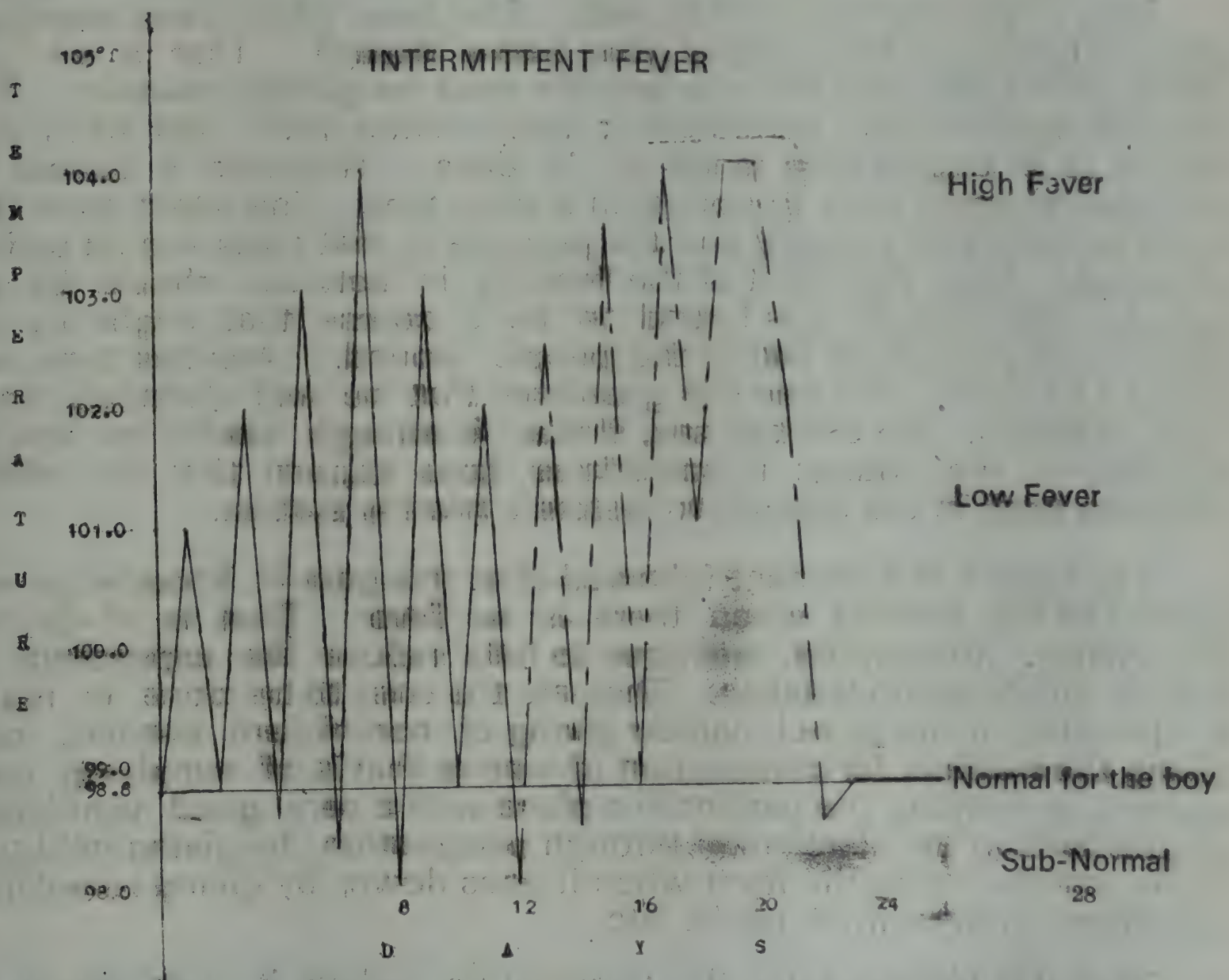
The fever started with only 101 f of temperature. It slowly built up, in its alternate day course, by the 5th day, to 103 f. But by the 11th day it has gone down in vigour to 102 f. This shows that the vitality of the boy, as is also seen by the growing weakness, has gone down. There is also sufficient indication that the fever might go down still more. Is it a mark of improvement? That is how most people would take it; or they would wish it to be so. But it is not that we have everything because we wish it to be so. It behaves on the basis of the Laws of Nature.

Already the fever goes into latency on alternate days. It may further go lower and further weaken the boy. The fact that his Life Force is not able to bring out the fever with good vigour indicates that his Vital Reserve is dwindling. The person who handles this case has to take this caution, that continuance of the same plan of treatment is bound to reach the inevitable end, though slowly. This shows that the present plan of treatment, through feeding on days when there is no fever does not go by the Law of Vital Economy. There is, on the other-hand, vital extravagance. If the boy should be saved, the plan of the treatment should be so changed as to introduce Vital Economy. It is only his vitality that has to do the miracle. There is no direct meter by which one can measure the amount of Vital Reserve and decide as to how far one can be extravagant. There should always be the care to see that whatever is there should be saved for the future whereby alone one can ensure longevity.

Therefore the plan of treatment should be one that minds the following points:

1. Observance of Vital Economy.
2. Increasing thereby the vigour with which the fever occurs.
3. Breaking the chain of periodicity and making the links come closer together, so that 2 periods of fever begin to run together.

A graphical study of the situation will help us a better understanding of the present situation and a planning of the treatment on the lines set out above.



The fever started with a low beginning of 101 f. It came back to normal the very next day. This is a matter to be suspected. If the fever had been high, like 104 f or even more, there is every justification for its coming down to normal the very next day. But the fever was low. It cannot therefore be considered to have been cured; it has gone into latency, as already observed. The people at home or the physician handling the case should take this caution. This is of very great importance.

This was not done. It was supposed that the fever has come down and feeding was resorted to. The fever returned, and went up to a higher temperature. The fever was to have returned because it had only temporarily gone into latency—to do the work in short spells taking rest in between. It was excusable that this real nature was not initially understood. But when the fever had returned the 3rd day, it should have been understood that the latent fever has come out in a patent form. This time it is higher because of the feeding in between. Therefore feeding had fed the fever and not the boy. Feeding should not have been started on the 4th day.

Here is yet another point to note. This time, when it was seemingly gone to normal, it has actually gone below normal. That is an indication of the low Vital Reserve and the need for greater caution. That was not done and this periodical or instalmental fever had been prolonged to an unduly long range of 12 days. Therefore it cannot be expected to come back to normal in a short time. The latent fever has to be brought into patency and the purpose of that crisis should be fully achieved. Also, the effect of the feeding in between should be annulled. Therefore there is bound to be a course that might try the patience of the patient and of the people around. Anxious time will have to be spent. No one can guarantee that he will definitely come back to health. No one can say, if there is enough vitality to last till the end of the course; it sometimes does happen that the vitality exhausts itself in the attempt to restore a healthy system.

The course of treatment followed after this gain in knowledge will be that of not feeding when there is no fever. That is of primary importance. In addition, measures to help reduce the expenditure of vitality should be undertaken. They are the ones to be done in regard to cleansing of the bowel, namely giving of non-violent enemas, supplying the medium for combustion of wastes that is of supplying more oxygen, by keeping the patient in a place with a very good ventilation, supplementing the elimination through perspiration, by giving mild sun-baths, and boosting the fever when it goes down, by giving stimulating abdominal or even trunk packs, etc.

Thus it is observed that the temperature, when it goes down on alternate days, does not go below normal. That is one step in a positive progress.

The next improvement that is seen is that the fever goes to a higher temperature again. Still better progress is seen in the reduction of the gap between the two fevers. It does not remain the same 24 hours, but lesser. Still further it is seen that 2 instalments of fevers combine

together and run for a longer time than usual. This is a very welcome sign. Again, the temperature goes a little below normal, as if to take that much needed rest after a very strenuous toil. Then it comes to normal. And it is to be seen that it does continue to remain at the normal temperature.

Now is the time to break the fast, taking care to do it slowly and cautiously.

Had not this initial mistake of feeding in between fevers been done, this fever could not have run so long. It does not require much skill in handling cases of high fevers. It demands great skill and caution in treating patients with low fevers.

It was observed that there is a bitter taste in the mouth, when there is fever. Therefore dilute juice of lime fruit should be given. That is both satisfying and it will neutralise the strong alkaline nature of the bile that is secreted to eliminate poisonous matter. This is explained in the chapter, "Univeral Medicines". Treating this case of intermittent fever as a continuous fever, wherein continuous fasting is the rule, the regularity of the onset of the fevers is broken; the gap between two fevers is brought down; and at a stage 2 instalments of fever run together. This is fairly an indication of the exhaustion of the purpose of the fever. There was earlier also occasions when the temperature went to a sub-normal state. Then it was owing to the external pressure of feeding. But a similar fall in temperature that will take place again after this running together of 2 instalments of fevers is for the Life to take rest after a very strenuous labour of combustion of morbid matter. But without any special effort, except the routine treatment, which includes mild sun-baths and spinal baths, the temperature comes back to normal. It is to be patiently seen that the temperature continues to be normal and that there is no latent fever left over. One more observation that could be found is the absence of the bitter taste making the lime juice too sour, and a slight return of bodily strength. These are clear indications of the end of the fever and the fast can then be broken with care.

The above was the result of study of actual examples of some cases of intermittent or periodical fevers. Let us now see some examples of acute diseases that have been treated.

## TYPHOID FEVER

The patient in this case was a very lean girl, about seven years old. She had been treated allopathically for a week: the brain had become

hot and coma (Coma-G. koma; deep sleep; Complete loss of consciousness. Seen in alcoholism, diabetes, ureamia, and following an epileptic attack, etc.) had set in; the doctor could not assure recovery. Nature-Cure was begun with the coma bath (described in the chapter, "Sun-Cure"). By this the brain was relieved and the danger to life was averted. This bath had to be given twice a day in order to save the brain from the heat. The reader may know that the allopathic remedy is that of placing an ice bag over the head, which is violence in action, and it is altogether wrong to still the activities of the brain, which is the main controlling centre for the whole living organism. The head is not the source of the heat; this heat rises from below, from the trunk and the abdomen, and it is here that Nature's cooling methods, which are not violent ones, should be applied. Once, a steam bath was given to relieve headache. But the author would not prescribe that now, as he feels it a little too violent and safer methods are possible. That can be seen in the case of migraine. Hip-baths, or trunk-baths, or wet packs over the abdomen would have been useful, but were not applied in the beginning; later on the last method was used to regulate the fever. Eruptions came out on the abdomen—a sign of typhoid when it takes its natural, beneficent course; to these wet earth was applied. At the end of ten days the temperature fell rapidly to 95°f; it rose again in a day, but then it was a milder fever; now wet cloth applications were used. The fever left in a few more days. The patient recovered steadily. There were no after-effects. This case was treated about the year 1916. The patient is still living.

Srimati Ganshyamdas Rathee had typhoid.<sup>70</sup> Fortunately, the family had tasted the blessings of Nature-Cure and they would not have anything other than the hygienic way. A Nature-Curist was available very near their home and he was taking care of the patient.

Summer in Delhi this year (1972) is very severe; the temperature went above 110° f. But the patient suffering from typhoid needed a covering.

Fever was periodical, to about 104° f. She was advised to take, and she liked it too, raisins (the variety with seeds.) so that the heat will help bring out the eruptions in full. They did appear and in due course they started drying off.

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<sup>70</sup> Case treated by Sri L. Ganesa Sarma, and published in *The Life Natural*, Volume 29, Nos 7 and 8, July & August 1972.

Because she felt very weak, she was advised to take grapes, apples (both not seasonal fruits), and juice of mosumbi. The weakness did not reduce; other complications arose.

She would toss her head from one side to another, and talk incoherently. She had lost a son aged more than 11 years in an accident. That thought was evidently haunting her mind. She complained of severe headache. She was only semi-conscious. Urine and motions were rather scanty, but they did not take it anything wrong, because she had eaten very little. She had pain in the hip region of the back, and desired to be massaged. There was also a bitter taste, which is normally observed in fevers, if the liver was functioning properly.

Another complication that was distressing the people around was that suddenly, very often at dead of night there will be a fall in temperature in the extremities and a sinking feeling.

At this stage the physician felt it would be wise to have my advice. On my second visit on the following day I came to know that the patient remembered nothing of her troubles over the past few days, except that it was all trouble and that she had a very heavy head. She felt greatly relieved. Such was the intensity of her unconscious state.

The treatment advised was to suspend forthwith all eating and drinking for 'strength or energy.' 'Hamsodakam' (water placed in a wide-mouthed vessel in the sun and also in the night and potted the next day) was given often in small doses. Dilute juice of lime fruits was advised as long as the bitterness lasted.

Enemas were advised thrice in the day, each time with about 8 ounces of fresh water. The midday enema alone was a retained type. In the beginning this did not prove much effective. Patient was cautioned and later those enemas dislodged a lot of old matter. Lightness of feeling improved with such eliminations.

To relieve the pain in the back, tickling with the wet fringes of a towel from top to bottom on the back (bared) was done with a wonderful result. Spinal baths combined with hot footbaths gradually relieved the distressing sinking sprees and fall in temperature in the extremities. Such baths were given thrice in the day i. e., after every enema. These baths were concluded with a short cold wash of the head.

In the beginning the fever came down, but after about a week it went up again, which was a clear sign of improvement in general health.

But this time the fever did not tax the patient much. On the following day when there was no fever, she was given a wet sheet pack in the sun for about  $\frac{1}{2}$  an hour, followed by spinal bath and full bath. This brought out high fever again after which the temperature gradually came down, going even to subnormal temperature for a day.

If I remember right it was by the 21st day that she felt relieved of all troubles, except weakness. Water in which rice-flakes were soaked for some time was given in addition to water melons, but each one in a separate meal. The patient got a psychological satisfaction of getting some cereal food, while it was actually only another type of bran tea. The water melons satisfied her hunger, that was rekindled. It was also helpful in eliminating the need for the enemas.

When it was seen over three days that the periodical fever did not return, she was allowed to take vegetable soup. She took a further one week to come to a diet in which a small roti made out of flour of germinated wheat, was allowed. Occasional enemas, regular spinal baths, and a vegetablarian diet was advised as an insurance for better health.

## ACUTE CHEST PAIN<sup>71</sup>

Recently a homopathic doctor gave me his opinion on Nature-Cure. He said that natural methods namely diet and baths, may be helpful in chronic cases but not so in acute conditions. He asserted that some medicinal agent must be employed in order to bring down the virulence of the crisis, and incidentally he claimed miraculous powers for his homeopathic remedies in acute conditions. My reply to this gentleman was, 'That is what people say' meaning thereby that it is true that people in general think that natural methods cannot be effectively used in acute cases, but the truth is otherwise.

Accidentally a few days later, his neighbour suddenly, as he was about to leave his house, developed pain in the chest. Soon the pain increased; he could not even stand; he sat down and stretched himself. The pain became unbearable and a stage was reached when he could not speak and had even begun to feel that his end was fast approaching. Of course, this I learnt from the patient after he was relieved of the pain I then happened to be present in that house. I at once got hot water ready and poured it into a spinal bath tub and then made the patient lie in the tub with his whole trunk immersed in it; his chest and abdomen

<sup>71</sup> Reproduced from The Life Natural, Volume II, No. 2, June, 1942, contributed by Sri L. Kameswara Sarma, M. A., B. Sc., N. D.

were massaged while in the water. In about fifteen minutes the pain began to subside and in another quarter of an hour he was completely relieved of the pain. I then gave him a spinal bath with a wet pack to the trunk. The patient slept in the tub for some time. I advised him to postpone his midday meal and take only vegetables at that meal. The pain did not return afterwards. The homeopathic doctor referred to above came and saw the patient. The patient himself narrated his experience to him.

Mr. R.S. Das, a subscriber of this journal, has had a similar experience. He narrates the case of a boy who having been dashed severely by another boy in the foot-ball ground was suffering from acute pain in the chest. When our friend went to see the boy he was unable to move; he could not speak; nor could he locate where the pain was. In addition to this he could not breathe without difficulty. Our friend at once applied a mud pack to his abdomen and chest. Within a very short time the boy was able to breathe with ease and also speak. This change in him, our friend writes, was a wonder to all. In another fifteen minutes he was completely relieved. The mud plaster was removed only after about three hours. His night meal was stopped; the boy slept soundly in the night. The next day he was able to attend to his routine work, with his usual meal and go to the foot-ball ground in the evening.

This incident enabled him to be accepted as a doctor in the institution he was serving in.

Another case occurred in our own house six years ago. The patient in question was my nephew, a boy of about six years age. Suddenly at dead of night he began to cry out with pain in the chest; his grandmother was by his side. She rubbed his belly with cold water; the pain did not stop; rapidly the crisis became serious; breathing became very hard; during every inhalation and exhalation he suffered much. In addition to this, the sound he produced while he breathed, was very peculiar—almost similar to that of a dog or cat in its last days. The boy was saying that he would die and so he wanted his parents to be brought before him. The peculiar sound he produced disturbed the neighbours and they came and began to advise 'effective' measures such as an injection to avert any untoward happening. Generally our neighbours are in the dark about any illness in our house, because the people in the house worry themselves so little about illnesses and do not go out in search of healers or medicines, being their own doctors and having the remedies—air, water etc.—always ready at hand.

Coming to the above narrative, the boy was kept immersed in hot water in a tub with his legs and feet inside the water for about half an hour, and his chest and abdomen were massaged. He got relief in a short time and everything became normal at the end of about 45 minutes. The boy was removed from the tub; a wet pack was applied to the trunk and he was made to sleep in the open. The boy slept for two hours quietly, when the symptoms in a less virulent form returned. The same treatment was followed and the boy went to sleep and woke up only in the morning. He was then in his usual spirits and went to play as usual. The neighbours wondered how he could be relieved of such a severe complaint so easily in so short a time, and so completely.

The truth is that there is nothing to wonder at the ease with which acute crises are handled by Nature-Curists. The true naturopath knows that an acute crisis is its own cure. Our duty is that we must not fight against the crisis with poisonous drugs. It is enough if we follow the natural way, by fasting and baths, and if we take care to use plenty of air and light. If the suffering is excessive, hydropathic measures can be adopted, to get relief, which they give—in most cases sooner than we expect; the hydropathic measures also help Nature in Her process of elimination.

There are many among allopathic doctors and among laymen who admit the superiority of the natural ways, but believe they can follow them only so long as they are well. In reality we can rather transgress Her Laws when we are well than when we are ill. It is said that one week of drug medication will undo the benefits reaped by a long course of righteous living according to the Laws of Nature.

Transgression of Nature's laws when we are well will be punished with acute illness now and then; these are shortlived and self-limited. But transgression of Her laws when we are ill by taking drugs, will be punished with chronic ailments which will remain permanently with us and worry us constantly till the end of our life. So lead the Life-Natural always and become free from disease.

## PNEUMONIA

The patient had been treated for simple fever by an allopath and after a few days her condition was found to be very serious; it was suspected to be typhoid or pneumonia. She was lean and weak; but the danger was from a very high inequality of the bodily heat; there was more heat in the trunk, especially in the chest and very little in the feet and the hands; this abnormal heat paralysed the chief eliminative

organs, the kidneys. There was no sleep at all. A warm trunk-bath simultaneously with a hot foot bath, followed by a cooling bath—cold water being added to the water in the tub for this purpose—gave much relief. The patient was then put in bed duly wrapped up, and at once went to sleep. This bath was given twice or thrice a day. The first effect was to release the kidneys for their work. Later on, the bowels also began to act; in fact they became very active afterwards, to compensate for their former inaction. They came down to normal later on without any special treatment. Packs and wet cloth applications on the trunk were also freely used; the latter was used chiefly to relieve restlessness during sleep. The diet was restricted to juicy fruits; the patient ought to have been made to fast absolutely; but far from being content with the diet allowed, she seems to have stealthily eaten forbidden food—rice with tamarind sauce—once or twice, when she was somewhat better; this was not known at the time; but there were setbacks on this account. On the whole, the illness lasted eight days; she would have recovered in five days, had she fasted. The diet was fairly strictly regulated during the reconstruction period, which we call convalescence; at first raw milk was given twice a day, which was wrong and juicy fruits at other times. After a few days wholewheat roti and cocoanut-flavoured conservatively cooked vegetables were allowed

This course of treatment was in accordance with the author's idea at the time, and should not be taken as a model to be followed in other cases. This is just a report of facts, as they occurred.

Another case of pneumonia of a baby was cured in three days by means of exposure of the face to the cold air in the open, and by combination baths.

#### DIARRHOEA WITH LATENT FEVER

A three year old girl had loose motions. She was treated with sun-baths and wet cloth packs; the diet was confined to cocoanut water. The motions stopped after 12 hours, giving place to fever. This lasted for some time and then stopped. The next day hip-baths were given. Thereafter the child recovered perfectly. In this case the fever was at first latent. It was brought out and cured naturally, and thus a perfect cure was reached. If in this case Nature-Cure had not been followed, this internal fever would have been bottled up, and serious consequences would have followed. Generally, all acute illnesses are very simple and free from danger at first; but as the first trial is uniformly given to allopathy, they often become aggravated, as has been the case in some of the instances given above. Here there was

no aggravation, though there was internal fever present. In this case we see also that the fever came as a curative crisis and served as a stepping stone to the final cure.

## LATENT FEVER

A little baby had become unconscious; the breathing had become hard, naturally the father became seriously alarmed: he sent for the author in the hope that Nature-Cure would save the child. It was found that the trouble was latent fever, which was chiefly in the head and lungs. Coma-baths were given many times, with the result that the fever was brought out in acute form. The baby became conscious and began to breathe normally. There was no more any danger to life. The further treatment was very simple. The patient recovered perfectly. Fever, which is honest and confessed, and therefore a friend to life and health, is usually changed into latent fever by drugging. How can drugging ever change latent fever into a healthy, outward one?

In another such case the cure was reached by simple basking in the sunlight, doses of cold water, and fasting; the fever which then came was cured by sun-baths followed by stimulating wet-packs, with fasting. After the fever was cured, low and vitalising diet, chiefly cocoanut water, was given. Cough appeared later on, and fasting was begun again, with drinks of lime juice water, and the phlegm was dislodged by this means. If there had been no fasting, the phlegm would not have been brought out so soon, and the cough would have persisted for an indefinite time. The patient had always been extremely weak, with very poor digestion and nervous complications. The illness was cured in 10 days.

## MALARIAL FEVER

There are numerous forms of fever, each of which has got a special (allopathic) name: according to doctors and their loyal followers, they are all enemies to health and life. Influenza, pneumonia, typhoid, dengue, and malaria are some of them. It may be known to the reader that malaria is never really cured, though quinine is plentifully eaten by the victim, as if it were food; the fever is suppressed; but the foreign matter gets into the liver and spreads to the nerves; it disorganises the bowel and corrupts the blood; therefore the course of malaria so long as allopathy claims and retains allegiance of the patient.

But it is not right to assume that malaria or any other acute disease is in its own nature evil. We have seen how typhoid and pneumonia

become quite tame and friendly under Nature. Influenza cases have also been found to be likewise. We shall now see how malaria can be shorn of its terror and cured once for all leaving no after-effects, nor further history of any kind.

Once the author's eldest son fell ill of malaria at Saidapet and the author was sent for. The diet was completely stopped at once. The author had, by this time, come to realise the dangerousness of even light dieting in acute disease, especially in fever. This principle had originally not been clearly understood at first. More will be said about it in the story of a small-pox cure, which will come later on. Fresh hot water, or cold water, with a little lime juice added, was given as often as possible; also the cooling pack-bath, to disperse the internal heat and relieve the pressure on the kidneys and the bowel. The patient had been having frequent loose movements of the bowel, and he had also sometimes pain in the belly but these symptoms were relieved in one day. Then he was taken by rail to Pondicherry, where the family was then living and there the fasting and bath treatment was continued. Whenever the pain returned, it was relieved by gushing alternately with hot and cold water. There was a perfect cure in less than a week. Enemas were not necessary in this case because the bowel was already doing its share of the healing by elimination. Of course this case was so easy, because there had been no drug-treatment in the beginning and the patient was and is of a fairly good constitution.

Sri Ramanapaadaananda, a disciple of Bhagavan Maharshi Ramana, was one of the victims of malaria during an epidemic in Colombo. He was at once given quinine mixture and he was able to leave Colombo for Madras. The fever relapsed and he was dosed with quinine for a week. The fever stopped and he was considered to have been cured. Then he went to Tiruvannaamalai where again he got an attack of malaria. He was again given the usual quinine doses for about a week and he was again 'cured'. With this suppressed malaria he came to Pudukkottai, where he had the fourth attack of malaria. This time it was very virulent and he was tired of these repeated attacks. Sri Kaamesvara Sarma treated him in the drugless and natural way. He was given hot water foot-baths to relieve him of shivering and pain in the joints. He was allowed to drink water freely, with a little lime juice added, to quench his thirst. He was also given a tea made of orange peel and bilva leaves for internal use. Otherwise, he fasted. This he continued for about 5 days. The fever did not appear at the same hour every day and its virulence also gradually decreased. After the fever

completely left him, he was given whole juice once a day<sup>72</sup>. Then as he regained muscular strength, his food was slowly and cautiously increased. Later on he was given vegetable soup, vegetable pongal<sup>73</sup>, etc. In about a week he was able to assimilate with profit one full meal a day. After the cure of this attack his general health was much improved. He had greater strength and keener hunger than before. Some of his old chronic complaints also had left him. Also he did not suffer from any of the after-effects which are the inevitable consequences of drug-treatments in such cases.

Malaria takes its rise in a filthy bowel; it is not the work of an inimical germ brought by a mosquito, though the poison of its sting is certainly foreign matter, the addition of which to the human blood is not wholesome. Malaria is probably hastened by breathing air heavily tainted with the impure gases exhaled by the earth in some places after the rain. The disease can always be washed out of the body by faithfully following Nature by fasting, bathing, basking and always breathing the pure air of the open; there will then be no disorganisation of the vital organs nor corruption of the blood, which is inevitable when the disease is treated allopathically. Those that think that, malaria cannot be cured naturally, but require dosing with quinine, seem to have formed this opinion by their ignorance of the truth that in fever fasting must be continued throughout the illness, however long it might last, and that fasting for a few days is not enough. Non-specific herbal medicine, such as was given in this case, will be helpful during the fever and the subsequent convalescence. The fasting must continue until the bowels are cleared of their burden of old accumulated stools, which alone is the real means of a radical cure of malaria. That drug-treated malaria returns again and again and ruins not only the digestive organs, but even the nervous system has been proved again and again by the numerous letters received by the author and from accounts given by the students attending the annual summer Training Classes, as well as those who come to our Sanatorium as patients. Dr. Lindlahr also, in one of his books, quotes passages from medical books to show that quinine is a nervine poison, which lowers the health-level in a variety of ways.

## BRONCHIAL FEVER

A little child at Devakottai was sick with inflamed air passages and fever; there was great difficulty in breathing, from the passage

72 In making this juice, the orange with its skin, is cut into four or more pieces and squeezed. The clean hand with which this was squeezed is also washed with a little water and added to the juice

73 Pongal is known in the northern India by the name Khichdi. The mode of preparation can be seen in the book, "Eating For Health", by Sri L. Ganesa Sarma

being blocked with phlegm. The patient was carried out into the open, so that she might breathe the cold air; after a time she was brought home and given a combination bath. There was some approach to fasting; it would have been the right thing if the fast had been absolute. Each time the treatment did much good, but the elimination was handicapped by the food; there was a cure in 4 days; but this was not perfect, as it would have been if there had been an absolute fast.

#### HE CURED PYREXIA, BUT.....<sup>74</sup>

'Yes, take these gold bangles, sell them or pledge them. Admit my child in a decent nursing home and arrange to give him the best medical treatment possible. Poor thing, he is down with such a high fever and you want to save your money! That is just the excuse for your Nature-Cure treatment. Nature-Cure; Have they any scientific study? How dare you take it for granted that all the researches over decades all over the world is all wrong? The Government is also supporting only that and not your Nature-Cure. Do you mean to say that they are all fools? If you maintain that their system is wrong, baseless and all that, you indirectly say that they are all either fools or scoundrels. But they have scientific, concrete and visible proof of the truth and success of their theory. That is why the number of hospitals, medical colleges, doctors and nurses are increasing daily and spreading even in the remotest village. I do not want any more delay. These jewels are all the ones that my father gave me and I am free to utilise them as I please. Take these bangles and do the needful.'" Thus flared Srimathi Gupta, throwing a pair of bangles before her husband.

Sri Gupta uttered not a word while his wife accused him of miserliness. She has been reading books and journals on Nature-Cure that Sri Gupta has been getting all these years. She has also been talking to her friends about the greatness of Nature-Cure. But when the hour of trial came, she was completely a different woman. Sri Gupta was confused to see her behaviour which showed a sudden turn of conviction. He quietly slipped out of his home, brought a taxi and had his boy admitted in the best nursing home in his town.

The doctor spent a few minutes diagnosing the case. He scribbled a prescription, which Sri Gupta failed to decipher. The injection was brought and given within a few minutes. The boy slept for a few hours. When he awoke he was given bread, butter and milk. In the evening the temperature was normal and the patient was discharged.

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<sup>74</sup> The article was contributed by Sri L. Ganesa Sarma and was published in *The Life Natural*, Volume XXIV, No. 9, September, 1967.

The mother was greatly pleased, more so on her success—Success of allopathy was then her personal success.

After reaching home the boy complained of extreme weakness and went to sleep. When he awoke, he had terrible pain in his abdomen. It lasted for about an hour and again subsided. Again it would return. Each time it became more and more severe. Naturally, Sri Gupta had to run back to the doctor "I have cured his pyrexia. This is a new attack. I will have to open a new case sheet for this." This is a "scientific technique" of getting more money. Some tablets and powders were given to be repeated every two hours. The boy was almost all the time sleeping. But the pain would disturb him every now and then. He had no strength even to weep. His throat was also affected. When he awoke due to the pain, he was not fully conscious of what was going on around him. Somnolence was always there. The pain began to be almost continuous; from the way he assumed a crouching posture one could understand it.

The doctor was approached again. He declared that Master Gupta's was not the only such case for there were many more in the town whom he was treating then. He needed time to cure the second, though he had cured the first in almost in a few hours. Srimathi Gupta came to know of specific instances. She went and saw one or two of such cases also. She was convinced that in exchange for a simple fever they have all had a very serious trouble which they could not treat, except putting the patient to sleep all the time. That is no cure even in their own terminology. She now begged Sri Gupta to try something else. She hesitated to say "Nature-Cure."

But Sri Gupta could read her mind. He telephoned to me. Within a few hours I went and saw the boy. He could not talk to me clearly for he did not fully wake up. His abdomen was very hard. There seemed to be a very hard lump a little to the left of the navel. The feet remained extremely chill.

The first instruction was to stop completely feeding of any kind. He was asked to be given hot water foot baths about three or four times a day, alternate hot and cold fomentation (in a mild way) over the abdomen atleast twice in the day, to be followed by a cooling pack. Enemas were given both in the morning and evening. I was told that blackish hard balls of dirty smelling matter was brought out. Each time there was some elimination, the boy slightly improved in his crouching posture and slowly started stretching his legs. The hot water foot baths were given in the bed itself. From the second day, he was given

banana marrow (stem) juice in a diluted form and bran tea. After four days, the boy was better. But before that, there was a return of the fever for a day. When the fever left, the boy felt extremely light and bright. Feeding with vegetable soup and later boiled vegetables and so on was started only after about five days. This fasting gave him strength and health, while the earlier feeding made him weaker.

What was the fever there for? What is it that brought it? These are things that one should know before treating a patient with such an illness. Disposal of waste matter has been much in arrears. Filthy matter gets accumulated not only in the colon, but in every tissue of the whole system. It may be more in certain places and less in certain others. That is a matter that depends upon the individual constitution. When life decides to set the house in order, it has to call a stop to the regular loading business and that is given notice of by that illness. It is a crisis which at the same time achieves the purpose and prevents anything contrary to the Life's peculiar or extra-ordinary function at that time. That is why there is not only no hunger, but even an aversion for food. There is a general weakness, which helps the system to conserve the Vital Energy for the most important work that it has taken in hand. If one feels strong as usual, one would only be going about his usual business and let no energy available for the programme that Life has planned. Rest is forced on the patient. When the disease process is over unhindered, without any feeding whatsoever there will be a return of strength and an absence of the fever or whatever form of crisis that Life had started. That alone is the indication for feeding. But feeding should never be made to the extent of compensating for all the fasting that has been there for the few days. When a vehicle has to change the direction of running from the reverse gear to the forward ones, one cannot apply the top gear all at once. It will have to be reached in stages.

But the allopath kept on feeding the patient. With the injection he suppressed the fever which was nearly  $105^{\circ}$ . Suppressing a high fever is always more dangerous than doing so a low fever. A veena with full strung wires if pulled with a little undue force will break. That is what is often done to the nervous system. Cases of paralysis, whether in old people or children often follow a suppressed fever.

People do not have the courage to come to Nature-Cure when the fever is high. But how do they get the courage to poison the blood stream of their own dear and near ones? I wonder how people do not dread administering deadly poisons when the patient is already very weak, in their sense of the term. We know the weakness is only

apparent and necessary. The reader will do well to read *Fasting Cure & Vital Economy* by my father to know more about the subject.

## LOW FEVER

A child had fever of a dangerous kind; it was low, and that meant that there were constitutional defects. The head was large and growth had been imperfect. Chiefly by an absolute fast kept up for 3 days and a half, a perfect cure was reached. This case was treated under the author's supervision in Rangoon.

In the case of a grand daughter under one year the illness began as a partly internal fever chiefly affecting the brain. The seriousness of the condition was not taken notice of and so fasting was not followed properly in the beginning. Hence the fever persisted and so fasting was prescribed. But the child had been given cocoanut water and there was slight improvement apparently. But feeding was soon started again, the baby being given the breast often,—the baby having an unnatural and violent appetite. The result was that the fever became wholly internal and centered in the brain and nervous system. When the author became aware of the situation absolute fasting was restarted and the sunlight and mild wet pack applications tried. The fever did not reappear and so the child died within 3 days. This is narrated here, to show the serious nature of internal fever. Lessons are to be found even in failures.

The span of life of that grand daughter was of course known earlier, because the author had noticed the absolutely black iris, denoting that the nervous system has been badly damaged in the prenatal stage, owing to a long electric shock that the mother of the child suffered and fell unconscious from which she regained after nearly half an hour after severing the electric connection, which had run for quite many seconds.

Subsequently in the case of another grand daughter the condition started in a very similar manner. Absolute fasting was observed throughout the illness. Mild packs and sun-bathing were done. The fever remained internal for 7 days and then came out and brought out a skin eruption of an acute type. This was a sign that the internal fever was being cured and so life was no longer in danger. These eruptions varied in intensity from time to time, at times being more acute and afterwards becoming milder alternately. But each time the acute phase became less and less serious and in this way health was restored and the disease was cured. This crisis lasted for about 10 months. During this crisis growth was suspended. Some people began to urge the use

of calcium either in the allopathic or Nature-Cure way through special herbal foods. The father, Kamesvara Sarma, replied that because the vital power was otherwise engaged it was decided that such measures would be unreasonable and so no such was done. But when the internal cleaning had been finished the arrears of growth were made up for within the astonishingly short period of 3 months.

## PIMPLES<sup>75</sup>

Thanks to civilisation pimples have now become as common as the common cold. There is perhaps no disease in the whole of pathology which causes more sighs and more vain efforts than this one. The medical man considers it a simple, insignificant disease. But it is not so from the layman's point of view, because this disease injures his vanity. Naturally he tries all the remedies that are well advertised—powders, paints, snows, salves, drugs, X rays and what not. In these days few college boys or girls are without these cosmetics in his or her toilet set. Thanks to their patronage the trade in cosmetics is now one of the largest in the world.

These powders and snows in most of the cases only help to hide the pimples from others' view. In some cases they give temporary relief by suppressing them; but they never give permanent relief unless the man himself grows old and the disease takes some other form.

Why does so simple a condition defy all their efforts? The answer is that most treatment is aimed at the pimples, but not their cause. Nature-Cure teaches that treatment must always be aimed at the cause of the disease and not at the symptoms. The cause of pimples lies not on the surface; it is far deeper in the body. It is in the blood and tissues. The pimple is only a channel of elimination of this cause, namely the pathogenic matter that has got accumulated in the system through constipation and through eating of highly processed and appetising foods, irrespective of the state of the stomach. No college boy fails in these days to frequent hotels and no one is free from constipation. It is no wonder then that he suffers from pimples. The appearance of pimples on the face only shows that the skin is trying its best to eliminate injurious poisons from a toxin-laden body. We must not try to push the pimples back into the body.

We should consider them as elimination processes and help them out. But we should also look on them as danger signals, showing that

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<sup>75</sup> This article was contributed by Late Sri L. Kamesvara Sarma and published in *The Life Natural*, Volume II, No. 1, April, 1942.

the body is loaded with pathogenic matter. The right way therefore is to start upon a programme of positive diet for correcting the toxic state of the flesh, blood and nerves, and also occasional fasts. This of-course demands self-discipline and a control over habits of self-indulgence in eating and in drinking. Those who cannot forego the pleasure of eating as they like will have to continue with their pimples. At least let them understand that they should not expect a cure by treating the effects, ignoring the causes.

The natural treatment for pimples involves three points of attack. Firstly an effort must be made to assist the elimination of general toxemia, through the organs of elimination, namely the bowels, kidneys, lungs and skin. Secondly there should be a substantial improvement in the quality of the food taken into the organism and a discontinuing of the the toxic materials such as tobacco, arecanut, coffee, etc., taken in directly. Thirdly local measures which promote better functioning of the skin itself and of the other vital organs.

To assist elimination of general toxemia we would first advise the sufferer to attend to the bowels. If it does not move naturally then an enema can be taken. The enema must be taken in a non-violent way so that the sufferer may not form the enema habit. He can adopt the method detailed in Practical Nature-Cure. He can also take hip baths to assist digestion and to tone up the nervous system. The spinal bath helps to spread out the heat and thus promotes better circulation of blood. Exposing the skin to the sunlight and to the soothing cold fresh air and proper physical exercise will help much to lessen the burden in the face portion of the body. The lungs can be assisted in the work of eliminating the toxins by the practice of better breathing. In this connection I would like to warn the reader against adopting the traditional method of doing breathing exercise. In some cases it leads to some serious affection of the body. If that method be followed then an expert must be present to guide the novice at every stage of the practice. But there is a method of doing breathing exercise without an expert. It is a fool-proof method. It is the most nonviolent way. Space forbids me from entering into a description of the method. Those who are interested, may refer to the book 'Praanaayaama' published by The Indian Institute of Natural Therapeutics.

After attending to the elimination of toxins the quality of food must be reformed. The food must be made wholesome. Vegetables must be conservatively cooked and taken in greater quantities than the cereals. It will also be better if a raw salad is taken at the beginning of the meal.

The last measure is the local application of moderately hot packs over the face for a period of about 10 minutes followed by a cold pack left on for 40 minutes. Sometimes instead of the cold pack, wet clay (preferably the red variety of anthill earth) can be smeared over the face to a thickness of about  $\frac{1}{4}$  inch and kept on as stated before. The clay can be mixed with the juice of some sattvic herbs like manittakkaali leaves (मकोई). Sometimes the hot pack can be replaced by the juice of baked lime fruit, which can be smeared over the face and then the clay applied as directed above. The skin-health must be guarded in a natural way. All cosmetics and soaps are to be avoided. For cleaning the skin while bathing, soapnut powder or a mixture of dry clay powder and fine sand together with green gram flour and a little turmeric (for girls) can be used.

The hot packs can be repeated a number of times each day. Every time the hot pack must be followed by a cold application. All these applications bring blood to the area and stimulate the skin function.

The duration of the treatment has been in most cases anything from a few weeks to a few months. It varies from person to person. It very much depends on the constitution of the person. Anyhow judged from all points of view the natural way is the surest and the quickest. Because it is the only way there is to a radical cure, there is no sense in comparing it—in respect of the time it takes—to the suppressive method of allopathy.

## SMALL-POX

In 1922 a brother of the author, who had been initiated into water-cure, lost a child about four years old by small-pox. The news of this came as a shock and a surprise to the author; he then believed that water-cure must have been observed in that case. From this time the author began to think over this case to find out how life can be secured from danger in small-pox. At last light came. Small-pox is a form of acute disease and one of the severest. That means that all the vital power would be commandeered for the elimination of foreign matter through the skin in the form of pocks or pustles containing pus. If enough pustules were formed to bring out all the foreign matter, leaving nothing inside to cause peril to the vital organs, there would be no danger; if any part of the pus was retained, so that it bored holes in the bowel, there would be danger, and this danger would be increased if the bowel got heated and blocked up. **The bowel is sure to be heated, disabled and blocked up, if food is given; and the more persistent the feeding, the more certain will be these complications. Thus the Rule**

**of Safety in small-pox, as in all acute disease generally, is fasting.** Presumably the little darling was unwittingly done to death by being stuffed with fresh milk and fruits as he could be made to take them. Later on this was verified; the bereaved father acknowledged that the little one actually begged to be allowed to fast; but the people that had the care of him would not let him. The author resolved that this shall not occur again in any case of his in the future. And so it happened, that the next case of small-pox came in his own family and it was a test case for fasting, as we shall see.

Ramachandra, the youngest of the family, was about 3 years old when he got small-pox and it was in a more virulent form of that disease, namely **confluent small-pox**; in this the eruptions are so close and numerous, that the pocks all run together and form **sheets of pus**. This kind of small-pox is said to be of a fatal tendency. Hence it was a test-case; the recovery of this patient from this illness is the strongest possible proof that fasting is a life-saver even in the worst cases of small-pox.

It was well understood in the family already that in fever the rule of fasting ought to be strictly followed. So the child was allowed to fast during the initial fever period, namely 5 days. Cold water, with a trace of lime juice, was given often, but nothing else by the mouth. Wet packs were also given sometimes. When it was seen to be a case of small-pox the author specially warned his wife against giving any food, as it was sure to endanger life. The patient on his part was quite content to fast; he did not now like to have lime juice in his drinking water, so this was omitted; in this way he fasted for 5 days more. Meanwhile the disease went on to its crisis; anxious nights were passed, because the case was exceptionally severe. During the critical days fortunately the bowel was active and much old stool was passed; this ensured the complete bringing out of all the pus into eruptions on the skin, and life was saved. The disease abated on the morning of the eleventh day, and on that day the child demanded cocoanut water; it was given once. The next day he wanted buttermilk—sweet curd, watered and churned—and this was given once. The next day he called for fresh milk and a little of it was given only once. Thus he slowly and steadily recovered. There is reason to believe that this clearance of foreign matter has done him a great deal of good; it worked off a great part of his inheritance of disease.

This boy in his fourth year understood the law of cure so well that he gave a neat reply to a neighbour, the latter once saw him bathing too long at the tap, and sought to frighten him, saying that he would get fever if he bathed thus recklessly; the little boy retorted at once:

"Let fever come. I shall fast it out; I shall also drink water and take enemas and baths".

It must not be forgotten that good ventilation, to ensure the maximum purity of the air breathed is a necessary part of the care of a small-pox patient as of all patients of acute disease. The best place is the open air of a verandah. If the patient be kept in a room, it must be such as to ensure thorough ventilation.

It is recommended that oil should be smeared on the skin to allay the itching sensation, which is often very persistent in small-pox and causes the patient to scratch himself, resulting in permanent pock-marks or scars on the face and the rest of the body. An additional precaution is to engage the patient in relieving his itching by lightly waving of the itching part with a bunch of neem (margosa) leaves. Some one else should take up that duty only when he demands so, as otherwise his hands will begin to be engaged in scratching.

## COLIC

One of the author's sons had colic—pain in the belly—with vomiting and diarrhoea. It was very easily cured by spinal baths, wet packs, etc., as in fever, and steam baths and aachamana (the author would not prefer the steam bath now; sunbathing is far superior). No food was given, till there was perfect cure of the pain. The treatment was given incessantly and vigorously.

In another case of very severe pain, a single enema of about one pint of warm water, which brought out a lot of stools, gave instant relief. (A warm enema should necessarily be followed by a cold one.) Doubters of the necessity of enemas, please note.

Colic when treated with drugs leads to chronic constipation and other forms of serious constitutional disease. Drugs are mostly aimed at numbing the nerves and nerve centres by which the sufferer feels the pain. Pain is one of the many ways in which Nature calls out for a fast. To stifle the voice of Nature is not right. The drugs used for so stifling the pain are of course poisons; and from them arise more disease and worse. One thing to remember is that when relief is obtained by the use of the enema or other hygienic methods, it should not be taken for a licence for eating.

## HEADACHE

There was a very old gentleman in Pudukkottai who had suffered from periodic headache which was temporarily cured. It appeared in

his old age and defied all treatment (with drugs, of course!); it was becoming almost chronic. At last he was induced to take hip-baths and regulate his diet a little. He was terribly afraid of cold water. So he was given hip-baths in a peculiar way. He sat in the empty tub in the usual way and beside him, inside the tub was placed a vessel containing cold water; for some time he dipped a cloth in this water, rubbed his abdomen for a few seconds, and dipped it again; in this way he continued till he could bear the shock of cold water which was then poured little by little into the tub till it was nearly full (now, the author prefers shallow hip-bath as more effective and non-violent); and the bath went on, after this, in the usual way. Every bath gave him relief. He took two hip-baths daily. He was cured fully in a month; he might have been cured sooner, if the disease were more acute. The surest and swiftest way to the cure of semi-chronic or chronic head-ache is instalmental fasting. The patient ought also to have taken sun-baths; and perhaps enemas also. Eliminative diet also is necessary for correcting the acidity of the blood; herbs, vegetables and fruits are eliminative.

#### EARACHE CURED NATURALLY<sup>72</sup>

On the morning of 7th July, 1963 my son aged 17 years complained of pain in the right ear and of discharge from it for a few days. I pleaded with him to go on fast for the day but he was reluctant on the plea that it was Sunday and would not like to miss the 'Tanduri roti' and 'rice' (on Sundays we have a change in our cereal diet. ie. tanduri roti with vegetable in the morning and hand-pounded rice with green leafy vegetable at night). As he relishes this diet the most, I did not insist on his fasting as I did not want to upset him in any way. The boy is ordinarily docile, obedient and sincere but on occasions he betrays emotional upsets (anger). I wanted to avoid upsetting him and hence I allowed him to have his meals that day.

On the following day he reported that the pain was persistent. He went on partial fasting i.e. with conservatively cooked vegetable in the morning, fruit at noon and roti and vegetable at night. He did also apply wet pack around the ear and had an abdominal wet pack combined with spinal bath. Enema was not resorted to on that day as, according to him, he had normal and satisfactory motion. We continued it for a week and there was full co-operation from the boy in the sense that there was no craving for other diet. Finding that there was no relief the 'missionary' of Delhi was consulted and on his advice, the following programme was adopted.

72 Reported by Sri Kewal Krishan New Delhi and published in The Life Natural, Vol XXI, No2, Oct. 63.

1. Sun bath in the early morning for about 20 minutes.
2. Spinal bath combined with abdominal wet pack for 30 minutes.
3. Local steam bath around the ear for about 10 or 15 minutes followed by application of mud pack.
4. Cooling head bath and hot foot bath for 30 minutes.
5. Enema (as and when felt necessary).

### Diet

Raw vegetable at 10-00 a. m.

Fruit with milk of coconut at 1 p. m.

Vegetable cooked at night with grated cocoanut

The above programme continued for 3 days but there was again no sign of recession of the trouble. The area around the ear was getting more and more swollen and the ear itself was becoming stiff. The boy lost normal sleep. He could hardly sleep for two hours after the cooling head bath. The above programme was extended by another four days—but there was *status quo*. The 'missionary' was kept informed of the day-to-day condition of the boy. Since the boy was to attend the school and it would take sometime before the foul matter could accumulate, he advised me to introduce 'bran tea' in addition, once in the morning and once in the evening. The local steam bath and mud pack were eliminated. More stress was laid on cooling head baths. I faced a little problem here as the boy refused to take the 'bran tea'. No amount of persuasion helped me. This was introduced so that the boy may not feel any weakness, as he had to attend the school. I communicated the advice of the 'missionary' for whom not only he but all my family members have a great respect, that either he should take 'bran tea' or should abstain from going to school. On the first day, he stayed away from the class but at the same time he tried the taste of 'bran tea'. On return from office I got the report the 'tea' was very relishing. The boy promised to take it cheerfully and said that he would not like to miss his school. This programme continued for another week.

At this stage I had a taunt from my wife that Nature-Cure would harm the boy and no purpose was likely to be gained by starving the boy any longer.

I assured her that she need have no such apprehensions and urged her to have full faith in the system as it is a Divine Science and everything would turn favourably at the appointed time. This trouble had

slightly affected temporarily the hearing power of the boy and that was a good plea for her to taunt me. Her argument against the continuance of Nature-Cure treatment was that if, by chance, the bone near the ear got affected the boy would be deformed permanently. How to satisfy my family was a great problem to me. I did not like to assert my authority and to put her feeling down. I suggested that an X-ray might be taken so that she could be satisfied. I then arranged examination by an ENT specialist who advised that the boy should be admitted into the hospital, after the X-ray report. The X-ray was arranged at the spot and by His Grace the bone was free from any infection, as diagnosed earlier by the 'missionary'. The specialist, as a routine, prescribed some injections and the use of the Sulpha drugs, but I would not allow them to be administered. With the clear X-ray report the objections from my wife vanished into thin air. The Nature-Cure treatment continued.

In the meanwhile, pus started accumulating and I was at my wit's end as to how it will burst without a scion. The 'missionary' assured me that it would burst of its own accord, without resorting to scion or application of 'pultas'. The latter, he said, would delay the healing process. The boy had to put up with some pain for as many as 18 days and this he did without fret or frown. His extreme patience in the trouble was really commendable. One fine morning the abscess burst of its own accord. The marvellous thing to be noted in this case was that the wound healed within 5 days, without the application of any medicine. The only treatment we gave to the wound was to place a wet cloth over it and to remove it when soiled. The boy was put on a normal diet after the normal skin had formed. The idea to keep the boy on scheduled programme of dieting during the period from the bursting of the abscess till the formation of the normal skin was to bring about recovery quickly.

### AMPUTATION AVERTED<sup>73</sup>

(Late) Sri C. V. Chetti, Madras, reports a wonderful case, saving the patient a leg, proposed to be amputated. Sri Sundaram Pillai, a rice-merchant of Cuddalore (Old Town), had a sick left ankle, swollen hard and insensitive outside, but insufferably painful inside, said to be due to growth of bone inside. He was brought to Madras for operation, but was persuaded to try natural methods for one day. Sri Chetti gave hot and cold enemas and local steam-bath. The effects were quite enough to convince the patient, who of his own accord postponed the

operation for a week, to give a further trial to Nature's Way. Preparatory diet, sun, steam and cold water baths, daily clay poultices to the leg and occasional enemas made the patient think less of his sick ankle. He was warned that the next week would aggravate the trouble. Fruit-juices and water of tender cocoanut for diet, with the same treatment as before, softened the swelling but caused severe burning sensation there, with an effort to form and expel pus. By the enemas old retained stools were brought out. After twentyone days' treatment, three to two kgs. of pus were expelled all at once, without the patient feeling weak. This elimination of foreign matter continued, and sensation began to return. The diet was changed to cooked vegetables for one meal, and fruits for the other, while cocoanut oil and wet bandages were used for the ankle. Gradually the patient recovered the use of his leg, and in another month the sore leg healed up completely. Thus a leg was saved from amputation. Really it is nothing to be wondered at, though it seems wonderful, because people do not know what Nature can do.

My<sup>74</sup> son, Anil, met with an accident. His feet came under the wheel of a fully laden bus and his toes were very badly crushed. He was admitted in the Irwin Hospital. The bones that were intact but in a mess, were put in order and bandaged. The big toe was out of shape and the surgeon had to remove it. At a later stage to heal up the wound, grafting of skin from the thighs was done.

But the wound remained unhealed. Gradually a black mass of matter started collecting in the sole of the foot. This became hard with time. It was also increasing in size. The surgeon and the physician examined the case and their agreed verdict was that gangrene had set in the sore and that the case could become fatal. They suggested that amputation of the leg a little above the ankle might save the boy's life.

I consulted Dr. Kaushal Kishore Jain, a qualified homeopathic doctor and friend. After examining the case, he suggested that I should take the advice of Sri L. Ganesa Sarma, son of his Guru in Nature-Cure, late Sri K. Lakshmana Sarma. We went to him together.

Sri Sarma immediately accompanied us and devoted more than an hour in studying the case and giving necessary advice for treatment.

His stress was on dietetic reform. He wanted me to keep the boy on a totally vegetablarian diet. Raw dilute juice of petha (ashgourd)

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<sup>74</sup> Gangadhar Rathee, Model Town, Delhi—9. From The Life Natural, Volume XXX, No. 6, June, 1973.

was given every morning. He had three meals; one of raw salad, and the other two of boiled vegetables with the addition of coriander leaves and cocoanut scrapings. Very little salt was added after cooking.

Over the unhealed wound a wet bandage was applied over a piece of cloth dipped in home-made cocoanut oil and banana-pith juice well mixed together, placed over the whole foot. This was changed four times in a day.

Every time pus and some dirty matter were thrown out. The wound was washed with tepid water every time it was opened and was left open exposed to air for about half an hour each time.

The hard mass under the foot had completely disappeared in about three weeks and in about a week more the whole wound had healed up.

In between it happened that allopathic doctors, some of them were also relatives, happened to see the case. But they were uniformly of the opinion that growth of skin cannot take place. But their fears have been totally belied. The boy is again quite active. This was the first case in my family. Now we have all taken to the Life Natural. Our doors are closed for ever to doctors of the drug-school.

I am not so much concerned with the inefficiency of the medical men. It is the inefficiency of their science which makes a negative approach. I am only worried over their considering themselves as demi-gods declaring outright that there can be no healing. Accepting defeat at the hands of Mother Nature is no disgrace.

Whatever they may say, we have Her bountiful Grace!

## MIGRAINE

Migraine, also known as hemicrania, which is paroxysmal headache, most often unilateral is a trouble one would not wish even to an enemy.

Sri K.K. Unni, an advocate of Kerala, was a victim of this illness. He would get at any time, may be when he was arguing a case in a court of law. He used to resort to heavy doses of deadly drugs for relief from the pain. An acquaintance at Aurobindo Ashram, Sri Jairam Das of New Delhi, in 1962 suggested his going to the author at his sanatorium. But another 'scientific' advice was to go to London and be treated by the best neuro-surgeon. He tried that in vain.

After his return from England he was advised to take injections of pethidine, an opium preparation. In the course of three years he had taken three thousand injections; still his trouble continued.

In October 1965 he came to our Sanatorium and had a lot of clearance of his system of the impurities through short fasts, approach to fasts on a diet of water of tender cocoanuts, sun-baths, spinal-baths, etc.

One late evening, as it happened on several occasions earlier too he had a very severe attack and he was bitterly crying out in agony. Initially, he had his bowels cleared with an enema. He was given the usual hot immersion bath with these additions: His nephew was instructed to sit by his leg side and keep on pouring at short intervals hot water at a temperature the patient liked. On the head side Tyagaraja Sarma was pouring alternately hot and cold water and Ganesa Sarma kept massaging the head downwards. In about 45 minutes he got relief from pain.

But, being free from pain, he desired to sleep. Because Ganesa Sarma was just on a two-day visit to Pudukkottai, the other patients had also gathered there, listening and partaking in the conversations. The talk was having a philosophical trend. Time rolled on and it was past midnight. The other patients had by then retired to their rooms to sleep. But Sri Unni could not get sleep. He was encouraged that it was nothing to worry about. It was in fact an advantage that he could easily meditate—most people's meditation is upset by sleep intervening. But he was not in a mood to do so. He was suggested to repeat any mantra he knew or any name of God. But he could not take to any such thing and kept on worrying himself. Later he was asked if his feet were chill or warm, to which he replied that they were hot. It was expected that his feet may be chill and he may be given a hot foot bath. So, he was advised to remove his sandals and walk barefotted on grass. He would have done so for about 10 minutes. He quickly entered his room, put off the lamp and went to sleep. It was by then 2-30 a. m. He woke up only by 10-30 a. m. That 8 hour sleep was the first he had enjoyed after long years.

This immersion bath with massage before spinal bath and full bath following the whole thing became an occasional experience that stepped up his relief. He had to return home. But he continued the treatment at home and he is healthy after that.

Sivakamesvari from Mysore was a student girl. Migraine compelled her to discontinue her studies. Whenever she took a book in hand it switched on the pain. Medical men doubted defective vision. Spectacles were tried with no result. She came to Delhi to try if she could get some high class allopathic treatment. Her brother was managing an agricultural farm at Bhaktavarpur, a village near Delhi. His landlord advised her against allopathic treatment and suggested meeting Ganesa Sarma.

She was asked to masticate about 15 vilva (bel patra) every morning on an empty stomach, and take nothing else for about 2 hours after that. For the first one week, she was asked to remain on a liquid diet of dilute fruit juice, or vegetable soup. Later she was asked to live on only vegetables and fruits. When she took fruits, she was to have only one kind of fruit. This plan was advised for two months. That was the time when, it was thought, she could be free from a recurrence of the painful attack even if she took to a little reading. But she was much better in about a month. She had also to return to Mysore. She was advised, when she was back home, to remain on water of tender cocoanuts alone for a week. And after that she was again to resume that same vegetable and fruit diet.

Throughout the period she was advised to have a small enema after a natural motion. That hot immersion bath, massage of the head with alternate pourings of hot and cold water was also advised in her treatment.

There was no pain even if she spent hours at a stretch reading a book. So, she rejoined the college again and resumed her studies. She was able to get her B.Sc. degree with ease.

She was unfortunate in losing her father and in the presence of relatives and others, she did not want to be conspicuous by her unique diet. But that gave her trouble again. So, she reverted back to her vegetablarian diet and is again enjoying good health.

People who had seen her before Nature-Cure treatment could not recognise her; she looks much younger for her age. Her brother, Sri Srinivasan, also reports that she had added to her weight, though the weight of her food has been reduced.

One evening Sri Phadke, Secretary to the Vice-President of India sought Ganesa Sarma's help to treat a son of Sri Joshi, the Vice-President's Private Secretary. The boy was experiencing severe pain in the head. It has

been continuing for a few days. The suffering was so terrible that the boy sometimes was not in full consciousness. At times there was palpitation also. Allopathic treatment was also on. The medical men could not bring him relief. Sri Phadke being one with a deep faith in Nature-Cure had suggested a change over at that stage.

Repeated small enemas were suggested until clean water came out. Hot immersion bath with massage for the head was to follow that. Finally a spinal bath with a wet pack on the head was suggested. Fasting was advised for that night. The next day, he was to have raw dilute juice of either grass or banana stem. Vegetable soup alone was to be taken during the rest of the day. If the trouble did not recur, gradual increase in diet was suggested.

When Ganesa Sarma visited Sri Joshi's place the next morning the boy was asleep. Because that was a hard earned sleep, he was not disturbed. There was no further call also. A week later Ganesa Sarma had confirmation from a friend who met him at the vegetable market. It was through that friend that he came to know that the medical men had named it a trouble due to a weak heart and the cardiac expert in his turn had no hopes to give. The friend was surprised at such a quick recovery of a case let down by the experts. Sri Phadke also confirmed later.

## NASCENT BRAIN-TUMOUR

An old lady suddenly developed headache and was advised to take local steam-baths many times in the day as often as the pain in the head reappeared and within four or five days she was relieved of the ache; but an abscess developed behind the right ear and for this wet bandages were applied. The abscess was opened by a surgeon,<sup>75</sup> but the after-treatment was natural; that is, only wet bandages were applied and the abscess was thereby naturally drained and completely healed in about a week afterwards. On the whole the illness lasted for less than two weeks. In this case the foreign matter in the brain which was the cause of the headache would have formed a tumour in the brain, but for the natural treatment which transferred the foreign matter to the abscess behind the ear. If a brain tumour is allowed to develop then it is certain to prove fatal. An example of a fatal case of this nature is given in the chapter on Destructive Disease.

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<sup>75</sup> This was done not owing to any misgivings regarding the efficacy of Nature, but because of the patient, who had little patience!

Innumerable victims of allopathy get periodical headache, for which they take a deadly poison, namely aspirin in some form or other. In a few years they lay in such a lot of this drug that they lose their health, and even their mental vigour, so that it is hard for them to return to Nature even if they become convinced of the need to do so! Their will-power is gone and they are content to drag on a miserable existence without hope and without a wish to change.

## ACUTE DYSPEPSIA

The patient in this case was a lean boy of six years; he had been suffering from indigestion for some days; this led to constipation and internal fever which affected the kidneys; the urine was retained; and general swelling began. A violent purgative was given; this gave relief for a time; but the condition worsened again; a second dose was given without any effect; then convulsions set in and life was in danger; at this stage the author took up the case. At once a short-steam bath was given; the pores of the skin opened; then the boy was laid in bed with the arms and legs well covered, and cooling wet packs were given every hour; this was enough to dispel the danger to life; the convulsions did not come again; the patient passed urine freely. Water in which *aval* (*chivda*) had been soaked was the only diet allowed. In a few days the swelling was all gone and the patient was able to get up and sit in the tub for hip-baths; then solid food was permitted. The patient in this case was of extremely delicate health; only the uttermost non-violence could have saved his life! Nature-Cure is non-violence; but ignorant professors apply it violently and endanger life, almost as much as the medicos. Another noteworthy fact in this, as in most of the cases, is this; the author could not diagnose the disease in the way the doctors diagnose; he only knew that the disease was an acute one with dangerous complications; but the patient was cured all the same. In our system there is no use for the so-called 'scientific' diagnosis of the doctors; indeed it is far safer to remain in ignorance of the allopathic name for the disease, as the knowledge of it may even tempt one to go wrong or lead to confusion; in fact their diagnosis is wholly unscientific, as things are not what they seem.

## COUGH

A young man had suffered for a very long time from a very painful cough; it was steadily becoming chronic. He was cured by a very strictly regulated diet and by taking hip-baths along with hot foot-baths, he was so far cured that he became fit to travel. Meanwhile he fretted against the diet restrictions, and this made him give up the treatment

before he had been radically cured. He left the place and began to eat as before; after many months he had a return of the cough; this time he went into a hospital and died there. This man was of a low order of intelligence; he had neither native commonsense nor culture; it is hard for such people to understand the sweetness of Nature-Cure and to remain loyal to it. As Kuhne has remarked, **Nature-Cure requires character.**

More recently the author went to see a friend, who was suffering from cough. He advised the throat-cooling method (described in this volume) and fasting; the water was not cold enough; hence it took half an hour for the cough to subside; but it did subside; the patient fasted for the night, and was sparing in his diet the next day: so he remained cured. The patient in this case was an enlightened gentleman free from evil habits.

A far better medicine than even cold water for this trouble is **cold air.** Once the author had cough—in January, 1933. The cough used to come regularly at bed time. For the first few days relief was obtained by throat-cooling, and there was undisturbed sleep. Afterwards it occurred to him to sleep in an open place where the air was decidedly cold and pure. The effect was magical; the cough subsided as soon as it began and sleep came on very soon. With a little care in diet and this habit of sleeping in the open, the cough was kept off until it disappeared for good. **The notion that cold air is bad for cold and cough is utterly without foundation.** But the cold air should be only **breathed in,** and not allowed to play on the outer skin which should rather be well wrapped up so as to conserve the bodily heat.

### LAMENESS WITH PAIN (SCIATICA)

The patient was an old lady; she had inflammation somewhere in the middle of the body, which caused severe pain and had made her a cripple; she could not stand without pain; she was therefore brought to the author in a cart. Sunbaths every alternate day, two or three hip-baths daily, with no food in the morning, and a simple diet with vegetables included, were the instructions, and these were followed **strictly.** There were some easy curative crises by which drug-poisons were eliminated. The lady recovered the use of her legs in six months. The author never knew the nature of the abnormality which caused the lameness; all the same there was a cure. The patient was treated about the year 1918. She died of old age many years later.

## PRIMARY SYPHILIS

A raw young man in a small village in the south contracted this disease in the usual way; the nervous exhaustion caused by an inordinate indulgence was the immediate cause of this disorder. He was put on a nominal diet—rice-water taken from a boiling pot of rice soon after the rice was added to the boiling water—so that there was a very close approach to fasting. He was also ordered to take sun-baths and hip-baths. He was cured in three days. This disease was in the primary stage of the nasty disease called syphilis; medically treated, it leads on without fail to the second, third and fourth stages of syphilis; mercury and arsenic were the 'medicines' formerly; now antibiotics are used, which, not only do not cure, but are also dangerous in their effects. No wonder the disease is never cured. How can it be cured by drugs which are themselves the real syphilis? So-called primary syphilis is no syphilis at all, but a harmless and benign acute elimination, which can be radically cured naturally. Syphilis really begins after the blood and flesh are poisoned by the doctor with mercury. Among the allopaths there arose in former times a wise one, Dr. Hermann of Vienna who discovered these truths, and sought to do away with the mercurial treatment of syphilis; he was in charge of a hospital where under his direction a hygienic treatment,—a drugless one—was given to patients. Thus he proved that syphilis apart from mercury—does not lead to constitutional derangements; but the medical profession did not like it; when Dr. Hermann retired his hospital fell into the hands of the syphilizers—the doctors who deal in mercury and arsenic.

The acute form of syphilis is the effect of the complete breakdown of Vital Economy, due to repeated indulgence in sexual intercourse, leaving no interval for recovery and recuperation. Even when the parties are both healthy and free from the syphilitic taint, this breakdown occurs, if one of the parties be subject to insatiable lust, which impels him to repeat the act many times in the course of a few hours. Hence it is a grievous error to attribute the disease to infection. Sexual intercourse involves the waste of an incredible amount of vital force, and hence no more than one single act of sexual intercourse is permissible during any one night. Not only that, there should be abstinence for many days before the next indulgence, so that Vital Economy may be maintained.

## SCROTAL ABSCESS

The patient, who was related to the author, was a young man of not very healthful habits. He got pain and swelling in his scrotum,

which did not improve matters; there was also fever. The doctor advised his removal to a hospital. An operation would have followed of course and in that case the patient, if he got through, would have been in bed for months; and it is certain also that he would never in that case have recovered his former health. The author was sent for half-heartedly; when he went there there was still no decision between the hospital and Nature-Cure; at last, with the help of some sensible friends of the family a decision in favour of Nature-Cure was reached.

The treatment to begin with was fasting, wet bandges and trunk-baths, with water to drink; each bath lasted about an hour, and there were three daily. Later on enemæ were used often, to clear out old stools as far as possible. When the fever was gone, cocoanut-water or oranges were allowed; later still vegetables and rice-pongol with some salt was allowed, at first once, and then twice, daily. The abscess grew, and then a line of dots of pus appeared around the scrotum, dividing off the lower and hinder part of the scrotal bag from the rest; this slowly separated and fell away, leaving the testicles exposed; the bandages were continued, as well as the general treatment. After a month new skin grew over the testicles and the patient was able to go out to his work. Here, as in the case of the swollen gland, Nature proved a wonderful surgeon.

## OBSTRUCTION

Two children of the author suffered from a critical state of health, which sometimes occurs to new-born babies, the illness arises in some mysterious manner about a week after the birth, and proceeds to a crisis very rapidly; the bowel is clogged up, the urine is bottled up, the belly swells, hard breathing sets in, and if the internal deadlock is not relieved quickly, the little one dies in less than two days. One child was thus affected in 1903, when the author had no acquaintance with Nature's way and died. Many years after Nature-Cure became the law of the family, another new-born child was affected in the same way, but a cooling wet bandage was tied around the belly and was drenched often to keep it cool; in less than two hours the baby passed urine and stools, the belly subsided, and there was no more trouble; this patient is now alive and well. It is of course important that natural treatment should be started soon, as else the process of destruction may go too far for a cure.

## CONVULSIONS

This is often a fatal disease for infants, but not so if Nature-Cure be applied in time. It begins with a blocking of the bowel; if it leads to

simple fever there may be no danger; if the fever is at all hindered by an inward cause, then convulsions set in. Durg-treatment either kills, or leads up to a chronic defect of health, which may be called internal fever; children who come to have this defect of health do not grow up aright, have weak lungs, and may get consumption in later life. We have seen some cures of internal fever; we shall now see some cases of convulsions.

A nephew of the author had convulsions many times; each time it was suppressed by means of some quack remedy; on the last occasion it was treated naturally and cured; but there was a month of further treatment needed to restore health through curative crises.

In another case a purgative had been given without any effect and the author was asked to treat the child. It was midnight then; there was fever also, which was a good sign. A steam bath was given and then, after wiping off the sweat with a wet cloth, a wet pack was given to the belly; it would have been better if a whole trunk-pack had been given; the child was then left in bed well covered up. The next day hip-baths were given. In the evening the bowel moved naturally and the disease subsided; further treatment and careful transitional diet was observed for some days after the cure.

A very bad case of convulsions occurred in the family of a relation. The patient was an extremely delicate little child with poor circulation and poorly developed waist and legs. At first hip-baths with hot foot-baths and gushings over the belly with hot and cold water alternately were tried; but there was no effect; there was despair of life, and a family-council was held; but it was resolved that Nature-Cure gave the only chance of recovery. Now the author decided to try the effect of ample sunlight; the child was placed on a cot in the open, and left there covered with cool wet cloth over the trunk, and a dry, thin covering over the legs; the head was left in the shade; the wet cloth was drenched with cold water often, to keep it cool, this was done for hours together both in the forenoon and in the afternoon. The convulsions became less violent, and stopped altogether the next day. The cot was convenient for moving the patient, so as to suit the sun's movements in the sky.

When sun-light is not available, coma baths or combination baths or alternate immersions in hot and cold water will do.

Shri Shyam Sunder Gupta of Kamla Nagar, Delhi, wrote to us under date 15—3—60.

“The patient, Rajendra Prasad, took to this treatment some time in July, 1959. Two year ago, when he was about 14 years old, he was proceeding to Gurgaon from Delhi in a bus. On the way, he got severe headache and began to vomit. He began to shiver with severe fever. He became unconscious and his body had become somewhat stiff. On reaching Gurgaon (Haryana), he was put under the care of a medical practitioner. A number of injections were administered and after a long time, the patient regained consciousness. Thereafter he was having convulsions (fits) many times in the year. During the fits, the mouth could not be opened, the joints became stiff, the eyes were wide open, there was deformity in the facial expression! To put it briefly, it was a horrible sight.

“The patient came to me in July 1959 and I began Nature-Cure treatment for him, under the advice of Sri Swaminathanji. The programme broadly was as follows:—

**Morning:** Daily a non-violent enema was given. A sun bath followed by a spinal bath was thereafter given.

**Evening:** Spinal bath.

**Diet:** Fruit or dilute fruit juice some time after the spinal bath in the morning. At noon plenty of conservatively cooked vegetables, some raw salads, with whole wheat roti. At night, whole wheat roti and conservatively cooked vegetables. Of course, the patient was taking food very moderately, with due regard to Vital Economy.

**Fast;** Once a week, a partial fast was also kept. Within a week of the commencement of the Nature-Cure plan, the patient began to improve considerably. He was beginning to feel very active. In about a month's time, all the complaints that he had had (frequent colds, excessive urination, the tendency to urinate every few minutes, undue fatigue, excessive perspiration, etc.,) disappeared and since then he has had no convulsions or fits. Now, he is keeping good health, thanks to Nature-Cure.”

### 1. Giddiness<sup>76</sup>

One morning recently I woke up with a heavy head. I felt giddy and had an uncomfortable stomach. The bowels did not move properly. There was nausea but I could not vomit. In spite of this condition the

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<sup>76</sup> The following three were contributed by the Late Sri F. G. Natesa Aiyar, F. I. I. N. T. and published in The Life Natural, Volume II, No. 5, December, 1942.

craving for the morning coffee was strong. I however resisted it with an effort and instead took a full tumbler of tepid water. I decided to fast until I got normal. Another tumbler of tepid water half an hour later and a little tickling of the throat with the fingers brought out vomiting. I was soon relieved of a lot of undigested food. I took an enema and that again relieved the congestion in the bowels. I took alternative hot immersion and cold spinal baths and rested all the time. I did not take anything but water the whole day. Before retiring to bed I put my feet in a basin of hot water for sometime covering the whole body with a blanket. That produced a sweating of the body and then I slept like a top the whole night. I felt very happy. The next morning although I still felt giddy it was not as bad as the first day. I had no nausea. I kept on with an enema, hot immersion and cold spinal baths and water alone for food. The third day my giddiness left me. I felt as light as a bird. Still I kept on to the hot and cold baths and rested. On this day I took some tender cocoanut water along with drinks of cold water. Thus ended the short revolution in my physical kingdom.

## 2. Sprain

Last month, I do not know how, I got a bad sprain in my wrist in the right hand. I grew from bad to worse in two days and I could not use my right hand for any purpose. It is curious, how even followers of the Nature-Cure system forget its uses at times. So was the case with me and I thought I should go to a massuer or to the electric apparatus for removing the sprain. My daughter who saw my plight asked me why I did not resort to Nature-Cure of which I was speaking so much. I felt ashamed. I atonce put a wet bandage over the affected wrist and for two nights applied mud packing with a wet cloth bandage over it. The third day I was free from the sprain and even the servant woman who was secretly laughing at the treatment gaped in wonder at this marvel of a cure—So Easy, So Simple and So Inexpensive.

## 3. Insect-poison

My son-in-law while driving in his car through a village had somehow been bitten by a poisonous insect in his right hand with the result that it got swollen and was covered with rashes. Friends and relations suggested immediate treatment with injections etc,—but he did not accept the advice and boldly took to Nature-Cure. The affected portion was cleansed with cold water and bandage was kept wet by frequent application of water. Mud packing was applied at nights. This treatment was all that was followed and in two weeks the cure was complete;—no injections, no tinctures, no medicines and no expense!

## SORE EYES

A great many cases of this kind have been cured by simple wet cloth bandages or bandages of the pulp of raw potatoes<sup>77</sup> applied to the eyes at night; the eyes get so much better in the morning that the patients—mostly children—play during the day, and have the bandage again at night.

Not only sore eyes, but other types of troubles in the eyes, like reddening, growth of flesh, or granules have all been cured with these simple bandages.

Of course the diet should be regulated. It is also good to have sun-baths—with the eyes covered with a strip of banana leaf—hip-baths, spinal-baths or trunk-baths combined with fasting if necessary in severe cases. Enemas are good adjuncts.

## SKIN TROUBLES

Elimination of foreign matter may take place through the skin in the form of eruptions. These may come up again and again, as fast as room is made by the healing of the previous crop, if not hindered by ointments, lotions and other vile stuff, they last a few weeks; else they drag on for a much longer time. To let them take their own course—only helping elimination by means of cooling wet bandages and diet—is the wisest way. In this way the blood is purified, and a great improvement of health is assured. Two of the author's sons had this in their childhood. They were treated naturally, and became healthier in the end. Children need not get such troubles only as a result of wrong diet and other conditions of bringing up; it may be to clear off the dirty endowment that they never fail to receive from the parents. The sins of the parents are thus transferred to the issues. It is the acuity (the awareness of life) that helps the children to clear such things as early in life as possible and necessary for good growth. That should be welcomed and aided by proper treatment. Milk in that state of health will contribute to the continuation of the trouble. Sun-baths under a banana leaf after applying a thin layer of herbal oil is very helpful.

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<sup>77</sup> Potatoes are nowadays raised with artificial fertilizers, which bring on some pests and the further spraying with pesticides make the crop worse. With time, the pests become immune to the pesticides and the farmer is offered more poisonous pesticides. Thus application of potatoes is not considered, unless one is sure that it is raised with organic manure and that no chemical was used as a pesticide or fungicide, etc.

Alternatively, carrots (finely grated), cucumber (finely grated), or fully ripened banana (cut into small pieces and mashed to the consistency of butter) can be applied as a poultice over the eyes and bandaged up with a wet cloth. These can be applied even during day time, if rest in bed is possible.

If there is intense pain, relief can be had by having a warm bath first and then followed by the wet bandages. Alternatively, a local steam bath can precede the wet bandages. Bandages with ant-hill earth are more soothing and helpful. Better still will be to have a sun-bath after applying a paste of ant-hill earth over the affected part and the surrounding areas. Relief is attained by better elimination.

## ENURESIS<sup>78</sup>

Enuresis literally means incontinence of urine, though in common parlance it is understood as bed-wetting. It is a trouble of children while in the sleeping state. Elders, and children in the waking state are expected to have sufficient control over micturition (urination).

Among the psychological causes of the trouble, fear complex alone need not necessarily be contributory. The child may even be enjoying a dream, yes, a pleasant one, during which time he might feel the pressure of urine in his bladder and the need to urinate. As an event in the dream, in between the interesting story that has been in progress, without much break in it, he might go to the proper place and relieve himself of the burden. If the interest in the story that follows be absorbing, he might not realise that his going to the water-closet was only in the dream and that he had actually urinated in the bed itself.

When we know that even in the waking state children urinate in their clothes if they are subject to threat or fear, it is needless to explain such an occurrence when in the sleeping state, such a situation being brought about in a dream, which is very often a replaying of the events of the day.

Thus dream becomes a condition to be avoided. It is not only children that dream; (adults have day dreams too'.) It happened several years ago. We had a guest in our house. He had just returned after a long tour of Ceylon. He did not get good food there. Naturally, my mother, who, by temperament, treated every recluse with great respect, served him nice food. He had over-eaten of it. That night, as usual whenever he came to our house, slept on the ground adjacent to Father's cot. A little after midnight I was awakened by the sound of his singing. Being a Ramana Bhakta, whether awake or asleep, his mind was rambling in prayerful thoughts; and he sang one in His praise. Father too was awakened, he looked down, extended his hand down and turned the dreaming recluse on his side. As if the electricity was

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<sup>78</sup> Contributed by Sri L. Ganesa Sarma and published in *The Life Natural*, Volume XXIII, No 3, March, 1966.

cut off and the record player had stopped, his singing came to an abrupt end. The next morning I discussed the matter with Father. He explained to me that there were two contributory causes for his dreaming, viz., overeating and sleeping over the back. The pressure of the weight in the stomach and the colon, being felt on the spine, disturbs the relaxation of the mind and induces a ramble on beaten tracks.

This knowledge has been put to test in quite many cases, both children and adults. Adults of course can be advised to avoid sleeping on the back but it is difficult in the case of children. Elders sleeping by the side of the children will have to take care to see that they are often turned on any of their sides. It does not mean that they should not at all sleep on their backs; they should not sleep continuously for a long time on their backs. This is for both children and adults. If the elders do not want to be conscious of their children all the time they sleep, they can manage to see that the child finds it impossible to sleep on their backs by binding a small bead around the hip in such a manner that the bead remains in the middle of the back side. Such children as do not have any means of sleeping on their backs neither get dreams nor have bed wetting.

There is thus yet another lesson from this. Dreams and bed wetting are caused by over feeding. The night meal must therefore be as light as possible. In that case, there will be no need to disturb the sleep of the parents or that of the children by binding that bead which causes a lot of inconvenience every time they try to change position. Also, constipation should be avoided.

Water is a bye product in carbohydrate digestion and if that be predominant in the diet, there will be more production of urine.

Negative foods are also acid forming foods. Such foods include ones of animal source. Consumption of such foods will demand greater activity on the part of the kidneys and the bladder is inescapably the organ to relieve the person of the urine so formed. It has been demonstrably seen that in quite many cases completely avoiding animal food and taking some alkaline vegetable juice like ashgourd (பேரபூசணிக்காய்) juice (raw) diluted with water as the first food of the day and taking nothing else for about two hours, greatly relieves the trouble.

The bladder is a muscular sac in the lower part of the abdomen. Urine is continually trickling into it from the kidneys through the ureters. It yields space until the pressure reaches 60 to 80 mm. Hg. At intervals

the urine thus collected has to be expelled by contraction of its muscular walls and opening of the sphincter. In the case of the child it is purely a reflex action and is dependent on the tension attained in the bladder. With the attainment of the knowledge that it is soiling the clothes or the bed the individual acquires a voluntary control over that earlier reflex action.

It is simple logic that if the bladder does not get enough space in the belly to expand due to the space being already utilised by the clogged colon and overfilled stomach, there is involuntary urination.

To ensure elimination of pressure on the abdomen, tight dress should be avoided. People generally feel that by using belts they can keep within limits the growth of the belly forward and downward, while the fact remains that by doing so the belly becomes protruberant under protest, as it were. Children and adults, without distinction, should use braces or shoulder suspenders for trousers or shorts. That will keep the belly unaffected. Wind formation, if there be any, will find it possible to move either up or down, which, if restricted by the use of a belt, will obviously tend to find space only through protruberance.

The act of micturition, either by reflex or by voluntary control, is regulated by the central nervous system. The bladder walls and the sphincter are connected to the nervous system through the lumbar and the sacral nerves. Both retention and emptying of the urine from the bladder is therefore through will effected through these nerves. These nerves can also be excited to the act of releasing the bladder of its tension. This could happen when one sleeps on one's back. The earlier observation from practical experience is thus confirmed by physiological reasoning.

The trouble becomes acute when the kidneys are put to extra labour, having to supplement the functions of the skin. This condition arises when the sweat glands fail to function either due to the relatively cold weather or because of the failure of the nervous system to maintain body temperature against changing external temperatures. This is a matter to be sensed by the individual. But how will a child express this so well as a grown up child or adult can? But to a great extent one can find this out by the uneven distribution of heat in the different parts of the system; to put it in simpler terms, by finding the extremities, the hands and the feet, being chill or unduly warm. In the case of enuresis it is the first condition i. e., chill extremities, that counts directly.

## CARBUNCLE

About the year 1920 the author treated a case of carbuncle on the heel of a foot, in Pudukkottai. When the treatment was begun there was very severe pain in the heel, but this was relieved by a wet bandage and immersion in very cold water. Later on the immersion was found to be unnecessary. General treatment by a regulated diet, and by hip-baths and occasional steam baths were also given. In a few weeks the carbuncle opened of itself. But in a few days after this a darkish fungoid growth appeared in the sore-part and this gave rise to serious alarm; but the patient was told that it would do no harm. By the application of bandages the fungus was removed and the healing proceeded without any cause for alarm. In a few more weeks it healed completely.

In 1938 such a case was treated in Pudukkottai. In this case the first symptom was chronic pain in the heel of the foot. The patient applied some strongly poisonous herbal remedy and got relieved of the pain to some extent. But the foot began to swell and fever set in. At this stage he came to Nature-Cure. The patient's diet was at once restricted to one orange fruit a day (the juice taken along with the essence of the skin) and wet mud bandage was applied to the heel and the rest of the foot also. Occasional hot water immersions were also given. In about three days the tumour developed and ripened fully. On the 4th or 5th day the tumour burst open and a lot of liquid pus was eliminated and a hole was seen at the centre of the heel through which thick pus, rubber band-like was voided little by little every day. After the five days' orange diet, he was allowed rice and vegetable pongal once a day. The mud pack was continued; and after a week of pongal diet, the patient fasted completely for a week, taking water alone and then for another week he remained on cocoanut water alone. The remarkable feature of this case was that the patient was having his usual baths and ablutions every day; he spent very few restless nights and was not confined to bed at all. He had strength enough to move about, though to a limited extent. At the end of about a month, the heel became hollow; the wet pack was continued and in a few more weeks it grew to its normal form. Thus in this case the treatment was confined to medicinal dieting, and wet packs and occasional hot water immersions. Almost all carbuncle cases have their origin in some chronic disease such as diabetes and they, mainly need a course of fasting, purificatory diet, sun baths, bandages, etc.

## TOOTH-ACHE

Once the author had a severe tooth-ache. It began in the morning. For the relief of pain he had to keep gargling cold water almost continuously. By fasting the pain subsided at about five in the evening, when he went to sleep; he woke up after an hour's sleep, and the tooth-ache was gone. He took a little plantain fruit and wheat flour roti at night, after which there was slight pain again. But this did not persist, and there was the usual good sleep at night. A cold wet pack over the seat of pain, which should be kept in position by a bandage around the head, will be found quite sufficient to relieve the pain. This treatment, with fasting or very light liquid diet, will prevent the necessity for getting the sick tooth extracted.

## BROKEN BONES

A boy of six years in the family of the author's brother-in-law broke one of the bones of the right fore-arm; the author happened to be present then; at once there arose a great pain and swelling in the arm. A cooling wet bandage of ample thickness was tied over the whole forearm anyhow in order to relieve the pain, and the boy was made to lie down, and soon he went to sleep. On account of the pain it was not possible to set the bone then. After about an hour the pain was nearly relieved, and then the bandage was untied and retied after setting the broken ends together. In a few hours the boy was well enough to get up and go about. The bandage was renewed twice a day or oftener and in about ten days the bone had become whole.

Where a bone gets crushed or broken into small bits, it would be a far more serious matter. Surgical aid may be necessary to some extent. But it seems that, if the Nature-Cure Methods, with fasting during the critical period, and light and curative diet afterwards, and other measures of general treatment are followed, it may not become necessary to cut off the injured limb, as it generally happens in allopathy.

In 1949 the author's son, Ganesa Sarma, living in New Delhi, got a fracture of the tibia, (one of the two bones below the knee), in a motor-accident, and was immediately taken to the Gurgaon Hospital. The doctor there wanted to give him an injection of morphia to tide over the effect of the shock. But Ganesa refused to allow it. The leg was bandaged with wet cloth, and kept cool by drenching. The next day he found he could not pass urine. Later he was able to do so by alternately cooling and warming the region with a wet cloth and a hot water bottle containing tepid water. On the third day his younger brother

Ramachandra, who was then at Alwar, took him to the Irwin Hospital in Delhi. The doctor gave it as his opinion that the leg must be kept in plaster of Paris for five months,—the plaster being renewed every 3 weeks—and then massaged for two months. He could not give an assurance that the patient would then be able to use the leg even after this long treatment. Ganesa of course declined the treatment, saying he would get the leg healed and restored to normal by natural methods. The doctor challenged any Nature-Curist to take up the case. But when a Rontgenograph (X-ray Photo) was taken, it was found that the broken-ends of the bone were in position and had already begun to set, which was a great surprise to the doctor.

For two days Ganesa fasted. Thereafter his diet was mainly vegetables conservatively cooked; much later he took a little roti also.

On the fifth day he was taken to Alwar. A 'Thomas splint'—an iron support for the leg during the healing, borrowed from the Gurgaon hospital—was availed of. The bandage for healing was tied as follows. Around the splint, cloth was wound so as to provide a support to the leg, and on this a cloth, just two feet square, was placed. More than a hundred small strips of cloth, about two inches by one and a half inches, were spread over the cloth across the length of the splint, so that they formed two or three layers, the strips overlapping one another. Coconut oil was smeared on the leg, and on that a thin layer of soft wet earth, sieved free of all coarse particles of sand, was laid. Then a layer of the cloth-strips was applied over the earth. A second layer of wet earth was applied on this, and over this another layer of the cloth-strips. A third layer of wet earth and cloth-strips was also put on in the same way. Over all this the square cloth was wound, the leg being kept on the splint all through. Sometimes four such layers of wet earth and cloth-strips were applied. The heat that was gathered in the leg was thus allowed to escape, so that the leg remained cool all the time; the bandage being sprinkled with cold water to prevent its getting dry and hot. There was sound sleep all along, during nights. The bandage was renewed every morning. But the cloth strips under the leg were not removed for six days. When the clay was washed away the leg was gushed alternately with hot and cold water; this gushing was very pleasant. After this, coconut oil was smeared on the leg and then the leg was exposed to the sun for some time, and then a fresh bandage was tied. The patient remained 11 days at Alwar and then went to Delhi, where the healing was completed.

Morbid matter collected in two distinct swellings, one below and another above the knee. First the matter in the upper swelling was

voided through an opening in the skin, and afterwards the matter in the lower swelling moved up above the knee and was voided in its turn, through the same opening, Nature preferring to eliminate the matter through the fleshy part, which was above. On the 25th day the healing was complete. It took a few more days to recover the full use of the knee-joint, and for this massage was resorted to. If the healing had not been completed so soon,—if hospital treatment had been submitted to and the healing had taken five months—then the knee-joint might have become stiff and inflexible, and lameness would have resulted. Because Nature was given full scope to heal the fracture in Her own way, this disastrous result was avoided. The doctor's prophecy was falsified.

The case report of Sri Des Raj Gulati of New Delhi appeared in the September, 1959 issue of THE LIFE NATURAL is given below.

"One evening in September 1957 I was returning home from a meeting riding my Lambretta scooter. A taxi passing ahead had spilled the road with the leaking lubricating oil. My scooter slipped over the soiled track and I was thrown off with a terrific momentum. I hit my right knee against the pavement stones. The impact was rather severe and I lost consciousness for a few minutes. Some kindly souls dragged me to a cot lying nearby. Upon regaining consciousness, I was offered hot milk but I preferred to sip a little cold water. This helped and I came to realize what had happened. In the heat of the moment I decided to ride home on the scooter which luckily was still in a running condition. Within a few minutes I reached my place but by then the injured leg had become a dead weight. Friends and relatives suggested that I should be immediately X-rayed and therefore rushed me to the hospital. I was promptly X-rayed and on the basis of some preliminary findings the hospital doctor declared that I had a fractured knee. An operation was proposed to be conducted the same night. I was advised to keep my stomach empty. In preparation for the operation, the entire leg was shaved. The blunt blade and the recklessness of the person doing the shave resulted in a score of minor cuts on the injured leg. Already, the accident had caused three big wounds of about an inch in diameter, one on the knee proper and two on the sides immediately below. The shave was followed by an application of methylated spirit supposedly as a measure against infection from the razor. The whole leg became stiff and I was suffering from a burning sensation. The rest of the night was spent in suspense but the promised operation did not fortunately take place. A little after midnight I managed to get some cocoanut oil from home and applied it to the injured leg which had by now swollen twice the normal size. The oil had a very soothing influence and also alleviated stiffness to some extent. Now I could slightly

lift my leg and bend it at the knee by a few degrees. This made me skeptical of the doctor's diagnosis of a fracture. By the early hours of the morning I was also in a better mental mood and decided to quit the hospital and take to nature cure. When I disclosed my intention to the doctor in charge, he chid me for my "foolishness" and in all seriousness told me that I was going to ruin my leg. Even with the "proper type of treatment" he said it will take six to eight weeks for my leg to be resorted to normalcy. Nevertheless, I jotted down that I was leaving the hospital against medical advice at my own risk and responsibility and left the hospital early in the morning after a 10-hour stay.

Limping on a walking stick with great difficulty I walked into my house to the great surprise of my family members and friends. When I told them of my decision, they were convinced that I had gone mad. However, I lost no time in starting with the treatment which consisted of repeated hot and cold fomentation, liberal application of cocoanut oil, wet clay packs on the injured and swollen leg, sun baths, spinal baths and non-violent enema. I shunned all cereal foods and milk and took to a dietary consisting of boiled and raw vegetables and fruits. The next day, Shri Ganesa Sarma and Shri Swaminathan kindly paid me a visit and approved of the treatment that I had started. The visit by these two gentlemen gave me the much needed inspiration with which the ridicule and taunts directed at me for "fanatic" attitude by scores of sympathetic but ignorant visitors every day. On the fourth day there appeared the signs of a healing crisis. The entire leg was filled with white-faced small pimples accompanied by violent itching. Friends thought that the leg had become septic but I had no doubts about it. I was sure in my mind that with the type of diet I was taking and the line of treatment I was following, there was no scope for any misapprehension whatsoever. I tried fresh neem leaves lotion for washing the leg but this did not relieve the itching, Mr. Swaminathan suggested application of fresh grass juice and this did the trick. Within two or three days the pimples disappeared, the itching got away and the swelling on the leg also subsided to a great extent. The original treatment continued and the net result was that I was able to rejoin my office on the tenth day of the accident, and the doctor's prophesy was completely falsified. The abstention from cereal and protein foods during the period of treatment did cause some loss of weight, but there was no feeling of weakness. On the other hand, I felt more vigorous and quite fit for performing my normal functions and duties. After joining the office, I continued the hot and cold fomentations, cocoanut oil massage and clay packs every morning and evening for another two weeks, by which time the three major wounds had completely healed up. There are no scars left behind. I believe, the positive dietary

which I had resorted to during the course of the treatment contributed largely to the buoyant state of mind, void of all frustration, which I enjoyed during the period of treatment. I and my family have practised Natural Hygiene during the past few years, though in a partial way and have reaped rich dividends—freedom from disease and suffering.

“The moral that I would draw from this case history is that most of the cases that nowadays go to the surgeons do not really warrant surgical interference; they can be handled more safely and easily if one has some knowledge of the nature cure philosophy and techniques. The fault lies primarily with the patients themselves who regard the doctor's word as the Divine word. The medicos on their part do not desist from exploiting the ignorance of their panic-stricken clients for their own selfish interests. Of the vast number of cases going to surgical clinics, a very minor percentage really call for surgical attention. Even in the case of this latter category of patients, the suffering of the patients and the duration of cure can be considerably reduced by following the laws of Nature as preached and followed by the advocates of Natural Hygiene. I earnestly feel that a true understanding of the teachings of the Divine Science of Natural Hygiene would serve as a panacea for the majority of the ills of the civilized people, physical, social and economic. I take my hat off to the selfless and strenuous efforts of the Sarma family and Shri Swaminathan for spreading the gospel of the Divine Science.”

### HAMMER WOUND

Once the author got a hammer-blow on his thumb. He at once tied a piece of dry cloth on the hand, from the finger-ends to the wrist, and then moistened it. Because of the rush of blood and foreign matter, and the cosequent pain, he had to tie the bandage very tight, and keep it so for some time. After the rush had ceased and the shock had passed away he retied the bandage a little less tightly. He also took the lightest possible diet. He did not take any of the baths. But a spinal bath would have greatly helped the healing, if he had done so. The injury was so serious that it would not have healed in less than a month, if it had not been naturally and promptly treated. As it was, it healed fully in a few days.

### BURNS

The author had three burns with **boiling** water of exactly the same degree of seriousness, one in the year 1907, and the others in 1913 and 1914, after he had become his own doctor. The former gave an infinite amount of pain, and kept him bed ridden for two weeks. The latter

were healed in three hours. It happened thus. He was taking a steam-bath on an old bent-wood chair, and wanted to move the chair to one side. While doing so he fell, along with the chair, and toppled the pan of boiling water, which at that time was placed on an oil-gas stove under the chair. The whole of the water fell on the right foot, scalded it severely. He at once tied a wet bandage over the whole foot, and to cool it further he immersed it in a vessel of very cold water, and lay down on the floor. In a short time he fell asleep and awoke after three hours. By this time, the pain was gone, and then he removed the bandage and found the foot almost fully healed.

The other burn occurred when he was giving a steam-bath to a relative and follower of our system in Pudukkottai. In trying to change the position of the water pan he toppled it again and got the whole of the water on the back of his left hand. He instantly tied a wet bandage as thick as possible, and then put the hand into cold water, and kept moving it round and round to keep it quite cool. This was felt to be necessary. The pain seemed to increase for the first hour, but afterwards it began to subside. In three hours the hand was all right except for a slight sensitiveness on the surface, which passed away later on. In both the case the healing was so quick, chiefly because the bandage was tied at once. Else it might have taken at least three days, if not a week.

The author's youngest son, Ramachandran, once was involved in an accident in his laboratory as a result of which he got severe burns in his right hand. Burning glycerine fell on his hand and continued to burn on his hand also for about half a minute. Since he was busy trying to save the apparatus, he could not immediately attend to his injuries. The treatment was as follows. First he smeared a little oil, which gave him no relief. Then he immersed the whole arm in cold water kept in a bucket. The burning pain got less and less and subsided almost completely after three hours. He fasted completely on the first day and took an enema also even though his bowel movements were quite normal. On the second and third day he subsisted on vegetables only. The burns healed completely in two days. No scars are left, in this case. Under the medical treatment scars are generally left, because the normal structure of the skin in that area is destroyed by the poisonous ointments that are applied.

Late Sri C. V. Chetty's report in *The Life Natural*, Volume XVIII, No. 2, October, 1960, is reproduced below:

"What would have otherwise been a major disaster was averted by Mother Nature to whom I bow in humility and submit that "Not I, but Mother Nature cured Her Child who obeyed Her Mandate implicitly at every stage. All that I have done was to help Nature to do Her work by all the means within my limited knowledge and experience of over 30 years".

2. It was at 8-30 P.M. on the 10th of February 1960 that my wife C. Lalithammal was in her usual daily pooja. She stood up and lighted camphor powder with a small piece of paper and threw that burning paper aside. It came in contact with her cotton saree. She was in deep meditation and did not know what was happening to her. She was speechless. My sons on seeing the flames engulfing their mother rushed and pushed her to fall flat. My daughter ran up and brought a bucket of water and poured on her. All these were done after three fourths of the saree had burnt extensively affecting her right thigh, abdomen, back and her hands, all within 5 minutes. I put her in a tub of cold water. She could not remain in it for more than 3 minutes as it aggravated her burning sensation and pain. The treatment so far given by my children and myself was in the right direction.

3. Cocoanut oil was smeared profusely over the burnt portions of the body and fanned continuously. The patient had inclination to drink water but her throat was also affected and she could not gulp. Somehow she took some cold water. After some throat cooling methods as neck pack, keeping the water in the mouth and gargling she took large quantities of water. As she was herself a naturopath she knew everything and she vomited the stomach contents though she had not taken her supper. This was necessary.

4. Giving enemas presented a very great problem as her anus was also burnt. She could neither stand, sit nor lie down as she was restless all the night. Opportunities were however availed of in her different movements. With lot of difficulty four enemas were given during the whole night. The water used was warm or cold, or hot and cold according to her expression of the pain, each time manipulating the anus with finger smeared with oil and dipped in cold water every 5 or 10 seconds. Night passed in great anxiety mixed with courage and confidence in Nature that nothing untoward was likely to happen.

5. In the morning after examining the encumbrances and the burnt portions considerable thought was bestowed as to how to tackle the case smoothly and in a non-violent manner as far as possible soothing to the patient.

The following treatment was given which formed more or less the routine for every day for 65 days until the burns was completely healed.

### **Gastric Lavage**

This is very important. It is mainly the action of bile and remnant gastric juices staying overnight in the stomach that produce uneasy complications and pain. At the same time it should be noted in general that it should not be resorted to indiscriminately. Patient's condition and the Tridoshas have to be studied by facial expressions, which would be changing rapidly from time to time during the course of the treatment.—The patient could not take even water. Somehow warm water was forced and vomiting was induced by inserting fingers in the throat.

### **Enema**

Equally important and necessary is the enema, as it is primarily intended to cool the system and to remove the toxins at play producing the diseased condition of the body whether it be burns or cuts or a fever or a pimple, whatever it may be.

As the patient's anus was also affected, a nozzle with a larger hole tapering out was inserted into the rectum after the enema and this gave the desired effect of forcing the liquid and loose matter without touching the sides of the anus. Like this one to three enemas according to the patient's condition were given from 6 A.M. to 6 P.M. every day.

### **Mild Sun Bath**

Soon after the gastric lavage and the first enema, the patient was removed to a veranda where mild rays of the morning Sun were available. On the first day Sun's rays were passed through a blue glass and blue Celophane paper. After two or three days the patient wanted the Sun's rays to be passed through green plantain leaf also. Her ideas were respected and both blue paper and plantain leaf were used. As the treatment progressed the duration of the partial sun bath was increased as long as the patient felt comfortable, from 5 to 45 minutes. Some times she would perspire and sometimes she would not according to the nature of the toxins at play in her system.

### **Neutral Immersion Bath**

This bath is indispensable in all cases of burns, scalds, cuts, itch, and all skin and nervous afflictions. This bath is taken in water at bodily

temperature prepared by adding hot to cold water in a broad tub. The patient would lie down or sit or recline with the whole trunk and limbs immersed in water keeping the head alone above the water, motionless, as long as the patient feels comfortable—say from 10 minutes to one hour. The patient's desire as to the duration of the bath was respected.

On the very first day the patient could remain in the bath only for 10 minutes. It was only when she got out of the bath the nature of the wounds was clearly visible. All bubbles got themselves broken up with protruding and hanging flesh and skin and the charred wounds were jet black. It was on the third day some red tint was spread all over the wounds and everything turned bloodred with no pus formation or any bad appearance. Everything was very clean. All the crusts formed on the previous day and night would get dislodged in the bath assuming creamy shape and appearance leaving the wounds red with the healing process round the burnt wounds.

### **Smearing Coconut Oil**

As soon as the bath was over, coconut oil was smeared profusely with a bird's feather and covered with plantain leaf. The patient wanted plantain leaf cover to make her feel soothing and cool.

### **Bed**

A quilt was prepared and tender plantain leaves were spread over it. The patient with the plantain leaf kavacham or cover would be made to lie down on the plantain leaf bed. This made the wounds non-sticky to any dry surface and the wounds were always moist up to 4 hourly duration when again the process of oiling and fresh leaves kavcha and bed would be prepared some three to four times a day.

### **Basking**

Between 3 and 4 P. M. the patient would be stripped bare and the rays of the sun would be directed into the room to fall upon the wounds by adjusting mirrors. This was very soothing to the patient who was not disturbed from her bed except once in the morning for sun bath and neutral bath.

### **Massage**

There were regular massages under my direction both in the day and before bed time. My son C. V. Ramamurthi, who is also a masseur,

took her up for more than 30 minutes each time. He would commence from the spinal massage and conclude with massaging the feet. This is a general item intended to equalise blood circulation. It was very soothing to the patient. Then he would tickle the unburnt skin around the wounds. When rubbing process commenced he would use cotton dipped in oil and sometimes in water to wipe off the crusts formed during the interval which would be black or brown according to the colour formed round healed up portions of the wound and finally head, face breast, stomach would be massaged and a good scratch of her head deep into the tuft. When every item of the massage was finished he would give some passes with both of his hands as if in a feather touch.

## Food

The patient had no inclination to take anything except water. She was kept on sips of water for 48 hours. From the third day she was having crisis after crisis and it was inadvisable not to give her anything. Fruit juice or whole fruits were given. Gradual increase in the number of times and quantity of fruit juices or whole fruits according to the patient's likes were resorted to. A thin gruel of broken rice on the 6th day brought on a terrible crisis. So the gruel was stopped with a day's experience and fruits or fruits juices mainly of grapes, moosambie, pomagranate, according to the patient's desire, were continued for 51 days with short trials of tomato soup, cooked vegetables, rice gruel with buttermilk. As she was 54 years old it was necessary to give her non-starchy and alkaline food of leafy and edible vegetables. It was only on the 62nd day of the accident that she had a slightly substantial food, rice and conservatively cooked vegetables and buttermilk. When the patient's condition was progressing she would ask for a bit of Dosai or Iddly or Omapodi or something to make her teeth work. Her wishes in this regard also were respected and the after effects closely watched. In the course of the treatment there were mild and terrible crises. Almost all of them were mitigated with gastric lavage, additional enema, hot foot bath, wet packs, clay packs as described below:—

### 1. Fever

When the fever appeared with shivering, hot foot bath, drinking hot water, application of hot water bottle, complete abstinence from all food were adopted. Inflammation of the whole alimentary canal from the mouth to the anus was the aftereffect of fever which was sub-acute at all stages of the main treatment and the fever was

a very good crisis when it assumed acute forms sporadically to aid the curative process of the burns. The inflammation of the alimentary canal was a very good safeguard to control the tongue and tastes.

## 2. Diaphragmitis

This was also a sub-acute crisis. Some two or three years ago the patient was complaining of pain just below the sternum and hard breathing immediately after taking food. She used to vomit the food to get relief and this was without my knowledge.

On the fourth day of the treatment this Diaphragmitis assumed an acute form with inflammation below the sternum. This was cured once for all by an additional item in clay pack and some time wet pack in day time over that inflammation continuously for about 10 days.

## 3. Phlegmatic loss of control

At 3 A. M. on the fifth day the patient wanted to urinate and she was lifted from bed. Immediately her head dropped on her shoulders with a gurgling sound. Her jaws were locked. My son pressed her cheeks to open her mouth and manipulated with his finger to get out the phlegm. A small quantity came and the patient after regaining consciousness drank appreciable quantity of water and vomited large quantity of phlegm. Immediately after that foot bath and enema were given. She was all right.

## 4. Profuse Urination

Considering that a continuous short fast regime brought out crisis after crisis one feed of thin gruel of broken rice of 4 oz. was given in the day. The whole night and day she was passing urine every hour or two in large quantities. This was very welcome but it could not be allowed to run its course. When the rice kanji was discontinued every thing became normal.

## 5. Scanty Urine

This occurred once or twice during the course of the treatment when the patient did not take the neutral immersion bath for the prescribed duration. With the neutral immersion bath for half an hour and more the urination became normal.

## 6. High Blood Pressure

This was not due to liver or any digestive disorder. Her whole body was blood red, with wounds of burns and there was very low ration. Naturally the blood pressure shot up. This was regularly controlled by hot foot baths, neck packs and head packs at times. With increase in the intake of food everything became normal.

## 7. Throat Applications

This could not be accounted for except it should be due to some dormant infantile ailment suppressed. All of a sudden she could not swallow even a drop of water and her throat muscles looked lifeless. Pouring of hot and cold water, neck pack, hot foot bath and neutral immersion bath gradually reduced the trouble in a day or two.

## 8. Huge Abscess in the left thigh

Nature works wonders! The patient's right thigh, right buttock and right side on the back were burnt. In the course of the curative treatment they all got reduced in size leaving the left side in the original form. Now her stature appeared to be ugly with disproportionate and uneven buttocks and thighs. All of a sudden after some 30 days of treatment some swelling appeared on the left buttock which overnight turned red in appearance and on the second day it gave lot of additional burning pain. We tried our best to control the pain by partial and mild steaming wet pack, clay packs, fasting etc., but the pain was growing very intense and the unbearable pain lasted for one full day with tears in her eyes. Small points just like prickly pear bubbles appeared and in less than an hour a small quantity of puss and blood came out from side crack of the abscess. With steaming, clay pack wet packs, hot water bottle applications, hot and cold baths and everything scientific was done and the whole swelling disappeared overnight, leaving scales of dead skin over the buttock. It was simply a marvel of Nature, that to make the stature even, something was produced, tortured and healed in an excellent and fine form. The scales disappeared in daily bath.

## 9. Piles And Fistula

Three corns of the size of pepper appeared in a triangle covering the anus in 3 or 4 days. They gave a lot of burning pain of a suppurative nature. Additional enemas, partial fasts, steaming the anus and dipping it immediately after in a bucketful of very cold water and wet packs not only reduced the pain but also made the corns grow bigger with their satellites and form a single abscess, with a quite different

sort of pricking pain of eliminative nature. This phenomenon lasted for 10 days. The same treatment with a slight approach to complete fast, partial sun baths for the anus and immediate cooling bath and clay packs over the anus for short and intermittant durations for another 3 days worked a great wonder. All of a sudden the patient felt comfortable and much relieved without her knowledge of what had happened. On examining it was found that the abscess gave way to black, red, yellow, white and all liquid matter wetting her bed and nothing left in the abscess. All seemed to have happened in less than a second. Further treatment more or less, on the same lines healed the wound in about 5 days. The special treatment for piles and fistula lasted only for a fortnight for a complete and radical cure.

#### General remarks

Any Naturopath attending on such cases will have to be vigilant on the patient all the 24 hours, sleeping and waking up along with the patient. Implicit confidence in Nature (GOD), lot of courage; confidence in his own capabilities of knowing what is what and applying the remedies are necessary.

Two more cases of burns are given below. A child of five months was in her mother's lap, while the lady was boiling milk. The child kicked its foot and the boiling milk over the stove fell over the child. With great anxiety she telephoned to her husband who was then in his office. He in turn rang up Sri Swaminathan, who advised that the child should be kept under running water (as cold as possible), so that the heat is not allowed to travel inwards. He also advised the father of the child to contact Sri Ganesa Sarma for further advice. The gentleman rushed home and did as advised. In the evening he went to Sri Sarma and sought his advice. He advised applying a mixture of cocoanut milk (extracted by squeezing grated cocoanut) and juice of either banana pith or manittakkaali leaves either directly or place a thin cloth dipped in the juice over the body and keep a wet cloth over that. He also advised leaving the body open for some time in between, so that there is a chance of exposure to air and light (not direct sunlight). Normally, he would have advised the use of cocoanut oil. But when he heard from a friend that pure cocoanut oil is not available in the market, he desisted from telling so. The epidermis got peeled off in a few days and new skin grew to cover the whole of the chest and abdomen. There was not a little scar visible anywhere in the body. The parents have seen cases of burns and scalds treated

allopathically, where, though the wounds are healed up, the portion is left with ugly scars permanently damaging the look. The child here was a girl and they had the question of marriage and scars on the body and even a little on the chin would have posed a great problem at the time of wedding. But this child was fortunate in her misfortune to get Nature-Cure treatment and had no sign of the incident.

In the year 1973, Sri Guruswamy, younger brother of Sri S. Swaminathan, in an effort to take down the milk from the gas stove, while his wife had to answer a visitor, spilled the whole milk on his thighs and legs. When it is not mere water, but a liquid with a thicker consistency, the trouble is a little deeper. Fortunately, Sri Swaminathan who was at home kept him under a continuous flow of cold water for a sufficiently long time. After about half an hour, because he got tired and weak, he was laid in bed and a wet cloth was spread over the whole body and a table fan was kept to keep the wind moving with some force. This kept him a little comfortable. However, the intensity of the burning sensation was there for nearly six hours. The same treatment as was done for the girl-child narrated above was repeated here also. He became perfectly all right in three weeks.

## WOUNDS

These are easily healed in the same way. Here are two instances. The author's son, Ganesa, when he was about three years, fell over a kitchen knife and got a deep cut in the thigh. The mother tied a wet bandage as well as she could. It did much good. On the author's return home he untied it and tied it again more tightly. The bandage was renewed twice or thrice a day and it healed in a few days. Pus was coming all the time, but it did not matter in the least. As the healing begins from within, it is perfect in every case.

In another case a young girl in the family of a friend, who had received a wound on the forehead by a fall, had been placed under medical treatment, and this was given a trial of about one month. But the healing process was not at all satisfactory. At last the lady doctor proposed to cut into the wound in order to improve matters. Then the parents came to the author. He placed a thin piece of cloth dipped in cocoanut oil on the wound and over that he placed a soft mass of heaped wet cloth, and then tied a wet bandage to keep this in place. The wound was healed in about two weeks. The preparation of the soft mass of cloth for this purpose is as follows. Take a small square (about one foot square) of clean cloth, dip it in water, wring out nearly all the

water, and then shake it loose till it becomes free of creases and folds. Then hold it by one corner and let it fall into the other palm in a heap. Make this as compact as possible and then apply it, tie the bandage and drench it with cold water. Cloth may also be folded neatly, ten or twenty folds according to the intensity of the pain and applied. But this latter method leaves no air space in between the folds and hence the benefit will be felt a little late.

The same son, Ganesa Sarma, when he was about ten years old, had a fall from a height of about six feet, and fell at the foot of an arecanut tree. The mouth struck against one of the roots and a long rent in the lower lip, extending down to the chin, was the result. Some bits of the flesh had also been torn away, and the wound was thus a deep one also.

A thick wet bandage of soft cloth was at once tied over the mouth. The part became swollen and thus the boy had to fast for two days, a blessing in disguise. Thereafter the swelling subsided, and water of tender coconuts could be taken. When there was some further improvement raw milk was also allowed; and this continued till the end of the first week. This wound healed completely in a month and no trace is left of the accident. This case occurred while the author lived in Pondicherry, during the year 1926.

### DEODENAL ULCER<sup>79</sup>

"Your case is extremely chronic. Operation will not help you, or rather it may give more troubles than now." With these words, a middle-aged patient suffering from deodenal ulcer was dismissed by an expert in surgery. The helpless patient was told to consume a cup of milk (of course, boiled and sweetened, for the medical profession cannot dare think of raw plain milk) every two to three hours to overcome the pain. Since solid food is ruled out, milk is the food which can absorb the excess acids produced by stomach which will otherwise corrode the deodenum. The remedy is worse than the disease.

More than fifty percent of organic sodium in the body is found in the stomach where free acid plays a vital part in digestion. If a person indulges in eating highly acidic foods like, maida, white sugar, hydrogenated oils, fish, meat, eggs, boiled milk, etc, there will be a general fall in the stock of organic mineral salt in the body. In addition to this if the stomach happens to be the most abused organ the stock of sodium gets

<sup>79</sup> Contributed by Sri C. R. Varma, and published in The Life Natural, Volume XXVII No. 3, 4 and 5, April May 1970.

depleted at a fast rate. It is the presence of sodium in the stomach which prevents the corroding of the stomach lining by its own hydrochloric acid and acidic by-products of digestion of negative excess protein food. The contents of the stomach are admitted to the deodenum. If the liver happens to be sluggish the quality and quantity of bile production would be affected and thus paving the way for the deodenal corrosion<sup>80</sup> Ulcer in deodenum results thereby.

Milk, somehow, alleviates the gnawing pain because the excessive acid produced by the stomach is used up by milk. But how long a man can live on milk alone.

My friend did live for nearly two years on milk. (His trouble was ten years' old.) I still remember the words of a learned man, 'It is destiny (Karma-Prarabdha) alone that drives a person to the lap of Mother Nature'.

One morning I was paying a visit to a lady patient suffering from severe gout. Quite accidentally the patient mentioned above came and introduced himself. Vairagya (वैराग्य) comes after years of suffering. He was prepared to undergo any penance to regain health. He was a rare example of complete self-surrender at the feet of Mother.

I told him plainly that I have only tears and pains to offer him for at least three weeks. Since he was living only on milk he was advised to take whey prepared out of fresh cow's milk, three times a day. Twice tender cocoanut water (which he could arrange from Bombay). In the empty stomach in the morning a few leaves of Bilva was also advised, roughage to be thrown away and only the juice mixed with saliva to be swallowed.

To relieve the continuous pain only mild cold packs were applied. Because it was December a full cold pack would have produced chilling effect. God's name was always relayed to him by a record player. One day after about five days, the pain was so intense that all the members of his family got worried. I could only request him to repeat the Lord's name. Before sleeping that night I just prayed to God that my friend's pain may be reduced. Next day, morning when I went to the patient he told me that the whole night went off without much pain. God blesses all.

Vegetables and fruit juices were suggested after about 10 days. In about six weeks' time his condition became quite promising. All the

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<sup>80</sup> Bile is highly alkaline so that the acidic products from the stomach are easily neutralised and then protects the deodenal lining.

pain disappeared. Before coming to Natural Hygiene he was having megrim pain almost daily at any time. Within five days of penance the megrim (nervous head ache) disappeared.

My friend is perfectly healthy now. He takes fruit juice or fruit in the morning. Roti (chapati) with vegetables in the noon and fruit with nuts at night. He was so glad that he came one day with his wife and remarked, "I am having a second life. Whom should I thank?" I said, "Pray to God so that you may not again fall a victim to wrong living habits."

### STOMACH ULCER<sup>81</sup>

The patient Sri C. P. Venkataraman, Madras, had been having digestive disorders for the past six years (to his knowledge): He could not eat and enjoy his food. There was always the fear of pain after the meal and the pain did visit him regularly after every meal. He would like to go without a meal and have no pain. But he had the fear of getting weak. Even with all the nourishing food, he was gradually getting emaciated. It was years since he enjoyed good sleep. Of course, there was pain all the time; it was intense after eating. There was thirst, but water seemed to weigh heavy on his stomach. He had had allopathic treatment'. Because the doctors at Madras could get him no relief, his case was referred officially to the All India Institute of Medical Sciences in New Delhi.

He had no knowledge of what Nature-Cure is, except that it is less sought after. But he was prepared for any ordeal, if he was given a hope of relief. He was willing to give up those antacids and palliatives and coffee, if that was going to help. He was made to understand how those drugs were not at all going to cure him of his ills.

My prescription was seemingly very simple; but to one who has been having "normal" meals, it was really an ordeal. There was absolute control over taste. Though there was no imposition of restriction in respect of quantity, it was 'spontaneous. Mono-diet was implied.

I asked him to take:

- i. Raw dilute juice of ashgourd (पेठा)
- ii. Soup of ashgourd
- iii. Steamed vegetable of ashgourd

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<sup>81</sup> Contributed by Sri L. Ganesa Sarma and published in The Life Natural, Volume XXVII Nos. 7-8, July, August, 1970.

No salt or any other additive for taste was allowed. I had asked him to have this diet for 3 days, and report the reactions and results. The patient met me on the evening of the 3rd day. He reported complete relief from pain. Only, he felt weak. When he tried to get up from the chair, he felt a slight reeling sensation. He had lost a little weight—it was visible. He had weighed about 92 lbs, before starting the treatment. But no weight was taken at that stage for psychological reasons.

I was glad over the quick response. I gave him hope and explained in brief the principle of Vital Economy and told him that the weakness was only apparent and necessary.

I allowed him the addition of tomatoes to the second and the third meals while preparing them. A little milk of cocoanut was allowed to be added to the third meal (to be added after cooking). But salt was still prohibited. I advised him to continue like this for a week.

He reported at the end of the week. He felt better in every respect. Weakness was no more there. Most satisfying for him was that he started enjoying good sleep.

That return of strength and suspension of reduction in weight is an indication of a fulfilment of the curative process and a commencement of the building process. May be, it is only an instalment of cure. Nature's care will be necessary to remain cured and to complete to whatever that be there. That is also a signal for the system's demand for a gradual increase in feeding.

I advised him to add in the preparation of his second and third meals cucumber (खीरा) and permitted the addition of cocoanut milk in the second meal also. This was to be continued for a further one week.

In the meantime, I had asked him to get germinated wheat flour and wheat malt prepared<sup>82</sup>.

At the end of the week, he was allowed to have wheat malt as a thin drink sweetened with jaggery—preferably palm jaggery, in between the second and the third meal. After a few days, he was allowed rotis of any composite type in the place of the malt—but nothing else with the rotis for taste. I told him about the need to 'drink rotis'.

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82 Preparation of malt is explained in the book "Eating For Health" by the author of this article.

The date for the barium meal X-ray pictures was nearing. The patient came to me to know if he should at all have the X-ray pictures taken. The need was there that he should submit the report to his office. I, however, told him that the ulcers will no more be there for them to have any room to drug him further or to suggest a surgical operation. The photographs confirmed my guess.

Before leaving for Madras, the beaming gentleman, Sri C. P. Venkataraman, came to me to pay his respects. He was glad to say, that within such a short time and on such a low diet, he had gained strength and weight—he had put on something between four and six pounds.

### BLEACHING POWDER IN THE EYES<sup>83</sup>

A cousin of mine opened a packed tin of bleaching powder by means of a lever. The lid opened suddenly spilling the powder directly into his eyes. No sooner did the powder touch the eyes than they began to bleed profusely. In that condition he was about to be removed to a hospital in Madras. I happened to arrive at the scene just then and it was a horrible sight for me! I at once baled out some gallons of water from a well, made the patient lie down with face upwards opened the lids and asked an assistant to pour the water gently over the bridge of the nose so as to have a gentle flow over both the eyes simultaneously. Many gallons of water thus worked out dissolved the poison and passed down with the horrible stench of the bleaching powder. The process was stopped when the water emitted no smell. The eyes were then bandaged with an application of fresh pure butter inside the lids and a cold wet bandage over it. After allowing the patient to rest for a few hours, an enema was given and the patient was made to fast for 3 days—complete fast for a day, partial fast for 2 days—with daily enemas. The outer pack alone was renewed both morning and at night without tampering with the buttered inside. On the third day the eyes were cleaned with pure water, and it was found that both the eyes were inflamed with cracks. He was given a regulated diet for 7 days. During this period the eyes were steamed and cold packs were applied with daily cold plunge baths. On the 10th day, there were found two or three fleshy granules inside the lids and over the eye balls, and they dissolved gradually. The boy has his both eyes in excellent condition now. It is nine years since the accident. This is another phase of Nature's ways. All that was required was presence of mind and the courage on my part to tackle the case.

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83 Article by Sri C. V. Chetti from *The Life Natural*, Vol. III No. 1. April, 1943.

## VACCINATION SORES

When vaccination had to be submitted, for reasons beyond your control, the filth, namely the vaccine (dilute pus), should, if possible, be at once washed with cold water. The site of vaccination should then be bandaged with a wet-earth pack, (to the earth may be added juice of some saattvic green herbs, such as manittakkaali leaves), just as in the case of other wounds. The diet should be reduced to one light meal a day. Fasting for that day will be more advisable. If the filth has had time to get absorbed i. e., if there has been some time gap from the time of vaccination and the time of washing, it will be better to prolong the fast for at least 3 days and continue later on a highly positive diet, and it will be advantageous to have it in liquid form, so that it is an approach to a fast. Very often there may be fevers. Even if fever does not appear, it will be better to treat the case as if it is an acute disease. It will be good to have the fever, so that the filth is expelled quicker. Fever is the best cleanser. The poison would be eliminated mostly in about a week. On no account should it be allowed to be retained.

## SCORPION STING

Where the poison circulates quickly and upsets the nervous system, general treatment, such as a steam bath followed by a cooling bath, like the Spinal Bath or at least the ordinary full bath, as well as a local wet bandage would be necessary. A hard and fast rule cannot be laid. It will have to be adjusted according as the patient's personal reactions—whether he prefers the hot application or the cold one.

The treatment as suggested above was given to the author's eldest son, and this treatment was so effective that he went to sleep in the tub while he was taking a hip-bath (the author had not discovered the Spinal Bath then).

But in ordinary cases local treatment would be enough. The whole of the affected limb ought to be given treatment. Brisk rubbing, while gushing with very cold water, or keeping the limb immersed in cold water (if possible running water), or alternate gushing with hot and cold water is sufficient.

In one case a girl was relieved of the pain by a poultice of some well-crushed green leaves—the species of the leaf is altogether immaterial, provided it is of the neutral or saattvic nature—and immersion in hot water

The author had a sting from a scorpion, which had crept into the cloth which he used for friction in order to begin a bath; he had pressed the animal so hard, that it stung him with all its might in one of the joints of a finger, and the smart was severe beyond bearing. At first he tried immersion in hot water. But it did not give relief. Now he decided to try cold water, just as for the burn. He tied a thick bandage on the whole hand, then immersed it in a pot of very cold water, and kept it there, moving the hand often. The pain seemed to increase for the first hour or more, but he was fully relieved in 3 hours. If he had tied the bandage up to the shoulder, and also taken a hip-bath or spinal bath, combined with a hot water foot bath, he would have been relieved sooner.

The author's son, Ganesa was sleeping on the terrace. A scorpion as it passed under his back, had stung him in a number of places in the back. As in the general practice, he was also given a hot immersion bath. But he felt it aggravating the burning sensation and he would not remain in it. Immediately a Spinal Bath was arranged. He felt that soothing. But within a few minutes he felt that the water had become warm, though to others' touch, it did not seem to have become so warm. The water had to be changed, and such changes had to be made every few minutes. There was not enough to change several times as the few numbers of earthen pots that were stored were all exhausted soon. So, to prepare cold water to the temperature of his liking, ice had to be brought. All this seemed to be a long time to him. But when he awoke from sleep by 2.00 a. m. (he had gone to sleep by 9.30 p. m.), having found discomfort while changing sides within the tub, there was absolutely no mark of his having had the sting. He learnt from his mother that it took not more than 15 minutes for him in the tub to go to sleep.

A young lady (it happened in 1923, when the author was in the Bharadwaja Asramam at Kallidaikurichi) had had a scorpion sting. A maantrik was called. After trying for a few minutes he left the case, saying that the scorpion was of a class that defied his spells. Her people came and wanted author's help. The lady was first given a hot foot bath (the sting was in one of the feet). Both the feet were kept in hot water. After that, the Spinal Bath was got ready and she was laid in the tub, with as cold a water as was available at home. A little of the anthill earth powder was mixed with water and made into a paste and was applied over the part that had the sting, covering a little more space allround. A bandage was wrapped over that. That foot was kept in a broad vessel with cold water. The other foot was kept in hot water. A continuous stream of cold water was poured over the

bandage. Within a few minutes, the lady went to sleep in the tub. However, the treatment was continued for a few more minutes to confirm the benefit.

### SNAKE-BITE

In a Nature-Cure magazine there was an account of a cure by simply pouring cold water on the head. When the man recovered consciousness, he was made to walk between two men, and the exercise restored him quickly. There is no doubt that this is a useful way. But one should supply heat to the body, by gushing the legs, arms and trunk with hot water, as soon as it can be got ready, in addition to the cold water treatment. Before the hot water could be got, the patient may be given brisk massage or friction all over with a wet cloth while bathing the head. Better still will it be to give as soon as possible the coma-bath, that is immersion in hot water with cold wet bandage for the head, followed by a cold pour on the head when the patient revives. Enemas would be necessary to cleanse the whole bowel, and for this warm water enemas may have to be repeated several times, finally repeating it with cold water. This may be followed by a Spinal Bath.

Banana pith juice can be given to neutralise the poison. Traditional Ayurvedic texts suggest Banana root juice instead of its pith as a better neutralising agent. But there is a problem. There is often a lock-jaw and nothing could be administered. To relieve that condition, the patient should be laid naked on a bed of fresh barks of banana trees. In about 10 minutes the locked jaw will be relieved; perhaps this also tends to arrest the inward flow of the poisons and to draw it out. While he is still on this bed, he must be administered in drops juice of banana root. After the patient regains consciousness, we may give him the other treatment suggested earlier.

### THE COMMON COLD

There is no allopathic cure for common cold. Everything has been tried, even vaccines, and what are called 'anti-histamines', and all have failed. Even among the medicos, some have come to see that what is needed is only commonsense-care of oneself.

Common cold is neither a cold, nor an effect of cold air or water. It does not really mean that we have lost more heat than usual when we have cold, but frequently the contrary, that we have retained too much of heat. We are apt to catch cold when we are unduly warm (constitutionally). It can also be said that we rarely catch cold when we are cold.

What we say heat here is not to be taken in the literal sense. An acidic state of the body causing heat—inflammation—of the mucous membranes of the breathing apparatus—the nose, the throat, larynx, bronchi, etc. This is also called chest-catarrh. Attending symptoms generally include fever, which may be either patent or latent. Very often it is of the latent type and the sufferer from common cold does not realise the condition and does not know the remedy which will relieve the trouble much quicker.

The cause of common cold is not something special, but the same as for most other acute conditions. One thing can very easily be asserted that the patient has indigestion of some degree. The starchy, proteinous and fatty substances that he consumes are not digested and they promote the inflammation and production of mucous discharge.

In fact the condition is by itself a cure of the trouble, provided there is a sensible understanding of the situation and the needful treatment be followed without delay.

For a cure of indigestion or of fever or of both, fasting is the most essential treatment and that will do all the wonder. In addition, one can do the following also: Vigorous walking early in the morning, when the air is cold. To be able to bear the cold, one can have any amount of covering over the body. The nostrils are duly protected with a machinery to see that unduly cold air does not get into the lungs and still the functions of the breathing organ. But this cold air is a good medicine. Even as a protective machinery functions, there will be flow of the nose and while so doing the matter that is to be eliminated as a result of the common cold will be thrown out vigorously, so that one will have it done in advance of what will happen if this was not done; eliminating tomorrow's quota today itself and advancing the time of relief. Sleeping in the open air is equally beneficial. On the other hand, sleeping inside closed rooms will 'protect the disease', i.e., it will claim company for a longer period than even that one week. Spinal Baths, combined simultaneously with hot water foot baths are very helpful in relieving the basic feverish condition. If for any reason, complete fasting is not found feasible, an approach to a fast, in which there is no trace of any of the substances mentioned earlier, namely starch, protein and fat, are eliminated. Vegetables and fruits will be a good choice. Even of them, the ones that contain more water will be good. It will be better that both are not taken in one meal; and whenever fruits are taken, it will be good to restrict to any one kind of fruit. Experience teaches that apples are not suitable as food in such a condition. Enemas of the non-violent type, taken to supplement natural

motion will help clearing the arrears in the bowels. Above all these, the mind should remain cool. There need be no excitement. There must be this understanding that a cold has come on to ensure cleanliness of the system. All precautions necessary for treating an acute crisis should help quick recovery.

The author has had experience of common cold, though between very long gaps and he always welcomed the situation as a health-promoting effort of Life and submitted to the state and the cold passed off very quickly leaving him lighter and brighter, because the encumbrance is directly relieved.

## WHOOPING COUGH

Whooping cough is a disease of the respiratory tract, usually in childhood, accompanied by convulsive cough.

The technical name for this disease is 'pertussis'. The medical dictionary says the following about this disease:

Pertussis; whooping cough. An infectious disease of children with attacks of coughing which reach a peak of violence ending in an inspiratory (drawing of air into the lungs) whoop. The basis of the condition is respiratory catarrh and the organism responsible is *Haemophilus pertissis*.....

Readers, having studied earlier the germ theory in this book, will attach little weight to the fact of infection, etc.

It generally seizes children between their first and second teething, that is, from their seventh month to their tenth year. Some exceptional cases have taken place even before the seventh month.

Three stages are distinguishable in whooping cough: the first being characterised by catarrh; the second by cramp or nervousness; the third, the loose or critical stage.

The first of these has the common symptoms of catarrh. The Children suffer from loss of appetite, restless sleep, dislike of light, coughing, dry tickling throat, red and watery eyes, sometimes hoarseness, and yawning; they feel upset and cross, have no inclination for fun, are more or less feverish (there is fever in a latent form).

The condition lasts generally from two, or sometimes from three to four weeks.

The second, the cramped or nervous stage, transmitted through the first, gradually distinguishes itself by violent, wearing-out fits of coughing. These have a very characteristic form. After several short, convulsive, rapidly successive respirations (convulsive cough), long-continued, deep, piring, panting inspiration follows—the child pants. This short, interrupted, convulsive cough, followed by long, deep inspiration, is repeated several times, when the attack winds up by the expectoration of a large quantity of stiff, glassy mucous. Its duration is generally from one-half to two minutes, or more, on occasions, to a quarter-of-an-hour. Its cough is consequent upon laughing, crying, following when either eating or drinking. But frequently it comes on without any attributable reason. The causes given here are only exciting causes. The real cause has been accumulated over a period of some months of ill-feeding. The children experience an inexplicable anxiety, excitement, and disquietitude, stop playing, and hold tightly to some friendly adult or hold fast to some fixed object. During the attack they wear the anxious look of threatened suffocation. The face swells and become black and blue, and the reddened eye ball seems to start from its socket. Sometimes blood oozes from the nose and the mouth or even from the lungs and ears, in case of rupture of the ear-drum. Frequently vomiting is experienced and, in very bad cases, the little blood vessels of the conjunctiva (the delicate transparent membrane which lines the inner surface of the eye-lids) are damaged (torn). In many cases power of the evacuating organs is lost, and in the worst cases, rupture of the abdomen may occur. All these complications arise because of feeding when the crisis is on, the parents being under the illusion that the child who is growing weak will get worse by not feeding; the child is fed by compulsion against the liking of the child. After an attack the child feels very worn out and wishes to sleep. The attacks come on in the day or during night, and their number, within the 24 hours, ranges between 15 and 40. But the more frequent the attack, the less violent is its force, and vice-versa. The convulsive stage lasts from 4 to 6 weeks.

The loose, or critical stage, gradually sets in. The attack then decreases, both in intensity and frequency.

Complications, such as Otitis media (inflammation of the ear), bronchitis, and laryngitis, broncho-pneumonia and occasionally lobar pneumonia (inflammation of the lung with production of alveolar exudate, having its seat in the lobes of the lung) are accompanied by fever.

Encephalitis (inflammation of the brain) is a dreaded complication. This complication is experienced in cases where prophylactic treatment with vaccines are carried out earlier. The disease could pervade and harm the brain as a result of other causes that may not be immediate, such as drugging during pregnancy, born of a parent who suffered of gonorrhoea, conceived at a time when any of the parents or both were drunk or vaccination against smallpox that is being done to satisfy the unjust law of compulsory vaccinations.

A grandson of Sri K. Narayanan of New Delhi, aged 2 years, was treated on the advice of Sri S. Swaminathan and got a complete cure within 12 days.

The treatment was mainly a diet reform for the period along with some water cure methods in a non-violent way.

Early in the morning half a teaspoonful of ashgourd (पेठा) juice or of some other edible saattvic herb freshly prepared, mixed with two or three spoonfuls of cold water, was given as a corrective medicinal food daily. The child was playfully made to walk barefooted on green grass for about 15 minutes. A mild sun-bath was given between 7-00 and 8-00 (that was in summer) in the morning for about 15 minutes. The sun-bath is necessarily to be followed by a cooling bath, which may be spinal bath and/or at least an ordinary full bath, which may be a short one. After this, the child was given a drink of whey slightly sweetened with jaggery (gur). By about 11-00 a. m. the child had vegetable soup. At noon cooling packs over the abdomen and neck for half an hour, followed by a hot water foot bath for about 10 to 15 minutes were applied. These packs were repeated in the night also. In the evening, before sunset, the child was given some juicy fruit. Feeding at night was generally avoided; but if the child insisted, vegetable soup was given. The child would not submit to this dietary regimen for more than 6 days, as he was demanding rice, not being satisfied with all liquid food. The grand parent was also feeling anxious, because the child had by then grown weak, which was but natural and essential, because of the curative work going on internally, which was evident from the increased coughing and greater elimination of phlegm. This was explained and he was made to continue the treatment with a compromise, of giving the child conservatively cooked vegetables flavoured with a little cocoanut scrapings and coriander leaves. Unless this concession was given of allowing some solid looking food, it was found that there was absolutely no temperamental co-operation from the child. A few pieces of freshly cut onion was also added, taking care to see that it did not make the food bitter. Later still a few pieces of thin chapati was also allowed. The child relished the diet.

At this stage, the child was kept in a tub with lukewarm water up to the neck for about 10 to 15 minutes. The parent was warned that the bath should be suspended before the child became tired. Before removing from the warm water, cold water was poured over the head and this was followed by a vigorous rub with a dry towel. The child enjoyed this.

After a few days more, the form of the disease changed. There was some cold and noseflowing. The cough also increased and more phlegm was thrown out. Once or twice he even vomitted. This could have been easier, had there been no feeding of solids. However, the crisis passed off after 2 days. The bowel action had by then improved; he had 2 evacuations daily. In about 12 days the child became all right. Drugging might bring the disease symptom to an end after a long course and also prepare the patient for a chronic disease. The child will have to suffer in his later years for the mistakes of the parents, and the doctors.

Here is another case. In 1933, when the author was staying in Rangoon in Sri M. Subba Rao's house, two of his children got whooping cough. At that time, Sri Subba Rao, his two children and the author were having their principal meal at night. In the forenoon they had a small plate of fruit salad and in the afternoon some fruit. No special treatment was given, nor needed and the whooping cough disappeared. But the young ones in the neighbourhood continued to suffer of the disease and the drug treatment, even after a month when he left Rangoon for India.

#### MUMPS<sup>84</sup>

My eight year old daughter got mumps (inflammation of the parotid glands). It started with fever and intense intermittant pain below the ears. An enema was given on the first day. Fever dropped by one degree after the enema. To relieve the pain at first hot and cold fomentation was resorted to. But she preferred cold bandage which was respected. Her tongue had thick white coating. Second day also a nonviolent enema with plain warm water was given. A lot of stagnant stools came out. With that the fever dropped to 100° F. The swelling was very nominal, only on the sides probably because of the two timely enemas. On the fourth day morning the temperature came to normal, swelling and pain almost disappeared. During all the three days she did not make any specific demand for food. I was not in favour of

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84 Contributed by Sri C. R. Varma and published in The Life Natural, Volume XXIV. 4, April 1967.

giving anything but her mother insisted that she must be given something. Highly diluted malta juice was given thrice daily (juice of one malta only at a time). The most significant point was that on the fourth day she was so active and vigorous that we had to pin her down so that she may get the much needed rest.

After the fever left a small painless lump appeared below the jaw on the left side. This was dissolved by giving her daily ash gourd juice on an empty stomach in the morning and plenty of raw vegetables and fruits. I am told that mumps take at least seven or eight days if treated in an orthodox manner. Let health seekers take a cue and not rush to the medicos for anything and everything. Allow the Mother Nature to look after her children kindly.

### MYSTERIOUS SWELLING

A grand daughter of Sri T. S. Visvanatha Pillai (late) aged about 4 years got bloated all over the body. That was in Kooniyur in Tirunelveli District. The girl was treated by the grandfather.

One morning the girl went to the river, half a mile away, took her bath and then ate something there. On her way back, she found great difficulty in walking, but somehow she managed to return home. Suddenly, while she was still returning, a swelling occurred, covering the body from head to foot. Owing to severe pain in the belly, the girl cried. A warm water enema was given, but nothing came out. Even the water was partly retained. The girl's crying continued and her condition appeared to be alarming. A wet cloth was put over the belly and it was gushed at short intervals alternately with hot and cold water. A steam bath was given for a few minutes and then a piece-meal-cold friction bath. By then the crying became less, showing some improvement. Pain was now bearable. Thereafter the wet packs and the piece-meal cold friction bath were given two or three times. The next day also a steam bath was given, and thereafter the patient remained quiet in the bed. Though the seriousness that prevailed on the previous day disappeared, there still lingered a fear, that perhaps the patient was sinking gradually. This condition continued till the evening of the third day when she regained consciousness and opened her eyes and showed some signs of well-being. During the three days the enemas brought out nothing, nor did any urine pass. On the third day, instead of urine, a little red, blood like fluid passed. From the next day onward the colour of the urine became paler. On the 11th day clear urine was passed, and with such elimination the swelling also subsided gradually and the body became normal. No food was given

up to this time. For the first 3 days the patient was unable to take anything, even water. From the 4th day onwards, during 6 or 7 days, she was taking plain water, a little at a time, once in an hour.

The disease did not start all of a sudden, though it seemed to have happened so to others. It was a gradual deterioration to that level, which was fortunately handled with care.

Before the disease started, the patient had great difficulty in taking food. To eat 2 iddalis (steamed rice-cakes) she took about 2 hours. She had to eat in very small pieces. The parents used to remark that the child had a narrow throat and a pot-belly. Also, the urine would pass in driblets. This was a serious handicap during nights both for the child and for the parents, and their sleep was often disturbed. By this natural cure of the bloated state of the body, these two abnormalities vanished without a trace.

## PNEUMONIA AND MENINGITIS

Pneumonia is inflammation of the lungs, with production of alveolar (adjective of the word 'alveola', which stands to denote the air sac in the lung) exudate. Meningitis is inflammation of the meninges (the surrounding membranes of the brain and spinal cord).

The central nervous system consists of the brain and the spinal cord. They are enclosed in a series of three membranes, called the 'meninges'. Two of them are very delicate ones. They are the 'pia mater' and the 'pia arachnoid'. The third one, the 'dura mater', is a fibrous mantle and a very tough coat. In addition, of course, there is a further protection in that the brain is encased in the cranium and the spine is structured within the spinal cord, which consists of a number of bony sections, called vertebral

Here is a case report from Sri T. S. Visvanatha Pillai (late) that appeared in October, 1961, issue of The Life Natural:—

On the 23rd of July, 1961, my wife, Srimati Tillai Ammal went to Tiruchendur to stay in the house of our grand-daughter in order to have a daily vision of God Subrahmanya, the presiding deity of that place, for at least 2 weeks. Even at the time of starting, she had a slight headache. Though she wished to have a laxative (of the saattvic herbal type) on the very first day, she did not do so. Between the house and the temple there may be a distance of 6 or 7 furlongs. In the forenoon, by about 10-00 A. M., disregarding the severe heat of

the sun, and without engaging a carriage, she used to go daily to the temple on foot. The cold, which was already about to come, as was indicated by the mild headache (latent), became patent. In spite of this, she went to the temple on foot in the evening also. The next day she took a laxative, containing leaves of the tree, 'nilavaahai', which caused 3 bowel motions. If this had not been done, the illness that developed later would have been more serious than it was, owing to the severity of the cold (catarrh). It was not possible for her to go to the temple for the next 3 days. On the 28th she went to the temple for 'Visva-Roopa Darshanam' on foot and returned. As time passed, the illness worsened and a slight fever also set in. Again, disregarding this, on the 29th afternoon she went by bus to Kulashekharapatnam and returned in the evening. Even at the time of returning the fever had risen to 105° F. There was also a feeling that there was fluid at the top, inside the head, and there was ear-pain and other pains. The throat was also affected, the nasal mucous would not come off, and the suffering was great. The diet was restricted to gruel of rice. On the 2 days, 28th and 29th, diet was taken as usual. On the 30th the suffering was greater. The food taken was only nominal, as she was not able to take it. Nothing was taken at night. From the 29th there was no sleep. The patient was alternately lying down and sitting up. She was also crying out, being unable to bear the pain in the head and the ears. Usually, before this she had had occasions of getting belly-ache and waist ache once or twice a month. Also, there used to be itching and spasms in the legs, and these would even be serious. They would subside by fasting and followed by a light diet of gruel. But there was no occasion for her to cry out; she would bear it all with patience. But this time, in her 75th year of age, she had to cry out. As previously arranged, I went to Tiruchendur on the 31st to stay there and worship at the temple. On the night of 30th she took no food. On the 31st also, it happened to be the weekly day of fast, she took no food. On the 30th and 31st the pain had become bearable by degrees. So, in the evening I took her to Srivaikuntam. Without any prompting by me or by any one else, she herself resolved to have Nature-Cure. Nature-Cure is not imposed, but introduced with conviction. The next day she began with a spinal bath in the morning, a cooling wet pack and an enema in the noon. The diet now was juice of Saattukkudi (mosumbi or malta) orange diluted with equal quantity of water, and that too, only once in the day. Apart from this, she took a tumblerful of water flavoured with a teaspoonful of honey. This programme continued for 5 days, as desired by herself. Even on the 30th she had declared that her fever was pneumonia. On two earlier occasions she herself told the nature of the illness to the doctors

and the treatment was given accordingly. It was observed that in such matters she had correct intuitive knowledge. Deciding that her trouble in the head was neither common headache, nor even migraine, but that it had its origin in the ear-trouble, which in turn had its root in the brain, but at the same time remembering that in Nature-Cure it did not matter what the name of the disease may be, I did not think further about the diagnosis. Naming the disease in this case as meningitis would have only scared the people around, who would have rushed her to ruin. From the night of the 30th fluid had begun to come out of the ear. The abscess that had been formed broke itself, and so we thought that thereafter there will be no pain. Actually the pain did not even become less. The fluid continued to flow on. In the night a bandage of wet earth, and in the day one of wet cloth were applied. As the pain continued even when the fluid was being discharged, it became clear that it was not a case of simple ear-ache. In the effort to expel the phlegm in the chest, there was frequent dry cough. In this effort there might be even vomiting, but only a little phlegm would come out after much coughing. At the same time there was even more weakness than before. Even to spit the phlegm there was not enough strength to sit up, so that it became necessary for someone else to raise the head. On the 5th day, a local steam-bath to the face alone was given and there was good perspiration. Another day a sun-bath for 15 minutes was given. With the usual daily packs, one day a wet earth pack was given to the chest, and also to the ear a few days. Whenever a wet pack was applied there was relief from the pain and sleep also followed. The fever which was at 105° F on the 5th day, came down to 102° F. On the 6th, 7th and 8th days the temperature rose again to 105° F, but fell to 102° F when baths were given. The patient wanted a Combination Bath, but as her speech was not audible, we did not hear it. On the 10th day, her voice became clear and the bath was given, as desired.

On the evening of the 11th day the temperature came down to 97° F. On the 13th day the temperature rose to 98° F.

On the 12th and 13th days the difficulty in coughing diminished and then the spitting of the phlegm increased. On the 14th and the 15th days fluid was coming out of the ear, without pain. This condition continued, and there was also sleep without interruption, and there was a feeling that there was no phlegm needing to be brought out.

The running from the ear also stopped. The patient could feel herself that the fluid inside the head had been drained out.

The diet after the 5th day remained as follows:—

On the 8th and 9th days clear water drained out of boiling rice (without rice) was given.

On the 8th, 9th and 10th days she took dilute juice of pomegranates. Later rice-water with some grains of cooked rice also was given.

From the 15th day, during the day rice-gruel and at night gruel of sprouted ragi (mandua) were given. The basic truth that "Food is not the source of strength, and that strength is derived from the Primordial energy pervading the Universe, the Ether (Aakaasa), that the quality and quantity and the number of feedings must be adjusted to this natural increase of strength, had been understood by the patient and she had shown this understanding in practice.

By following the above guiding principle the patient became stronger gradually and became able to discard the commode and go unaided to the privy of the house, some 30 feet away, and to give herself the needed friction and the Spinal Bath. Actually the success of the treatment was due to the patient's unique patience and self-restraint.

On the 22nd day, Dr. Aavudainaayakam Pillai, who had served for 30 years with credit and retired from service paid a friendly visit of congratulation on the cure of the patient. At my request he examined her and then said: "Such a strong pulse at the age of 75 years is very rare. Both the lungs are clear, though there is a slight dullness in the left one. Many healthy (apparently) persons have this difference. This patient's condition may be of this sort. I had no opportunity of examining her before."

It was fortunate that the treatment of this case took place in the house of my grand-daughter at Srivaikuntam, because previously, Sri Easwaramurti, husband of that grand-daughter was a sufferer from headache occurring about 100 times in a single year, had been so far reduced that there were only 4 or 5 in an year, by the simple practice of positive dieting alone for a considerable period, so that far from being any hindrance, there was abundant co-operation.

The disease did not start in a day. It is not that there was absolutely no warning prior to this serious crisis. I have given above instances of some of her previous illnesses. We cannot accept that the disease was induced by the invasion of some virus from outside. That

will mean that there will be no need for righteousness. Even the medical men holding views that some virus is always the cause of any disease, do nowadays agree that regulation in dietetics is essential. Therefore, I shall now give a brief view of my wife's state of health prior to this illness.

For very many years she had been just skin and bones, with scarcely any flesh, so that onlookers wondered at her ability to be moving about. All her natural teeth had gone, only artificial ones taking their place. Both her eyes had been operated for cataract, and in consequence her vision was quite good enough for all her activities. With the help of lenses she was able to read for 2 or 3 months. Later reading became difficult, and recourse was had to lenses of greater power for reading. Now she is reading with the help of lenses of very high power, of high cost, made in America, purchased for her last year by one of her grandsons. It is only with the aid of the enema that bowel clearance is made.

She had been free from coffee habit even from her childhood. But for 7 or 8 years she had started taking it, more to avoid the query of others as to what she would take in the place of coffee. So, regularly once every morning and on many days in the evenings also she took coffee, which has become omnipresent in these days, taking nothing else with it.

She would take food twice in the day and at night obviously the quantity eaten was only small—not as a result of self-control. More important was her want of liking for edibles fried in ghee or oil, which have now become a common practice. This habit was due to the tainted instinct, not a natural taste. Thus of the two supports of the Life Natural, Vital Economy had become habitual, while the other, 'Positive Food', there was no special attention. Owing to the rule of not wasting any food, which is habitual with the housewives, she used to consume whatever remained of the food that was prepared at home. Had this been corrected by right understanding, the conditions would have been much better.

Except when there was an unavoidable necessity, such as death or serious illness of a near relation, she would not go out, even where the place be within a few yards of distance.

Because of her deep-rooted devotion to God and faith in temple worship, whenever there was an opportunity, she would go to the temple, disregarding any indisposition. For example, last year, she was able to go up the hill of Palani and come down. Also in Tiruchendur

she felt no fatigue in going round all the surrounding praakaarams, both morning and evening daily.

It is a great wonder to the people around that the two serious diseases, namely pneumonia and meningitis, were got over and good health recovered, though gradually, with practically no suffering except in the first few days.

### Conclusion

The aim of Sri Sarma in writing his book, "Practical Nature-Cure", was that every intelligent person reading that book should become and be his own healer and obtain good health by treating himself. She fulfilled the purpose of the author of that book by treating herself and thereby getting a radical cure of these two serious diseases. This was the victory of her own personal efforts.

The valuable lesson that I myself learnt by the course of the treatment in this instance was this, namely that, instead of treating the patient as if it were an inanimate machine, the healer should look upon him as a living human being, having likes and dislikes and idiosyncracies, and respect them in devising and carrying out a suitable programme of healing measures.

Further, instead of blindly adhering to the programme as at first planned, he should adjust and modify the treatment from time to time to suit the changes of the patient's mind and the changing symptoms. I became convinced that the right mentality is not to overrule the views of the patient, affirming that what I say is alone right, and carrying out the treatment according to the wishes of the patient.

### DOUBLE PNEUMONIA

Badly fed, poor blooded, fatty disposed, gouty, puffed out, and those who lead unhealthy lives, such as smokers and drunkards are generally the group of people that get this disease. Commonly, it occurs when the season changes from cold to hot or from hot to cold, namely spring or early winter, and the changing weather carries the blame for their mistakes. But there is no bar in its occurrence at other times, when the internal conditions become pressing, that a crisis is essential to restore health.

There is severe inflammation of the lung vesicles (cells or hollow structures), whereby the exudation filling the air spaces, reducing

thereby the air space, become watery. It may vary in the extent covering the lungs—may sometimes confine itself to certain parts of the lung lobe, or extend its operation throughout the entire surface; frequently it seizes one whole lung or even both.

Initial cold shivering, which is of a sudden appearance, lasts for a short time, but sometimes lasts several hours. When that is over, burning heat—fever—follows and at the same time general langour (faintness, fatigue, inertia, want of alertness, dullness, or drooping state), debility, pains in the limbs, pressure and pain in the head, loss of appetite, intense thirst, diminished urinary secretion, dry skin, coughing, violent pains in the chest (arising from the inflamed pleura) respiratory difficulties and rapid pulse are experienced in such cases.

Here is a case of Double Pneumonia of a daughter of the same Sri T. S. Visvanatha Pillai, who had reported the earlier case of Pneumonia and Meningitis. The daughter Sundara Devi, was aged 16 years then. Sri Pillai treated the case himself 40 years ago when he adopted Nature Cure as a way of life. It was also the first case handled by him. The treatment was simple—daily enema, cooling wet packs twice daily, each time for about half an hour, complete fasting and giving one tumblerful of water to be drunk slowly every hour.

The fever started with 105° F. With every wet pack the fever would go down by half a degree and after an hour it would go back to 105° F. It went on like that for 5 days. His brother-co-in-law (wife's sister's husband) who was a doctor at Tirunelveli, learning about the condition of the patient, thought it to be pneumonia and wrote out a prescription and sent the drugs also. Those drugs were not given to the patient. The next day, i.e. the 6th day, the fever shot up to 106° F. Then the other members in the family got worried, which was added up by the inexperienced nature of the 'physician at home', and sent for a doctor from the nearby hospital. Fortunately, it happened that, that doctor, Dr. Nanjappa, was a follower of Kuhne's system of Water Cure. He had a cure of his dyspepsia by following Louise Kuhne's system. So, he was in the habit of dissuading patients from taking drugs. He would advise fasting, saltless diet and hip-baths. When he came and examined the patient, he said that it was a case of Double Pneumonia and said that because Nature-Cure was given, in spite of the high temperature, coma had not set in, nor was there any other complication.

That same night there was delirium and coma.<sup>85</sup> The next day from 7.00 a.m. to 11-00 a.m. the wet pack was kept on continuously maintaining the cooling effect by sprinkling cold water frequently. The fever fell

down to 101° F. But by 2.00 p.m. the fever rose again, but only up to 104° F. Repeating the same wet pack, the fever came down to 101° F. At this time the doctor came and examined the patient. He declared that one lung was half-cleared and that the condition was definitely better. On the 8th day he found that one lung was completely cleared and the other was half cleared.

Though the temperature could be brought down by wet packs, the return of high temperature could not be prevented. Coma also persisted. Both father and mother were keeping vigil by turns. On that (8th day) night both fell asleep, having been exhausted, and they awoke on hearing a sound 'koru', 'koru'. There was a lump of phlegm filling the patient's mouth, and the effort made by her to spit it out was the cause of the sound. The eyes were fixed and it was a frightening look. The phlegm, about ten ounces, was taken out by the fingers. The eyes fixation then became normal. But the temperature fell suddenly down to 95°F. At once hot fomentation was given. In about 2 hours the temperature rose to 96° F. The doctor was sent for and after examination, he declared that both the lungs have been cleared and the illness was completely cured (as the observation on coma in the footnote goes). That day the temperature rose to 97° F and on the next day (10th day) it came back to normal.

The good effects of this fever and the natural treatment were that the girl who was previously a little too obese and could not do any work, began voluntarily doing work and helping her mother. She had become lean, but stronger. Her sisters and others who saw her after a month were astonished at the unbelievable change in her features and behaviour, which were all favourable and admirable. The hair on the head had almost fallen and hence had to be bobbed. But in an year and a half the hair had grown as before and was more lustrous too.

## COMMENTS

The reader may now read again the introductory paragraph, especially those lines giving hints on the mode of treatment for acute disease. It will now be seen that in all the examples given only the

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85 Coma (complete loss of consciousness) and Delirium (abnormal mental condition based on hallucinations or illusions, occurring in high fevers of a toxic origin) often occur in cases where there is prolonged cerebral anoxia (or hypoxia—absence of sufficient supply of oxygen). Simple methods aimed at improvement of blood circulation to the brain, medically, do not help. Extreme tension in coughing, in an attempt to throw out the accumulated phlegm, often causes a vagal (pertaining to the pneumogastric nerve) attack, as is also experienced in fits of epilepsy. Other causes of coma are a lesion of the brain, effects of extremes of temperature, intoxication of the brain by poisons from without or from within the body.

Coma may well be the terminal stage of the acute condition, left to itself.

Five-fold Food-Medicine has been employed. Under the head of Ether-Cure, fasting or an approach to fasting has been prescribed. Air, Sunlight and Water are also made full use of. Medicinal doses of highly positive food substance has also been availed of, which represents the Earth's contribution.

Now the reader must not complain that his particular acute disease—which might not be any of those mentioned and dealt with here,—does not find a place in this book. The examples have been given only to prove the easy self-cure of the so-called diseases, aided by our natural, non-violent methods that promote hygiene, both internal and external. Substantially, the same methods will aid the cure of all acute cases also. In each case there are two things to be attended to, immediate relief from painful or unpleasant symptoms, and the radical cure of the condition by the recovery of health. But the two will, as a rule, not be distinct, but will overlap. For example enemas and hot immersion baths or hot foot-baths will give immediate relief and also aid the final cure. In local cases both local and general restoratives are necessary; that is local bandages, or fomentations and general cooling and other baths and packs will be necessary. Speaking generally, the care for any acute disease is substantially the same as the care for a fever. Whosoever understands this will know how to get through any acute disease. The methods should be adjusted to the patient as explained before. It should be noted that in the Natural Way sleep comes naturally. And sleep is the best of all medicines for the sick. But a patient who worries about not getting sleep will not get it; he must, on the other hand, take it as an advantage and a blessing in disguise. Any ordinary person, when he starts meditating, falls into a sleep. So, meditation is upset. Therefore a person who does not get sleep must take it that he is being favoured with the best opportunity for prayer or for meditation. He must take to any of those processes. In so doing, if he is able to concentrate, it is a big victory. If on the other hand, he gets sleep, even then it is no loss; let him sleep. A sleeping patient must not be disturbed for even giving treatment; let it be delayed, otherwise he will miss the best tonic! After the cure is reached, the health that has been recovered must be confirmed and enhanced by adopting a programme of natural living according to the principles set forth in the earlier chapters, with special attention to Vital Economy and the choice of Positive Foods, in sufficient abundance.

The reader ought to know, also, that the patient of acute disease ought to abstain from all sexual indulgence till he recovers normal health. Disastrous consequences are likely to follow if this rule is violated.

ASK AND IT SHALL BE GIVEN<sup>86</sup>

Nearly ten years have passed; and there has been no crisis worth the name. I will not say I am living the Life Natural in the ideal sense. I do commit sins, physical and physiological—unknowing, knowingly and in spite of my knowing. I live in a city which is crowded. My work involves violations of the laws of Hygienic Living—working in a dark-room with bad ventilation, handling chemicals, etc., and so on. Except in a bus or in my own home, the smokers, incorrigible ones, have neither the etiquette nor the common sense to realise that they are polluting the atmosphere which is common to all, knowing full well that the tobacco smoke is foul. I need not therefore be a smoker myself; they smoke me down. There is an atmosphere of artificiality wherever I go.

With all these and more my system cannot but be fouled. And such an amount of filth could not have been thrown out through the normal channels of elimination. There ought to be some extra-ordinary measures taken by Life aided by the Vital Force. That is to say, there must be some form of an acute crisis. But there has been none so far.

If it does not come out as an acute crisis, the accumulation will obviously increase with years and will try to overpower Life, will make me ill at ease and finally, weigh me down with a chronic disease. This thought was looming large in my mind's eye for some days together. It was just shuddering. I could not bear the very idea of there being a possibility of becoming a weakling shortly—a shame to our family. This thought was deeply worrying me.

The words of a great Holy personage, Sri Sankaracharya of Puri, whose lecture I had heard nearly 35 years ago, put me on the right path. "If you have any worry, ask yourself this question: 'Will it pay to worry?' If it will not, there is no use worrying. Stop worrying."

Worrying only weakens us further. So, I changed my thought in a different direction. I do not feel encumbered. I do not feel lack of ease in my movements and work. Therefore my health is not so much affected as to worry. But a crisis should be there. All along I have been busy, officially and in other social activities. I advise others to have enough rest and relaxation. My wife often points it out to me that I do not myself have it; and she is not wrong. But what can I do. My time is not mine. I cannot refuse to help people when I can do so. If there be an acute crisis; yes, that is the one occasion when I will be

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<sup>86</sup> Contributed by Sri L. Ganesa Sarma, and published in The Life Natural, Volume XXI. No. 10, October, 1963.

compelled to have them—rest and relaxation. "But now I am busy. I cannot afford to have any rest. My plans will all be upset. So, let it be some time later." It is not I alone who thought like that. Every person getting a crisis curses God for having put him in a bad predicament. Poor people, they cannot realise how graceful God has been towards them. I therefore prayed that I must have a crisis; when? Whenever He thought it fit, I am no one to dictate terms to Him, and then enjoy the rest, long overdue, and relax.

And thank God, my prayers were GRANTED, and that too at a time when it did not very much affect my activities

The readers might know that my father had been in Delhi from 18th May to 27th July, 63. About a fortnight after his departure for Pudukkottai I had the process on in me. I woke up one morning to see that my throat was affected. There was inflammation and I could not talk with ease, leave alone making lectures. I took enemas twice daily. I applied a throat cooling pack for some hours during the day and throughout the night. I sipped cold water in small doses each time and retained it for sometime in the mouth till it became warm and then I swallowed it. The throat was cleared in about three days.

Then started the second phase. I got cough. The second stage of treatment was to cut off starch, proteins and fats from my food.

The third phase started, or rather combined with the second, i. e., I got cold also. I continued the same treatment.

The fourth phase was that I got fever. May be the temperature was something near 104°F. (I do not use a thermometer.) I fasted completely for three days. I applied wet cooling trunk-packs once every four hours, keeping it on for only two hours at a time. I continued to take the enemas as before, as also the sipping of cold water, etc.

Initially, there was severe pain in the right side of the chest which shifted over to the left after two days. The pain on the left side was a little too intense.

The fever lasted for only two days. But still, I felt weak and lack of ease in sitting or standing erect. So, I continued the fast further. Suddenly, that night I felt a restoration of Power, as if by changing over a switch. Except for the cold and cough, there was no other symptom.

I broke the fast by taking some vegetable soup. The cold left me after a week later, but the cough persisted for a fortnight more, though the severity was less day by day. When the matter was thrown out through the nostrils, I felt relief from cough. What a lot of filth was thrown out! Had it not been thrown out, how bad would it make me in future. There are hundreds of such examples of people, who on just getting one symptom rush to the quack ('doctor' who use mercury and other poisons) and get their acute trouble confirmed in its chronic form and carry it with them for life.

Blessed are they who propitiate Mother Nature!

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## 25. IATROGENIC DISEASES

Before proceeding to the subject proper, let us look at the statement made by the late John Abernethy, M.D., of London, familiarly known as "Dr. Abernathy, the good", because of his sterling honesty and true philanthropy, in a lecture to a medical class: "There has been a great increase of medical men of late, but upon my life, diseases have increased in proportion".

The above statement is enhanced by that of Dr. William Osler, saying: "The patient has to recover twice, once from the disease and once from the remedy". Keeping in mind these statements, we can say that the most shameful act in therapeutics, apart from killing the patient, is to cause disease in a patient who is but little disabled or who is suffering from a self limiting disorder. In fear of the public we seek refuge in a mystic word, iatrogenic, trusting that the patient will not consult the medical dictionary and find that "iatros" means physician in Greek and genic means...produced by. So, iatrogenic disease is defined as "the disease induced by the physician in a patient by inadvertant or erroneous treatment."

### A. ETIOLOGICAL PROCESS

We must learn that the picture of disease is changing before our very eyes. Old diseases are passing away as the result of assault of modern therapy, i. e., development of potent, new therapeutic agents, improved surgical procedure and more 'efficient' equipment; and newer ones are continually taking their place. "The inn that shelters for the night is not the journey's end." Many of these new diseases are iatrogenic in nature, i. e., to say they are the result of the well-meant, but injudicious use of therapeutic agents.

In these days when tranquilizers take the place of babysitters, blood-transfusion are given thoughtlessly, indiscriminately and often needlessly, exposure to diagnostic or therapeutic ionizing radiation has become so universal, anti-biotics are regarded as a cure-all for the most minor infections, and steroid therapy is the refuge of the destitute, it is small wonder that the old maladies are replaced by new man-made ones, and that allergies to a multitude of antigens (substances capable of producing anti-bodies) have become so commonplace that they are said to exceed pathogenic micro-organisms in number. One person may have an unsuspected allergy to such a "harmless drug", as "aspirin". No drug

is completely safe. If we continually interfere with Nature, we must pay the penalty.

There has never been a period in human history when such a deluge of new drugs has been poured forth. The public press daily reports a host of miracle drugs, which the public demand. The physician as well as the patient deserve our sympathy. It has been said that "There is no drug with a single action and no patient with a single type of response." Many inborn errors of metabolism are now known to explain adverse reactions to drugs, reactions that were formerly classified under the waste basket term, "Idiosyncrasy".

New drugs are appearing in the market every week or month and chronic renal or liver diseases may convert a safe therapeutic procedure into one of danger. The danger of benefit to the patient, sometimes called "medical forgotten man" is not by any means directly proportional to the number of procedures, tests and drugs used.

We can get some insight into the possible dangers of iatrogenic disease looking at the table of contents of Spain's "The complications Of Medical Practices". As Spain remarks, "The environment of the patient grows daily more complex. Each year the potency and the number of drugs increase at the rate that, if it does not defy comprehension, at least charges the individual clinician's ability to digest their significance and modes of action".

They are the products of medical progress that is unparalleled in history, but they are two-edged swords. We must realise that there are two ways in which the physician may play the part of a pathogen. It may be by commission or omission. The possibilities of dangers of commission has just been considered. The threat of omission is represented by the failure of the doctor to understand the patients as people rather than as cases of abnormal physiology and biochemistry. He has to learn to treat the person, not the disease.

## B. CLASSIFICATION

Iatrogenic diseases can be classified as under :-

- i. Diagnostic, and
- ii. Therapeutic

Let us now take the study of the above causes one by one.

- i. Diagnostic

a. **DIAGNOSTIC RADIATION HAZARDS:**

Hereditary diseases—diseases that can be bequeathed to children and grand-children

Minor impairments, leading to higher embryonic death rates—deaths of children while still in the early period of pregnancy

Lowered life-expectancy

Increase in incidence of disease,

Decreased fertility, etc.

b. **COMPLICATIONS FROM VARIOUS DIAGNOSIS:**

Surgical procedures, e. g.,

(i) High level anal fistula caused by over-enthusiastic insertion of a probe up the track

(ii) Retro-pharyngeal cellulitis<sup>87</sup> or mediastinitis<sup>88</sup> from a perforation by blind oesophagoscopy<sup>89</sup>

ii. **Therapeutic**

a. Drug induced

b. Induced by Radio-Therapy

c. Surgical procedures

d. Diseases induced directly by the doctor

87 Retro-pharyngeal cellulitis—A diffuse inflammation of the connective tissue behind the cavity at the back of the mouth, whose lower end opens into the oesophagus

88 Mediastinitis—Inflammation of the space between the lungs

89 Oesophagoscopy—Examination of the gullet by inserting an instrument right up to the point of suspicion

Let us now take up the hazards of the above classes a little in detail:

a. DRUG INDUCED

- (i) Corticosteroids<sup>90</sup> have induced Osteoporosis<sup>91</sup> and Periarthritis nodosa<sup>92</sup>, and Glucocorticoids<sup>93</sup>; can precipitate Hypertension, Conjective Cardiac Failure (C. C. F.) and Perforation and Peptic Ulcer,
- (ii) Psychotropic Drugs (that which exerts its specific effect upon the brain), like L. S. D. and Reserpine as well as more familiar tranquilizer, like Chlorpromazine<sup>94</sup> can cause Chromosomal aberrations<sup>95</sup> and Parkinsonism<sup>96</sup> Thalido-mide-Hypnotic tranquilizer can produce monster infants.

90 Corticosteroids—Hormones which are steroids and produced by the adrenal cortex (the outer layer of the small endocrine gland near the kidneys known as the adrenal gland)

91 Osteoporosis—Loss of bone density owing to excessive absorption of calcium and phosphorus from the bone, e. g., due to parathyroid (four small endocrine glands lying close to or embedded in the posterior surface of the thyroid gland)tumour

92 Peri-arteritis nodosa—Aneurysm (local dilatation of an artery, due to local fault in the wall through defect, disease, or injury, producing a pulsating swelling over which a murmur may be heard), swellings and thrombosis (intra-vascular formation of a blood clot) occur in the affected vessels. Further damage may lead to haemorrhage and the clinical picture presented depends upon the site affected and are almost invariably fatal.

93 Glucocorticoids—Any steroid hormone which promotes formation of glucose and glycogen, which antagonizes the action of insulin.

94 Chlorpromazine—A drug of exceptional pharmacological action, as it is a sedative (an agent which lessens functional activities), anti-emetic (capable of arresting vomitings), anti-spasmodic (anti-convulsive) and hypo-tensive (capable of bringing down blood pressure). May cause skin sensitization and jaundice.

95 Chromosomal Aberration—A deviation from the normal of the characteristic of carrying hereditary factors (genes).

96 Parkinsonism—Paralysis Agitans, which results from lack of muscular control. There is a mask-like expression, shuffling gait, tremor of the limbs and pill-rolling movements of the fingers.

## (iii) Anti-Hypertensive Drugs:

- a. Hydrallazine<sup>97</sup> may lead to Rheumatoid Arthritis<sup>98</sup> progressing to Lupus Erythematosus<sup>99</sup>.
- b. Hexamethonium<sup>100</sup> and Mecamylamine<sup>101</sup> may cause pulmonary fibrosis and chorea respectively.

(iv) Anti-Pyretic Analgesics<sup>102</sup>:

- a. Acetylsalicylic Acid<sup>103</sup> and Indomethacin may precipitate perforation of peptic ulcers.
- b. Phenylbutazone<sup>104</sup> may induce blood disorders.

(v) Anti-Biotics can induce entero-colitis<sup>105</sup>, pneumonia, and Avitaminosis<sup>106</sup>. Especially Penicillin can produce Anaphylactic shock<sup>107</sup>.

97 Hydrallazine—Drug used in simple hypertension and the hypertension of pregnancy. Often used in combination with Reserpine

98 Rheumatoid Arthritis—A disease of unknown aetiology, characterised by a chronic poly-arthritis, mainly affecting the smaller peripheral joints, accompanied by general ill-health and resulting eventually in varying degrees of crippling joint-deformities and associated muscle wasting.

99 Lupus Erythematosus—characterised by opened out or expanded follicles (small tubular glands), adherent scales, telangiectasis (dilatation of the capillaries of the body surface and atrophy; commonest on nose, malar (relating to the cheek) regions, scalp and fingers (chilblains (congestion and swelling attended with severe itching and burning sensation in reaction to dryness and cold). The disseminated or systemic variety is characterised by large areas of erythema (reddening of the skin) on the skin, pyrexia (fever, elevation of the body temperature above normal), toxæmia, involvement of serous membranes (pleurisy, pericarditis (inflammation of the outer, serous covering of the heart) and renal damage.

100 Hexamethonium Bromide—One of the earlier ganglionic blocking agents, used in the treatment of hypertension, given by sub-cutaneous or intra-muscular injection.

101 Mecamylmine—A ganglionic blocking agent used in the treatment of hypertension. The action lasts over 6 to 12 hours. Like similar drugs, it may cause severe constipation.

102 Anti-Pyretic Analgesics—capable of arresting fever and numbing nerve centres, so that pain is not felt.

103 Acetylsalicylic Acid—Aspirin; an extensively used analgesic.

104 Phenylbutazone—An analgesic with powerful and prolonged action, used mainly in rheumatic disorders and has toxic reactions, which is commonly known to the physician.

105 Entero-colitis—Inflammation of the intestines and the colon, which may be accompanied by ulcerative lesions.

106 Avitaminosis—A disease resulting from deficiency of vitamins.

107 Anaphylactic shock—A sudden shocking situation caused by the hypertensive state of the body to a foreign protein, bringing on an acute reaction which may be fatal; in lesser degree it produces breathlessness, pallor and collapse.

(vi) Anti-coagulants<sup>108</sup> can cause haemorrhage.

#### b. INDUCED BY RADIO-THERAPY

Unfortunately what is powerful for good may also be potent for evil as is so agonisingly evident in the case of which can induce Leukemia<sup>109</sup>, Thyroid carcinoma<sup>110</sup>, etc.

#### c. SURGICAL PROCEDURES

(i) Increased blood transfusions result in simple febrile reactions, haemolytic (excessive disintegration of red blood cells) jaundice, renal (kindney) failure haemosidrosis (iron deposits in the tissues) and even death.

(ii) Vigorous Oxygen Therapy in premature infant may result in the development of Retro-Renal-Fibrositis (inflammation of the fibres behind the kidneys).

(iii) Spinal and General anaesthesia may result in lifelong headache or backache and primary poisoning of myocardium<sup>111</sup> respectively.

(iv) Complications and new illnesses result in various surgical procedures and operations.

d. Diseases induced directly by doctors without drugs or surgery: Neurosis resulting from a physician's diagnosis of a physical disease as mind-influences of the body.

### C. PREVALENCE AND INCIDENCE

It has been recorded from a large hospital in U. S. A. that 5% of the in-patients suffered major toxic reactions, consequent to diagnosis or therapeutic measures before or after admission and it was concluded

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108 Anti-coagulant—An agent which prevents or retards clotting of blood. The anti-coagulant usually is Oxalate. It is used as a therapeutic agent in the treatment (allopathic) of coronary thrombosis.

109 Leukemia—Literally means white blood. It is commonly known as Blood Cancer, in which white cells (leucocytes) are abnormal in type and number.

110 Thyroid Carcinoma—Cancer of the ductless gland found on both sides of the trachea.

111 Myocardium—The middle layer of the heart wall.

that iatrogenic disease could be regarded as one of the commonest condition encountered during the survery. (BARR D. P. C. (1955) Journal of the American Medical Association 159, 1452).

In addition to the fatalities there is the undoubtedly huge body of patients merely made uncomfortable by drugs. The medical profession is contributing significantly to disease although it can justly be contended that this is far out-weighed by the benefits that they purvey.

#### D. IN CONCLUSION

Patients with recurrent boils have died from Chloramphenicol<sup>112</sup> some with hypertension have committed suicide as a result of Rauwolfia<sup>113</sup> induced depression. Others with rheumatoid arthritis have died from Agranulocytosis<sup>114</sup> due to phenylbutazone (already referred under footnote<sup>104</sup>)

Sir Anthony Carlisle, in the first half of the 19th Century, said that medicine was "an art found to conjure and improved by murder". Although medicine has (seemingly) advanced so rapidly, there is still a ring of truth in that statement to any one who follows the introduction of new drugs and observes how, after the early enthusiasm, the reports of serious toxic effects inevitably appear.

Another cryptic remark of this therapeutic nihilist (sceptic) was, "calomel is poison and digitalis kills people". This derogatory remark is of interest, because the latter is one of the few essential drugs in modern therapy. One reason that is essential is that it is potent, therefore it can kill when used ignorantly or carelessly.

"An inquest has been held on a woman who died from internal haemorrhage due to Dicoumarol (an anti-coagulant) which had been given for thrombosis in the leg veins. The doctor is reported to have said that he gave the dose recommended in the manufacturer's literature, and he confessed his ignorance of dangerous properties of Dicoumarol and complained that these were not mentioned in the 'instructions for use'." (Editorial 1949, Lancet 1,698).

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112 Chloramphenicol—A wide range anti-biotic administered orally and locally in eye and ear diseases also.

113 Rauwolfia—The root of an Indian plant. It is used in hypertension as a central depressant. Used mainly as the alkaloid Reserpine.

114 Agranulocytosis—Marked reduction in or complete absence of granulocytes (any cell containing granules in its protoplasm). May result also from sulphonamides, anti-thyroid drugs; gold salt and other synthetic preparations.

Thus far of this chapter was contributed by Dr. Gautam J. Makhwana, M. B. B. S. of Jamnagar, Gujarat.

Let us now add a little more information, taken out of the book, *Differential Diagnosis Of Internal Diseases*, by Julius Bauer:—

“Extensive amounts of Vitamin A are known to cause bone and joint pain besides a host of other manifestations of poisoning, such as anorexia<sup>115</sup>, weight loss, anaemia, yellowish pallor of the skin, maculopapular rash,<sup>116</sup> loss of hair (particularly of the eyebrows and eyelashes), soreness and fissuring of the lips, hepato-spleno-megaly,<sup>117</sup> polydipsia<sup>118</sup> and polyuria<sup>119</sup>. There is tenderness over the bones. Periosteal proliferation<sup>120</sup> may be seen on X-ray films of children, who may be listless and irritable. Excessive amounts of vitamin A and lipids (fat-like substances) in the blood account for the enlargement of liver and spleen.”

“Vitamin A poisoning in adults may cause a clinical picture stimulating brain tumour, chronic encephalitis and the like, which accompanies the skeletal manifestations.”

“Ataxia<sup>121</sup> in acute alcohol intoxication is the best known type of toxic disturbances of cerebellar function. Less well-known is the cerebellar syndrome<sup>122</sup> in chronic poisoning by barbiturates.<sup>123</sup> The knowledge of this condition is all the more important as it is associated with the actual psychotic features such as confusional states, restlessness, impaired memory and mentality. If such a condition is not correctly diagnosed and “sedation-therapy” is continued and even increased the result may be disastrous. For obvious reasons this state

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115. Anorexia—Loss of or deficiency of appetite for food.

116. Maculopapular rash—Skin eruptions with discoloured spots and raised palpable spots.

117. Hepatosplenomagaly—Paralysis of the liver and the spleen.

118. Polydipsia—Excessive thirst.

119. Polyuria—Excretion of an excessive amount of urine

120. Periosteal proliferation—Increase by cell division of the membrane which covers the bones.

121. Ataxia—Defective muscular control resulting in irregular and jerky movements.

122. Syndrome—A group of symptoms and/or signs which occurring together produce a pattern or symptom-complex typical of a particular disease.

123. Barbiturates—A widely used group of sedative-drugs derived from barbituric acid (a combination of melonic acid and urea). Continual use may result in addiction. Allergic skin reaction may occur in some patients.

usually is an "iatrogenic" complication of some painful organic illness such as coronary disease, peptic ulcer and the like. Exposure to insecticides such as D D T and Lindane may cause cerebellar ataxia and neuronitis<sup>124</sup> with albuminocytic<sup>125</sup> dissociation. The latter is a variant of Guillain-Barre's syndrome. Soederbergh and later other Swedish authors reported cases of Myxedema<sup>126</sup> with typical cerebellar syndrome".

Dr. Bernard Jensen, D.C., N.D., the very famous exponent of "Iridology", in his book, *The Science And Practice of Iridology*", writes:

"We are discovering how many new treatments being used for cancer today are actually driving the disease to another part of the body. ....a few years back I had an opportunity of going over more than 300 cases in a cancer institution. In every case of cancer diagnosed from the iris there was a drug base. I definitely believe cancer can be produced in the body through certain types of drug irritation."

Dr. Bernard Jensen has reproduced a newspaper cutting reporting the speech of Dr. Hubert S. Howe, a Neurologist of New York City, at the annual meeting of the Medical Society of the State:

"Reports of admission to mental hospitals show that bromides cause an appreciable per cent of toxic psychoses."

Writing about vaccinations, Dr. Jensen has quoted from Los Angeles Mirror, May 30, 1951,

"It seems wise to postpone vaccination of children for whooping cough or diphtheria, unless there is an outbreak of these diseases. For vaccinations may increase the chances of a child's coming down with polio. New evidence for this bit of medical advice was described to-day to the Society of American Bacteriologists by doctors of the Michael Reese Hospital in Chicago.

124 Neuronitis—Inflammation of the structural unit of the nervous system comprising fibres (dendrites) which convey impulses to the nerve cell.

125 Albuminocytic—Pertaining to the living cells of albumen.

126 Myxoedema—clinical syndrome of hypothyroidism. Patient becomes slow in movement and dull mentally; there is bradycardia (slow rate of heart contraction, resulting in a slow pulse rate), low temperature, dry skin over shins and feet which occurs rarely in patients with hyperthyroidism. Condition persists in spite of anti-thyroid treatment.

"This advice stems from studies in England and Australia. Doctors found that more children under five years old developed polio within a month after vaccination for whooping cough and diphtheria than non-vaccinated youngsters."

Dr. Jensen quotes Dr. Robert Bell, British Cancer specialist, who said:

"The chief, if not the sole, cause of the monstrous increase in cancer has been vaccination."

From the same book by Dr. B Jensen we reproduce the following statement made by Dr. Glen H. Sawyer, President of the Canadian Cancer Society:

"It is startling to know that more children between the ages of five to nineteen die of cancer than from the combined diseases of infantile paralysis, scarlet fever, typhoid fever and diarrhoea, the ages when MOST school children are vaccinated."

Dr. Jensen further quotes Dr. William Lautie, Medical Director of Metropolitan Cancer Hospital of London, who stated:

"I am thoroughly convinced that persistent vaccination is an important contributing cause of cancer increase."

That vested interests rule supreme, much above the welfare of the State, of the people who make the State, is so surprising that people in high positions, as medical men or as legislators have been talking about the brutality of vaccinations as early as the time of World War I, and to this day no country, besides U.K. has repealed their Vaccination Laws. Here is a quotation from Dr. Jensen's book:

Dr. A. F. Anderson of Bar Harbor, Maine, in a "letter to the President of the U. S. on Medical Sabotage and Exploitation of the Veteran Relief, reiterates the charge that cancer is a result of inoculations due to commercial exploitation of our fighting men." He quotes an honourable member of the Canadian Parliament as saying, "Of these strong healthy young men who went away to war (World War I), twenty four a day are now seeking hospitalisation for cancer."

"Fifty years ago cancer was a rare disease found mainly among the aged. Today the situation is catastrophic", says Dr. Anderson.

We do regret that India is also progressing, not so much in fields about which we can be a model to other nations of the world, as in so-called civilization, which has brought along cancer. A modest estimation is that every fourth case that we are presented is a cancer of the lung, of the liver or of the kidney. It is surprising that even leading allopaths hold the same views as we do, as quoted by Dr. Jensen:

"Eli G. Jones, M. D., of Buffalo, puts it this way: 'Cancer is not a local disease but is the local manifestation of a constitutional or a blood disease. From this it will be seen that surgical operation can never cure cancer.'"

We cannot afford to swell the pages of this book with the voluminous material that we have before us, because we know that this much of indication is enough for our readers to know that drugs, and their adjuncts, the vaccinations and inoculations never cure any disease, but only add up to the worries of the patient and the well meaning physician. This chapter is an addition to this edition of this book, more as a prelude to the next one on Chronic Disease, for chronic diseases are there only because of the lack of this sort of education to the people.

Some leaders advise us that we should rest content with teaching the right path and not rub on the wrong side the counterparts of other systems, however much we are opposed to their methods. They feel that they have also a place in serving the people towards better health.

It is now becoming a fashion to keep an allopath on the staff of nature-cure hospitals, so that whenever there is a crisis, which is a little too trying and sometimes baffling, the allopath is there ready at hand to prescribe some pill or potion or an injection or a conglomeration of all that put together, and somehow tide over the situation and be able to discharge the patient while still alive. The Science of Life is made into one complicated therapy and the patient is ignorant and has therefore to be dependent.

We are totally opposed to this trend. We want every reader to become self-reliant. It is therefore essential for us to warn them against the dangers that linger on the other side, so that they know what to avoid and against what they should guard themselves.

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## 26. CHRONIC DISEASE

The reader ought to have known from the preceding chapters that chronic disease is the outcome of repeated suppressions of acute disease by medical malpractice. Therefore, such diseases, as are common in these days of civilisation, are iatrogenic, a few samples of which have been shown in the chapter of that name. This we can conscientiously assert as the truth, because while medicos refuse to admit that this is true, they at the same time confess that they do not know how chronic diseases come into being.

Diseases, in general, are due to two causes, namely the neglect of Vital Economy and the eating of negative foods, in excess over the positive. This basic cause is never corrected, while the process of building up of chronic disease goes on under medical care, or rather carelessness. This double disease-cause affects the general health, as well as the efficiency of the various organs of life. This means that the functions of digestion and the structure of digestive organs are also affected. This affection is the universal disease called dyspepsia.

But this dyspepsia rarely declares itself unmistakably as such, but more often masquerades as some other disease such as asthma, constipation, diabetes, heart affections, rheumatism and so on, and the later forms of so-called syphilis partake of the same nature. That means that these disease-facades will yield place to positive health only when the underlying dyspepsia is radically cured; and radical cure is possible only by hygienic measures, whereby amends are made for one's past hygienic sins,—praayaschitta in the form of adequate Vital Economy and Positive Feeding.

Quite a respectable number of medically qualified doctors, dating from before the time of Dr. Dewey down to date, are in full accord with us in this view of health and cure. It is because of this understanding that there is a Unity of Treatment, which logically confirms our doctrine that all diseases are one and the same—that names and forms are illusory (Maayaa).

Among these great worthies—who are such in spite of their medical training—we count Dr. A. Rabagliati, M.A., M.D., whose book, "Initis", was published by the Pro-Nature-Cure publisher, C. W. Daniel. The term Initis means inflammation of the all-pervading connective tissue, which he says, is the medium by which the basic disease-causing

substance spreads to different parts of the body, thus giving rise to diseases of the parts poisoned thereby. The doctor fully accepts the view that all chronic diseases are outgrowths of latent dyspepsia, and need to be cured by suitable amends, exactly as prescribed by us. The following passage quoted from that book will show that we 'laymen' are not so wrong as the orthodox ones suppose us to be.

(p. 72) "I do not wish to use the ordinary expression (medical dogma) that the constitution of an organ or of a tissue determines its properties or that its connections determine its functions, because this seems to imply that the force (Life) depends on one thing, that the power depends on the instrument. I see no evidence that this is so. In fact it seems to me that it would be nearer the truth to say that the force (of animal life—e.g. zoo-dynamic) determines the constitution of the tissue, which shall be fit to do that which the animal life-force unconsciously wishes to accomplish—that is, if I have to choose between the two views, I prefer the view that the need to function determines the constitution of the structure fit to be the means of carrying out the function, than the view which holds that constitution determines properties and connections determine function. All that science shows is that constitution, property and function are always co-ordinated and co-related to one another. Which is the cause of the other is not a scientific, but a philosophic question. In fact, constitution and property, structure and function, arise simultaneously, and no doubt are common and simultaneous effects of a common cause (the action of the force of animal life or zoo-dynamic) rather than cause and effect of one another."

This shows that this medical author believes that Life is both the builder and operator of the living body, an understanding of which is not simply absent, but which is actively denied, in medical treatises. Elsewhere he mentions the facts of the growth phenomena of the embryo in the womb to show that structure and function does not wait till the structure is completed.

Since it is life-force that operates the body as a whole and in all its parts, it is by an abundance of that force that health is maintained, and disease becomes possible only when it becomes insufficient.

When there is an excessive expenditure of the life-force through imperfect digestion or assimilation, the resulting wastes are not eliminated, but retained in the connective tissue, which then becomes congested and blocked with those waste materials, and from this all diseases arise, says Dr. Rabagliati.

"First we have dyspepsia or malassimilation, or indigestion; then we have connective tissue congestion; and after that we have a long array of serious and often incurable affections, whose onset timely treatment might prevent or postpone for years. The consequences in the various cases are the following; or the following are some of them, for the list is not complete."

And then he goes on to explain how a great variety of serious diseases can follow from this malassimilation, through congestion and inflammation of the throat, the air-tubes, colds, bronchitis, pleurisy, broncho-pneumonia or influenza may arise from dyspepsia.

From the same cause chronic bronchitis or tuberculosis may occur, disease of the kidney, apoplexy, meningitis, cancer, disease of the heart—such as angina pectoris—appendicitis, according to the region or organ that is affected. For this reason, none of these diseases are curable unless there is a suitable restriction of the diet.

For example, in one case a seriously disabled patient, who was being forced to take four meals a day, was cured by being restricted to only 2 meals a day which were also further restricted as to quantity.

Doctors who have arrived at this kind of hygienic understanding are of course very few, because this kind of understanding is not encouraged in the medical colleges, and that is the reason for the enormous number of medical failures.

Such failures could be avoided if the above understanding of disease-causation could become more common among the doctors. But as this is impossible, the only remedy for the patient is to become his own doctor.

The persistent suppression of acute disease, thereby prevent the reduction of the encumbering toxic filth, incidentally poisoning the nervous and other bodily tissues with deadly drugs—which the Life Principle is never given an opportunity to eliminate—bring about two untoward results, the great increase of encumbrances and the equally great reduction of vitality, so that acute diseases are no longer possible. The bodily constitution becomes seriously affected and disabled by the two-fold cause, and the power to eliminate foreign matter is greatly reduced, Life however does not cease to make efforts to reduce the encumbrances; but, being unable to make such vigorous efforts to this end, as before, through acute crises, Life now makes weak efforts to do so, so that the disease appears comparatively milder. But because

the two-fold cause has become chronic, therefore the disease also is chronic; that is to say, it is deeprooted and tends to last for an indefinitely long time, as if it were integral part of the patient's constitution.

Among the organs affected are first and foremost, the organs of digestion. These are chronically disabled. Whereas in an acute disease there is only a temporary indigestion, in chronic disease there is a degree of chronic indigestion, called Dyspepsia. But this dyspepsia is almost always masked by disease of some other organ or part of the body, so that the patient and his doctor mostly tend to ignore this basic defect of health and to concentrate their attention wholly on the other disease.

The reader will find in the course of this chapter that all chronic diseases alike need to be cared for only as varieties of dyspepsia, and are curable only on this plan. What fever is to the totality of acute diseases, that dyspepsia is to all chronic ones. It is because of this knowledge that the hygienic cure of chronic disease is possible. Medicos cannot possibly give an honest, radical cure of any chronic disease, their methods are based on ignorance of this and other truths of this science; drugging and feeding in acute cases being the cause of chronic disease, they can only help to worsen chronic disease. Actually, as shown before, they themselves know this truth, and hence never aim at the real cure of chronic cases, but only give symptomatic treatment, aimed at relieving the symptoms. As explained before, they do not know, and do not seek to know, the true causes of chronic disease. If even after reaching the chronic stage of disease the patient continues to rely upon medical treatment, the natural consequence will be that he will in course of time be landed in the third stage—the Degeneracy stage—of disease.

Not only is there, in this, the second stage of Disease-Progression, a fall in the level of vitality, there is also a change for the worse in the quality of blood, owing to the excessive eating of negative foods and the utter neglect of the positive ones. The blood loses its normal alkalinity; and owing to this cause the patient's ability to fast and fitness for fasting are decidedly less than in the previous stage, when the diseases were acute. For this reason we do not think it proper for such patients to take to a long fast straightaway, as taught by the pioneers of the fasting cure, as already explained. But occasional short fasts in the beginning for recovering the submerged sense of hunger, and later for helping elimination of foreign matter are proper and necessary; this is *Instalmental Fasting*. Later, when the health is sufficiently improved, it would be proper to resort to *Progressive Fasting*, as explained before. This is to say, for chronics, fasting, and dieting must be alternate, the

intervals between any two fasts being long enough to improve the blood alkalinity and the general health. Also in chronic conditions the water cure methods are not so useful and effective as in acute cases, and hence resort to the water cure must be less than in those cases. Where desired, they should be suitably modified.

Instead of cooling packs, stimulating wet packs will be needed. Spinal baths simultaneously with hot water foot baths will be more effective. Retained enemas will be helpful in dislodging the old (archaeological) matter clogging the colon. Sun-baths taken a little earlier, but somewhat longer will be good. If it had to be taken after the sun had become warm, it will be safe and advantageous to have a banana leaf and, or at least a well wrung out wet (white) sheet covering the body.

The following examples will serve to familiarise the follower with the practical methods of the hygienic cure of chronic cases. But since most of these cases were treated long ago, in the light of such knowledge as the author then had, treatment given for them may not so much serve as good models for treatment of similar conditions. Attempts are made to indicate the proper methods also along with those cases, where necessary, i. e., there has been adaptations of methods as are not so proper.

## CONSTIPATION

The author's own cure of constipation is probably the best example. In this case, as will be seen from the history of the case given before, the constipation was cured through the cure of the main disease, the dyspepsia, which was brought about by positive dieting with observance of Vital Economy. The non-violent enema was availed of for clearing the bowel from day to day, and as stated it did not lead to an enema habit.

One thing that he was not aware then was that the enema should only be availed to supplement natural motion and not to substitute it. He was taking a regular daily enema and clearing the bowels. Once, (six years after he started the habit) he had to go out of station to treat a patient. In the haste, he forgot to take with him his enema that is so portable and can easily be taken on tours. Obviously, he had to manage without the enema. On his return home, he wanted to test that by not taking the enema, if there was any arrears left behind. So, this time, he took the enema after the natural motion and to his surprise there was no matter left to be thrown out. From then on, he

decided that he should advise people to take the enema, even the non-violent one only after the natural motion, only to clear the matter left over, and not before or at least an attempt for a motion. However, he was able to find out from personal experience that the non-violent enema does not set in the habit of the enema.

It is necessary to point out here that, under allopathy, violence to the constitution is the rule. Occasional purgatives and the habitual use of laxatives<sup>127</sup> in the acute stage leads to the weakness of the nervous system, which makes the constipation chronic. The other mistake that is regularly committed is the failure to attend to the dyspepsia, which is the main disease, whereof all others are only satellites. In this context the reader is referred to the author's book, 'Constipation, Dyspepsia & Consumption'. Reliance on purgatives and laxatives must be given up totally, non-violent enemas being used as far as may be necessary. The care of the dyspepsia that is present will ultimately restore bowel health and then enemas will not become necessary.

In some cases the retention of arrears of stools of a great many years (the next example will show why we call it, in a sense of humour, as archaeological matter) causes the middle part of the bowel—called the transverse colon—to get detached from its proper position and it falls downward, manifesting an obesity of that part of the belly that is below the navel. To help to restore this part of the bowel to its proper position along with the above treatment, recourse may be had to one of the Hatayogic Aasanaas, described on page 248, called the Sarvaangaasana. An alternative to this is lying head downwards on an inclined plane, namely a board or wooden plank of about six feet in length, placed so that the upper end of it is about 2 or 3 feet higher than the lower end; lying down on this plank with the head at the bottom, the patient may do some simple exercise with his legs, guided by his own natural instinct. This may have to be done regularly for a long time, at the end of which the bowel will be brought back to its natural position above the navel. Here again a warning is essential that this is to be in addition to abstemious eating and positive feeding and not in its place.

It may be stated here that as the dyspepsia—which is also present—is the cause of all other chronic diseases, the mode of treating dyspepsia is also the means of curing all chronic disease.

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127 Inorganic laxatives and purgatives are cathartics (capable of causing profuse outpouring) and therefore violent irritants. To fool the user from not knowing this effect a small percentage of morphia is included in the formulae. This ruins the tone of the colon and turns the disease deeper inward.

## DYSPEPSIA

Dyspepsia is a Greek term, as most medical terms are, which literally means "difficult to cook". Here 'cooking' stands to denote digestion. Dyspepsia is therefore, in simple language, chronic indigestion.

Generally, people understand by the term 'indigestion' a condition in which whatever food is eaten is not digested, and is passed out as loose motions. In dyspepsia there is indigestion of a higher, and deeper state.

Digestion is a process which, starting from the mouth, has both mechanical and chemical processes. The mechanical processes are:

- i. Mastication,
- ii. Mixing of digestive juices with the food,
- iii. Propulsion of food along the alimentary canal, and
- iv. Defaecation.

The chemical part of digestion consists of :

- i. Breaking up the complex food substances,
- ii. Preparing them into a form needed by the system,
- iii. Assimilation, and
- iv. Elimination of wastes and undigested matter.

All these processes are controlled, managed or administered by the nervous system. There is a cycle of events, each influencing the other. If the food be proper and be taken at the proper time and in the proper manner, and the timings of work and rest are also proper, there is the possibility of the whole process of digestion going on in the proper manner. If there is an upset in any or a group of these conditions, the nourishment of the system becomes bad. Eventually, the nervous system, which is only a part of the whole living organism, is affected. The next turn in the cycle starts. Digestion becomes poor, assimilation poorer and the nervous system worse than before..

Drug aids are sought to relieve the condition, instead of making any attempts to remedy the cause. There is no remedy other than the

removal of the cause. Remedies are sought only to continue to have the causes undisturbed. (People are not educated about this aspect at all.) There is thus a doubling of the cause,—the morbid matter and the toxic drugs. Such repeated action debilitates the vitality. Still Life never ceases its attempts to cleanse the system. That is manifest as Dyspepsia.

There is no real hunger. The reader would have learnt as to how hunger should be recognised (explained on page 113). Such signs, the emission of clean wind and the other signs of hunger are not experienced. There is no respect for the Life principles. Eating is continued as a routine by the clock. Gradually an aversion for food develops. The aversion grows from food to other things and other persons also. An irritable temper comes on. Life becomes miserable.

But with all these dis—ease (lack of ease) conditions experienced by the patient, the medical man, through the help of all his diagnostic tests and check-ups, declares that there is absolutely no disease symptom and that the patient is imagining himself to be sick. At the most, he advises a change of climate.

The author's own cure of dyspepsia has been narrated before. In this case neuresthenia and other affections of the brain and nervous system had been superadded as the result of delay in renouncing allopathy. But still there was a new lease of life and health obtained and it is now more than fifty years<sup>128</sup> since health and fitness had been regained in this case. Without a clear knowledge of the twin principles of hygienic living, the actual line of self-treatment that was followed was sufficiently in harmony with those principles to bring about a radical cure of neuresthenia, dyspepsia and constipation that were present. The author thus knows from personal experience of both the nature of the ill-health that was present and the redemption therefrom, and hence the reader has in this case a very good example of how these conditions could be radically cured, and also of how one could stay cured.

For those who understand its true nature and have the wisdom to take advantage of it, dyspepsia serves as a good monitor for moral discipline which is of great value for life. In other forms of chronic disease the cause is more or less concealed, whereas here it stands fully revealed, at least to one who has the skill to profit by his own experience and the knowledge he has gained. For this reason it is possible

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128 This is as the author wrote in the year 1963. He cast off his body in 1965, information about which is to be seen in the Chapter, "The End Of An Era", written by my brother, Sri L. Ramachandra Sarma, from page 6.

for a dyspeptic, if he be wise and of good character, to live to do a great deal of useful work for the redemption of other sufferers who are incurable, except by hygienic measures, that is, who are medical failures.

The reader must understand that practically all that has been set forth before, in the first half of the book, is relevant to the cure of this disease. To begin with the patient must prepare his mind, as explained in the fifth chapter, "Five-Fold-Food", so that it may co-operate with him in his enterprise of recovering lost health. He must understand the truths of superscientific Biology as taught in the fourth chapter, "Philosophy Of Nature-Cure" and the technique of using, Nature's Five-Fold Medicine, as expounded in the fifth chapter. He must also master all that is taught in the chapters on Vital Economy, on Vegetablarianism, and on Fasting, and all else that follows. Above all he must have a clear understanding of the Unity of Disease and Health as explained in the seventh chapter on "Unity". By knowing all this he is qualified to become his own doctor. He must then put into practice the "No-Breakfast Plan" or its equivalent; he must practise waiting for hunger and eating no more than the minimum, knowing that it is also the maximum for positive health. He must also choose his food aright, according to their health-value, and not their food-value. He must be able to decide when to fast and when to make only an approach to a fasting, and when not to fast. He should become familiar with the practical effects of the methods of the Sun-Cure and the Water-Cure—wherein the enema is included—and he must carry in his mind all that is said in the later chapters, about self-denial in sex, about breathing, exercise and so on. He must prepare a prescription sheet for himself in accordance with the science and alter it suitably from time to time. He must also know what to do in curative crises, and what to do to stay cured after he is cured.

Strictly speaking, every follower must prescribe for himself with the aid of foregoing hints, and it may be wrong to furnish him with a standard prescription which he would follow blindly without any understanding of the hygienic truths on which it is based. But nevertheless, hoping that after some personal experience he would make efforts to prepare a programme of self-treatment for himself—and for others if need be—so as to become, gradually, more and more self-reliant, we suggest the following programme, which will suit not only all dyspeptics and neuresthenics, but also all chronics, whatever be the medical label for their particular 'disease', which really is only a defect of health primarily of the digestive system, and in the second place of other systems also.

About 7-00 a. m. on an empty stomach, take a drink of herbal juice (dilute of course) prepared as recommended (See the small book, *Eating For Health*, by L. Ganesa Sarma). This is not the breakfast. This is a medicinal feeding, a corrective for the acidity that has become predominant in the blood and tissues.

Better after, but if not convenient before the above, clear the bowels. Never fail to make an attempt for a motion without an enema; let the enema be taken only to clear the arrears (if no motion comes by making an attempt without the enema, all that is there is to be considered arrears). It is the remnants of stools that cause much trouble. If there are two meals in a day, it will be necessary and proper to have 2 bowel evacuations. Therefore an attempt should also be made in the evening for a second motion. Such an attempt regularly made will induce a second evacuation also.

Between 8 and 10 a. m. bask in the sun in a non-violent way as long as it feels pleasant, then cleanse the skin-surface either by wiping with a slightly wet towel or by a lukewarm or tepid or cool water, as preferred. Follow it up by a Spinal Bath with such precautions as have been explained before and finish the whole process with a short cool full normal bath. If the weather or the health at the moment does not allow of a cooling full bath, then at least the head should be washed with cold water to finish off a warm bath.

By about 10-30 or when hungry, or at least when the stomach is empty and there is an unmistakable sense of lightness, described in the Chapter on "Vital Economy", take the principal meal, consisting of either a raw salad (never add lime-juice and salt) or conservatively cooked non-starchy vegetables, to which enough cocoanut scrapings have been added. It will be good to have it without salt. But if it is difficult to control the craving add very little salt after cooking. As a curative measure, especially by those having flatulence (gastric and intestinal distension with gas) salt is a great enemy and should be avoided. (A small lump of jaggery added to the vegetables in cooking, so little as not to give a sweet taste, will make salt unnecessary.) A single course of eating is good. South Indians are in the habit of taking more than one, the last one being one with either curd or buttermilk. It is to be avoided. As a compromise, one can have at the end of the meal a drink of very dilute buttermilk, provided it is not sour (it is not proper to make additives, like salt, to make the sour buttermilk palatable—it should be fresh and naturally sweet).

In the afternoon, by about 2 or 3 p. m. a light drink can be had. The best to choose will be water of tender cocoanuts. As an alternative, one can have either some dilute fruit juice or orange peel tea.

At any convenient time in the afternoon, preferably before the above drink, a Spinal Bath for about 15 to 20 minutes, followed immediately by a short ordinary full bath or at least a cold head wash should be taken. It will be better still, if a short Shallow Hip Bath be taken as an initial step to the Spinal Bath. The little work done in this and earlier during the day and the tension that they could have caused could all be forgotten by the spontaneous relaxation that one enjoys while in the Spinal Bath tub.

The evening or night meal (asthmatics better avoid the night meal) should be only a light repast, consisting of either fruits of any one kind or conservatively cooked vegetables.

To the above programme may be added other items, such as an abdominal wet pack, according to the needs of the case. Also the programme will have to be modified in case the patient is able to attend to his daily work and has to do so. If this be the case, the principal meal must be taken at night and the light repast in the day.

Also, exercise, the Hatayogic asanas and Praanaayama, which have been provided for in this programme, must be considered and provided for. The patient must, if he is able, at least take a walk, not of too great a distance, either in the morning or in the evening, or both times, if he can, practising improved breathing while so walking.

Here an explanation seems necessary. In the Chapter on Sleep And Relaxation (on page 216, paragraph 2), it has been said that "the restfulness of sleep is affected for the worse by the food lying on the stomach," and this may seem to conflict with the rule that those who have to work during the day must take their principal meal in the evening or at night. But this rule remains unaffected by the above statement about sleep; the sentence quoted must be read with the words, "undigested and indigestible" before the word "food". If workers allow their stomachs to rest considerably during the working hours they can take the principal meal at night without unpleasant effects if they are careful to eat according to the rules of Vital Economy.

A simpler plan of dieting will be a mono-diet of vegetables with only this modification that it will be raw in one meal and steamed or

boiled in the other. Here again the raw one can form the light repast and the cooked one the principal meal.

Before taking up the above-sketched programme the patient will do well to go through a period of an approach to fasting for at least three weeks,—if possible, for seven weeks,—subsisting on some very light food of a positive quality, such as tender cocoanut water, vegetable soup or dilute fruit juice or juice of raw vegetables, preferably tender ones. The taste of the raw salad can be improved by the addition of coriander leaves (finely cut) a little tomato and cocoanut scrapings.

Also the patient must take to instalmental fasting, one day at a time. He may do so once a week. If he does so for 2 or 3 days each time, the interval may be two weeks. Later he may take to Progressive Fasting, for completing the cure.

#### NO PROXY<sup>129</sup>

At meetings of companies or associations, if a member does not find it possible to attend a meeting, or if a member feels that he should utilise the help of one who would fare better than himself and on his behalf then a proxy is authorised to depute the member. In most organisations the rules and regulations do provide for attendance by proxy.

There are also instances where a proxy is not allowed. It is not alone in the case of certain firms or societies that proxies are not permitted, but also on certain occasions when it is neither possible nor practicable.

There are also many instances where proxies cannot serve, but still proxies are utilised. A constipated person resorts to the use of aids to clear bowel-motions. I do not mean the enema, for that clears only the end part of the descending colon. There are the purgatives and the "laxatives". The regular users know that the dosage had to be increased with time as the initial dose was no more effective. There are stages when the drug takes food rations and finally a condition when no dose is of any help.

The very beginning of the constipation should have served as an eye-opener that the dietary and other living conditions involve mistakes and are contributory to this trouble. The basic trouble is that people do not recognise it as constipation when, eating more than one meal a day, have only a single bowel evacuation in a cycle of 24 hours.

We know of instances where the people suffer of constipation and maintain that they committed no mistake at all: they claim to live an ideal life, while we know that there can be no result without a cause pre-existing.

When such is the mentality, escapist methods obviously hold the sway. The lesson is learnt in most cases only when they fail to get even that seeming success through the various drug methods. Lucky are the few who learn the lesson at an early stage.

We know that if there could be a way of getting a real and radical cure of constipation one should resort to the Life Natural and stick on to it for ever.

But the new entrant has a complaint. He does not want to study books nor listen to lectures and wants to have ready-to-practise instructions: And when he starts living up to the dictates of the Natural Hygienist, he complains of weakness. This is a new experience for him in life. All the years that passed by were full of experience of relief without tears. Now he feels necessary to be confined to the bed, because of the weakness. He again begins to doubt the sanity of the new treatment that he has undertaken. He begins to pester the Nature-Curist with questions as to how his weakness could be overcome—perhaps, he expects, some tonics could help! If not, he would prefer to have some expert advice, if that could help him to a cure without experiencing any weakness. He refuses to believe that that apparent weakness is something essential for the lot of internal curative activity that has to go on in the system, unnoticed by the patient.

But the world is not full of non-believers or fools. There does exist wisdom in some rare specimens of patients. One such visited Sri Swaminathan. He is not a man of letters. But true, he is a man of practical sense. Before he could listen to the advice for treatment, he made a clear statement of practical learning: "I have money. I earn enough daily through my business. But all that has not helped me gain health. I do not mind growing weak. I may have to remain confined to bed for some time. I can pay for extra workers to attend to my work. But that there is one thing for which my money will not help. That is the clearance of the bowel. That is one job which I will have to do myself. No proxy can do it for me. Please help me with advice to get relief from constipation in the real sense. If I could have proxies to achieve that end, I now know that I should have proxies even for eating: So, please tell me of that food which will keep me free from constipation and help me clear the bowels spontaneously.

Give me the pleasure of that feeling of lightness, in fact, a weightless feeling. Having lived with this disease for all these long years, I cannot expect an overnight change for better; I shall be a patient with patience: Let me have a Positive Course."

This is a lesson for everyone to digest and assimilate.

### CONSTIPATION<sup>130</sup>

People inherit property from their parents. I inherited Constipation from my mother. In my childhood, I never had a movement of the bowels till I had my breakfast. I quite well remember that my bowels did not at all move freely. I used to take long walks in the mornings to stimulate the movement of the bowels. I took decoction of the roots of Chiratae (a kind of bitter root) for sometime, which even had little effect on my bowels. My hunger was never keen.

I consulted a great doctor in Madras in 1906. He prescribed tablets of Cascara Sagrada. Even these tablets had no effect. Then he suggested that I should play 2 or 3 vigorous games of tennis, with little effect again.

I could not boast of thorough evacuation of my bowels at anytime. A Swami prescribed Yogaasanaas—Halaasana, Bhujangaasana, Paschimottaanaasana and Sarvaangaasana. A regular practice of these asanaas had an appreciable effect. But my disease was always there.

I read Jas Wilson's book, 'New Hygiene,' which speaks in glorious terms about the use of the enema, as to impress upon us that it is the panacea for all diseases. I purchased an enema set, which I applied whenever my bowels were costive (constipated). But for a day or two after the use of the enema, there used to be no movement of the bowels at all.

In 1910 Sri Gandham V. Krishna Rao gave me Louise Kuhne's New Science Of Healing, which I read cover to cover. I gave up rice completely and adopted a new plan of dieting, which was predominantly vegetablarian. I did have a little raw milk in the morning and baked rotis in the afternoon. The night meal was only a light repast of fruits. I had five cooling and friction baths, each for 20 minutes in a day. I continued the morning walks or tennis games. Occasionally I used to take an enema. This worked a marvellous change in my constitution.

<sup>130</sup> Summary of an article in The Life Natural Volume XIV, No. 12, August, 1957, by Sri C. Bhanumuṛti, Kakinada.

I found my bowel movements easy and thorough, my body changing to a fair hue, and my general health and energy on a far higher level than before. The hair on the crown of my head, which was three-fourths grey before, became jet black again.

I must say I have been observing the rules of the Life Natural all along, and have therefore been able to maintain tolerably good health. I have learnt the art of 'Staying Cured' as Sri Lakshmana Sarma says, and whenever there happens to be any 'break' in health, I fast and resort to the enema, and I am all right again.

The author's youngest son, Ramachandra Sarma, was doing his B. Sc., course at the Annamalai University. His room-mate in the hostel was one Sivaraman. Once, he had fever. It was not that he had any faith in Nature Cure, but his hatred for the bitter drugs and painful injections kept him away from the allopath. He had perforce to listen to Ramachandra's advice. He fasted for 2 days, taking only water. It happened that there were 2 holidays together and Ramachandra was able to attend on him. He became all right on the third day. His diet was gradually increased and in a week's time he came to normal. Three days later, when Ramachandra returned from the laboratory rather late in the evening, he found Sivaraman sitting over his packed up bed and with his hands supporting his chin. Ramachandra could read from this that there was something wrong. Knowing the temperament of the boy, he inquired slowly about what had happened. Sivaraman burst into a fit of weeping. He somehow managed to express that his health had been very badly affected. The matter was, "I used to have a motion only once every four days. Nowadays, I have to go every morning. This is quite unnatural for me. I have no other go than to go home".

Ramachandra knew that this was a psychological case owing to lack of proper education on health. So, he told him that it was improper for him to travel a long distance by rail to his native town. He suggested sending a telegram to Sivaraman's father, so that he can escort him back home. Ramachandra also offered to do the service of sending the telegram.

Sivaraman agreed that that was a very sound advice. So, Ramachandra went out and returned after half an hour. He told him that he had sent a telegram to his father, and also showed him a copy of the message sent.

Then he sat by his side and gradually started educating Sivaraman by putting questions and eliciting answers from him. Though after a

long time, he was able to convince Sivaraman that his health had really improved. The fever came as an acute crisis to clear off his chronic constipation.

Under these conditions, the arrival of his father was unnecessary. He would have also been unduly perturbed by the telegram about the son's health. There was no train for his father to start for Annamalainagar till the next evening. So, there was enough time to send another message telegraphically, advising him not to go over there. So, again Ramachandra went out and returned after another half an hour.

The next morning Sivaraman inquired as to the expenses that Ramachandra ought to have incurred by sending the 2 telegrams. Ramachandra explained to him that there was nothing to be paid by Sivaraman, because no telegram was at all sent.

## CHRONIC BELLY-ACHE

An elderly lady had used a poisonous herb for suppressing her menstrual flow; but the suppressed menses had brought on a chronic pain in the belly, which was severe in the mornings. She insisted that she could not fast, because she had to do work. So a light repast was allowed at 9 in the morning and a substantial meal when next she became hungry, and no supper. An abdominal wet bandage was worn for 3 hours up to 9 in the morning. The prescription was rather imperfectly followed; but the suppressed menses returned by the elimination of the poison, and the pain ceased at the same time. Even a little improvement in eating may produce good results.

नेहाभिक्रम नाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

No lost effort does this effect;  
Nor does it have adverse effect;  
Even a little practice here  
Effects release from greatest fear.

*Bhagavad Gita II, 40. Sri Kamakshi Dasa's translation*

## DYSENTERY, ANAEMIA, & DEBILITY<sup>131</sup>

In May, 1931, when I was in service (as Sub-Judge), I got a severe attack of blood dysentery and I used to get every day about 25 to 30 blood-mucous stools. I became weak. My weight which was 140 lbs,

131 From The Life Natural, Volume XVI, No. 2, October, 1958, by Ramachandra Kathale.

fell down to 112 lbs. I got malaria also. I could not walk. In addition to the above ailments, I had anaemia also, my haemoglobin having come down to 45%. I took 4 month's leave and got admitted as an in-patient in the Government Mayo Hospital at Nagpur. I was given 6 emetin injections and quinine orally. In 15 to 20 days blood dysentery and malaria had gone. But anaemia and debility remained. In those days there were campolon or liver injections. Patent drug, phospholecithin was given orally. Yellow and white substances of two eggs mixed with  $\frac{1}{2}$  lb. of milk and a teaspoonful of brandy and cane sugar were given to me daily. In addition to this I was given soup of chicken daily. Tonics and pills of liver extract were also consumed. This routine was followed for 3 months and I could then walk. My weight rose back to 140lbs. and my haemoglobin to 75%. Still I did not regain my former strength and my face was yellowish. I used to have 99° temperature in the evenings. With this state of health I joined duty.

After some time I got back the blood dysentery and I used to have 15 to 20 motions daily. I became weak and anaemic.

The allopathic doctor of that place who was a good friend of mine gave me 6 emetin injections, Kurchi opium, etc. But I had no relief. He then told me that my case was intestinal tuberculosis and advised me to resort to Ayurvedic treatments, as allopathy had proved a failure. When my family members heard the word T. B. they began to weep.

Fortunately for me a gentleman, in a casual talk, suggested to me Louise Kuhne's Hip Bath<sup>132</sup>. I ordered for a copy of Kuhne's New Science Of Healing and also prepared a tub. I was determined to try that treatment. My relatives protested, saying that I would get fever and pneumonia by sitting in cold water.

I stopped all drugs and began taking hip-baths from 1—10—1932, In the beginning I took the bath for 5 minutes and every fourth day, I increased in stages of 5 minutes each time and stopped at 30 minutes. I was using fresh water for the bath. After the bath I used to put on warm clothes and go for a walk. I turned a complete vegetarian. I observed complete celibacy. I carried out the treatment without taking leave from office. It cost me no expense, except for the book and the tub. Of which the former is still with me and the latter served me a number of years.

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132 On pages 276, 277, and 278 the reader will find descriptions of Full and Shallow Hip Baths and find the latter better.

In three months my weight came down to 119 lbs. from 140. During this period I got 3 curative crises of a mild type of blood dysentery and they passed off without any special treatment. Because of the loss of weight I was slim and my relatives asked me to stop the treatment. I refused to heed their advice and continued the treatment for 5 months more. By June, 1933, I became fairly very healthy. My weight had risen to 133 lbs., and I got redness on my face. My vigour, energy and strength were that of my youthful days. My haemoglobin rose to 95%. Allopathy had totally failed. Mother Nature through Bhagavan Louise Kuhne saved me from death and granted me a fresh lease of long, healthy and happy life.

Here again we see another proof of Sri Krishna's words of assurance quoted after the last case report.

### ACUTE CRISIS IN A CHRONIC PATIENT<sup>133</sup>

I had been to see the patient. He was laid on a mat spread on the floor. He looked very weak and emaciated. The son narrated the case, and the patient supplemented wherever necessary.

The patient had had quite a number of motions ranging up to a hundred each day and that for some three days. Each time only very little matter went out along with some foamy mucus. There was an uneasy feeling of extreme heat, dryness in the rectum, which was slightly relieved by washing with cold water. When there is a motion, no amount of the patient's effort to clear off as fully as possible was of any avail.

Having studied a little of Nature-Cure, he was strict in the matter of food, i. e., he took no food, as it was a severely acute crisis. He was gradually losing strength. The only strength in him was just enough to reject his neighbours' generous advice that he should immediately be carried over to a hospital. That spoke well of the depth of his conviction.

Though strong of mind, having grown physically weak, he had begun to lose courage. In short, he feared he may not survive that crisis. But, knowing as he did, that the means must justify the end, he was prepared even to welcome death, if it should be so, for he knew there is no true path to Health other than the hygienic way.

It is true that every one would like to live, if he could manage to. In achieving that result some people look to shortcuts, caring only for the immediate results, being absolutely ignorant of the ultimate effect which is generally the opposite of the immediate one.

Knowledge combined with experience is necessary to be free from the illusion of benefit from the immediate effect. This patient having heard the lectures of Sri Swaminathan and studied the text-book, *Practical Nature-Cure*, was blessed with this understanding. As for experience, he has had the negative side of it all the years before he came to the Nature's Path.

Now, before advising a course of treatment, a careful study of the case is essential. One must not rush to do anything that might cause violence to the system in the state of health in which it was then. For that it was necessary to ascertain some points which I did by interrogation.

He has been a chronic sufferer of some of the many digestive disorders for quite a long number of years. All the time he has been having relief (not cure) by the unhygienic way.

Having learnt about the Life Natural, he started reforming his eating habits. As a result, he has obviously effected Vital Economy to a great extent. The Will to Health from within, armed with this revitalised life-power, exhibited an approval of his reformed way of living and wanted to cleanse his system to a fairly great extent. Thus the disease which was latent in him, having accumulated each time, it came out in a patent form. But that expression of the Will to Health was definitely a strong one.

Knowing full well that he has been a chronic patient, we can conclude that that crisis was an acute phase of his chronic disease. Generally, we can start treating him for an acute trouble till the patency of the disease abates.

But such a step is not always safe. Of course it helps life to go ahead with the work it had taken in hand. But it happens that the Vital Reserve is not equal to the enormous task that it has started and it is run out. The health of the patient is raised to a higher level no doubt; but it exhausts itself so thoroughly that life becomes extinct.

This is also very often observed that in very weak patients, when they get serious crises, progress towards health is slow or almost nil.

But suddenly there is a rapid improvement of health, and encouraging signs of elimination, which were ere then absent or very meagre. But we are not to gloat over such sudden seeming-success. In many cases death follows such an incident.

In the case of the diahorrea my enquiry was to know about the response to the treatment that Life showed. The extremities of his limbs were of course at a lower temperature than the body, but not too cold. There was a slight rise in the bodily temperature. He had thirst. He got relief from the uncomfortable feeling in the rectum by washing with cold water. He was conscious all the time. Abdominal wet packs were welcomed by the patient and he had an inward feeling that it will be soothing to him. These were the encouraging features in him.

When emaciation is there, accompanying a serious crisis, the step taken has to be in consideration with two points. Acute crises demand absolute fasting. But when the patient is already too much emaciated, a certain amount of building is also necessary. The latter can be done by feeding, no doubt, low feeding. Digestion of food will of course cause expenditure of Vital Energy which will, in turn, slow down the process of elimination, resulting in mellowing the crisis to some extent. But care must be taken to supply such food as will tax the system the least and such food as will almost completely be assimilated.

I therefore suggested his taking any one of the following about four times in the day :—

- a. Dilute ashgourd juice,
- b. Whey,
- c. Bran tea.

Dilute ashgourd (पेठा, कूष्माण्डम्, பூசனிக்காய் ) juice can be prepared by adding equal quantity of water to juice of ashgourd squeezed out after grating the raw vegetable. Whey is just water that separates from fresh curds—the water alone. Bran tea is prepared by pouring boiling water over 2 spoonful of bran. Bran can be of wheat or rice. People who do not know of the value of the presence of bran in the whole wheat flour or rice manage to remove it by sieving or polishing. Modern flour mills save their customers this labour of sieving the wheat flour by polishing the whole wheat grain first and then only grinding it into flour. This bran part of it is sold as food for cattle. Now the mill owners include in the cost of the flour charges for polishing the grain

and also earn by selling the bran separately. That is business. But business does not stop there. People suffer of deficiency diseases and the medico and the drug manufactures thrive on the suffering of the people. So there is a licensed chain of public enemies.

He was to take it very slowly; a few spoons at a time and that too to be swallowed only after retaining the same in the mouth for not less than 10 seconds. Firstly, this helps in the digestion and secondly, he cannot over-eat. Therefore, it is not so very necessary to restrict the quantity by prescription.

Also, he was given the freedom to change the item any time he preferred or to mix any two of them, if he so desired. Thus he did not feel any monotony in the diet.

Mostly, in such cases, the extremities of the limbs become cold, showing a weak and impaired circulation. Also the bedridden condition of the patient further contributes to the sluggish circulation. But this condition should not be allowed to continue. Hot water foot-baths repeated several times in the day will definitely improve the circulation. When the patient feels warmth in his feet, he gets better sleep. And sleep is the best remedy there is. This patient had both; the hot water foot bath and its blessing, the sleep.

In between, whenever he felt thirst, he was given water in small doses each time. But he was advised to retain the water in the mouth till it became warm and then only to swallow.

As a minimum, one tonic enema a day was being given. This was not so much with the hope that quite a lot of matter could be passed out through that, as to serve as an internal cooling bath. That is why the quantity of water was much less, so that he could retain it without strain for some time, say about 5 minutes. The exact quantity of water cannot be prescribed. It has to be arrived at by trial by the patient himself. The maximum quantity that he could easily retain is to be ascertained. This may not remain constant with the same patient all times. It could only be understood as the maximum that he could retain under his condition of health then.

Very soon the foamy condition of the stools ceased to appear. The quantity of matter coming out each time gradually increased, thereby reducing the number of motions by about 50% even in a day's time.

Within 4 days' time the condition of the patient was so far improved that the anxiety about life was no more there. The loose motions of foul old matter had stopped. And the patient had begun to feel the return of strength without any increase in the feeding. Feeding was of course gradually increased along with the increase in strength. The availability of strength was the justification for feeding. This also proves that strength is not derived from food. If food is the source of strength, then strength could not have returned without any increase in the feeding.

Had the patient been put on an absolute fast, giving him only water to drink, it might have seemed ideal, arguing from the theoretical point of view of an inexperienced person. But we cannot say if the motions would have stopped or even reduced within so many days as it happened with the very light feeding. In serious cases the giving of medicinal food is a necessity, without which there will be no improvement and the patient may die.

### CHRONIC DIARRHOEA AND NEUROSIS

A very old lady in Kottaiyur (S. India) suffered from these conditions. She had an involuntary nodding of the head, showing that the nervous system was breaking down; naturally the digestion was wholly out of order, and there were chronic inflammations in the mouth, and probably also elsewhere in the digestive organs. For one week a transitional diet was taken, midway between the old diet and the one to be followed later. Thereafter a **positive diet free from salt** was taken. In the mornings the patient took either cocoanut water or fruit juice; at noon a pongal of broken wheat and greens or vegetables, or aval soaked in cold raw milk was taken in very limited rations. In the place of salt a little brown sugar was permitted. At night a little boiled rice was taken, flavoured with raw milk (Of course this diet was not as good as it ought to have been). Shallow hip-baths and occasional sun-baths were also taken. In two months the symptoms disappeared temporarily. The patient was enjoined to continue on the same diet for the rest of her life. This she did for some time and was well while she did so.

### PEPTIC ULCER

Chronic intermittent epigastric (pertaining to the abdominal region lying directly over the stomach) pain is the most characteristic feature of peptic ulcer. It may be colicky due to reflex spasm of the pylorus or the gastric muscles, or it is described as pressure, burning, gnawing or aching. About the mechanism of this pain, there is controversy among

the medical scientists, and so far the strongest contentions are that it is with inflammation and oedema of the gastric mucosa (mucous membrane of the stomach)—minor stimuli applied to it—act on the normal mucosa distention of the muscular peritoneal (pertaining to the delicate serous membrane which lines the abdominal and pelvic cavities and also covers the organs contained in them) coats of the stomach and the pain is caused. The more suddenly the distension is exerted and the more contracted the stomach is, the more readily and the more intense is the pain experienced. Vigorous contractions of the stomach induce pain. Its threshold is lowered by vascular engorgement, oedema and inflammation of the mucosa. "heartburn" (pyrosis) is due to stimulation of the mucosa lining of the cardiac (near the heart) end of the oesophagus. Heart burn can also be produced by sudden distension of the lower end of the oesophagus and seems to be associated with a reflex spasm of the cardia and reverse peristalsis of the oesophagus. Heart burn can also be produced by sudden distension of the lower end of the oesophagus and seems to be associated with a reflex spasm of the cardia and reverse peristalsis of the oesophagus.

Such and longer descriptions are available in medical books. The symptoms are further described in simpler language as follows: The ulcer pain is localised in the epigastrium, starts from the midline or somewhat to the left or right from it, and radiates mostly along the costal (pertaining to the ribs) margin to either side and to the back. The sensation of being pierced with a knife from the epigastrium to the left side of the back should arouse the suspicion of an ulcer pertaining into the pancreas.

It should be borne in mind that peptic ulcers can exist even without causing any pain at all. Perforation or massive haemorrhage may be the first and sometimes the only known manifestations of the disease. But hungerlessness or loss of appetite for bland food will definitely exist. This should not be ignored, and the more serious conditions invited.

But medical literature are silent about the real cause of the trouble, while they mention that alkali gives a temporary relief. The prescriptions include analgesics (a drug which makes the pain unfelt), alkalis, (both of the soluble and the relatively insoluble forms), synthetic vitamins, anti-cholinergic (drugs that act against bile) drugs, etc. Please beware that these are medical potions and not ours. These do not cure the disease, but fool the patient from knowing is worsening till it has reached a stage when the physician will hand over the case to the surgeon.

The reader will know that dietetic unrighteousness is the sole cause of this trouble. The correction after sufficient praayaschitta is the only way back to better health.

The following report of a case of peptic ulcer treated naturally, was published in *The Life Natural*, Volume XXII, No. 11, July, 1965, having been contributed by Sri S. C. Debnath.

My younger brother, Shri U. N. Debnath, is a railway employee presently working at Moradabad. He was suffering from peptic ulcer for over six years, from 1958. He had taken advice from renowned allopathic physicians and specialists in Delhi and elsewhere. Various types of orthodox (allopathic) treatments were resorted to, but with practically no benefit. The condition went on worsening, till early in March 1965.

It was early in March 1965 that I met Sri S. Swaminathan, who was then at Moradabad to deliver a series of talks on Nature-Cure. He studied the case of my brother, Shri U. N. Debnath and advised the adoption of the following programme.

The patient was to get up as early as possible in the morning (as the season was still winter, it was suggested that he could get up at 5 or 5-30 a. m.), and after attending to calls of nature and cleaning the teeth, etc., he was to go out for a walk daily and do pranayama (deep breathing). The other methods suggested were:

8—8-30 a. m. Sun bath followed by a full bath.

9 a. m. A small quantity of whey with 3 or 4 dried figs.

1 p. m. 4—6 ozs. of vegetable juices (without salt or any other seasoning)

(This was to be followed by a stimulating abdominal wet pack for about 2 hours during which period the patient was to rest.)

3-30 p. m. Leave for duty

8 p. m. A small quantity of sweet fruits (different fruits on different days),

0-15 a. m. (on return from duty)—Hot foot bath for 10 minutes and, thereafter go to sleep.

The patient followed these instructions religiously. Within 15 days, the abdominal pain—which was a regular feature earlier—vanished completely, and he began to feel very comfortable.

The patient consulted Shri Swaminathan again at this stage, who advised continuance of the earlier plan. He, however, suggested that tender cocoanut water or dilute cocoanut milk could be taken daily, in addition. The patient liked co-coanut milk immensely. This was to be given once daily, in a very small quantity. It was, however, not possible to give cocoanut water or cocoanut milk daily, as cocoanuts were not available at Moradabad and they had to be procured from Calcutta. During this period of 15 days, the patient's condition began to improve considerably. Sun baths, packs etc., were continued as before.

At the end of the month, Shri U. N. Debnath was so improved as to be able to take cereals, and, even, raw vegetables without discomfort. He was advised to bear in mind the principle of Vital Economy in the consumption of his food and this he has been doing ever since.

His health is very considerably improved and the ulcer has been radically cured.

## ULCER OF THE STOMACH OR DUODENUM

The case of the author's wife was ulcer of the stomach, called Gastric Ulcer.

A patient with duodenal ulcer came and stayed in his Sanitarium for about two months. The duodenum is the tube leading from the stomach to the part of the food-canal known as the small intestine. The patient was in utter despair and had made up his mind either to die here or go home radically cured.

He came here hoping that he would be put on tender cocoanut water, which he thought, would help him back to health. Along with sun-baths and other routine measures, he made an approach to fasting by taking only tender coconut water for a month or more and then lived upon raw leafy vegetables and tomatoes, twice a day. When he went back he was free from his affliction.

## CHRONIC HEADACHE<sup>134</sup>

By the year 1958, when I was staying in a boarding house in Kerala, I had occasional attacks of headache twice a month or so. It was a mild one in the beginning. I got my eyes tested. They were all right. Then I went to an E. N. T. (Ear, Nose & Throat) specialist. But no defect could be found. All the same, drugs, pills and adnaseum were prescribed and I religiously went on changing from one to the other for over 2 years. I had also occasions to consult some Ayurvedic physicians about my trouble, but no one could help me to overcome the headache. On the other hand, my headaches were becoming more frequent and more intense than before.

The recurring attacks of headache made me feel desparate. With all this, I somehow continued my studies. I passed B. Sc., examination, in First Class in the year 1962. Thereafter I joined another college in Kerala and took up the M. Sc. (physics) course. I had no inclination to pursue the course, which I considered to be rather difficult in view of my health, but the assuring words of a doctor, the encouragement of my friends and finally my own ambition for a bright future, made me take up the course.

From then on, I began to suffer from intense headache every day. It might have been owing to the strain which I was submitting myself to during those days. In sheer despair, I approached a Professor to have his opinion as to whether I could not discontinue my studies. On his advice, I proceeded to Vellore and underwent elaborate tests and 'treatments' under a world-famous Neuro-Surgeon. There was however, no improvement at all! The neuro-surgeon and his colleagues ultimately pronounced my headache to be due to psychological reasons. I discontinued my studies and thereafter put myself under the 'treatment' of a famous Psychiatrist of Kerala. Two months were wasted with him, but he too could not find out any basic reason for my headaches. So, I left his 'treatment' and determined not to be 'treated' by anybody else for the rest of my life. Such was my mental condition!

With the intention of engaging myself in some job, I came over to Delhi by about 1963. And fortune did smile on me! With the help of Mr. S. P. Singh, a friend of my brother, and an ardent follower of Nature-Cure, I happened to listen to a series of lectures on Nature-Cure every morning by Mr. S. Swaminathan. His instructive and thought provoking talks and his way of putting forth the subject made me take an interest in the subject that I very much needed—then and now. I

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134 Contributed by Mr. John for The Life Natural, Volume XXI, No. 11, July, 1964.

consulted him as to the programme I should follow for curing my condition. It did not take much time for him to find out the cause of my headache. According to him, and now I understand as to how right he was, the headaches were owing to the refined and devitalised foods which I had been continuously taking for many years in various hostels and hotels.

On Mr. Swaminathan's general advice, I chalked out a routine for myself—he wanted me to be my own doctor—which was somewhat on the following lines. Early morning I used to go out for a daily walk. This included bare-footed walking on green grass for sometime. During my walk I used to do Praanaayaama. Thereafter, I took air-bath and sun-bath, followed by the Spinal-Bath and an ordinary full bath. By about 11 a. m. I used to take my breakfast consisting of steam-cooked and/or raw<sup>135</sup> vegetables with cocoanut and 2 or 3 rotis made of hand-ground wheat flour. After this, I used to sleep for an hour. By 4 p. m. I used to take some juicy fruit and thereafter I went about to attend to my evening classes, wherefrom I used to return home by 9 p. m. I would repeat my Spinal-Bath, this time combined with Hot-water Foot-Bath. My night meal, taken after the above baths, consisted of some vegetables with cocoanut scrapings added. I also observed occasional fasts in between.

The above routine was followed for about 4 months. The result was a marvellous one. I never suffered from severe headache during that period. The flatulence that I had also vanished. The urine, which used to be yellowish (because of bilirubin—poisonous matter separated by the liver) earlier came to normal colour. My bowel movements improved considerably. The pimples on my face and the back disappeared. I used to feel pain in my joints after exercise, before taking to Nature-Cure and that too disappeared. My sleep became sound and I felt quite fresh on waking. All told, my general health improved very much.

A little uneasiness still persisted and flatulence was occasionally there. A gentleman from Ambala suggested my taking a non-violent

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135 For patients, especially those suffering from flatulence—most patients do suffer of it—it will be wise not to combine raw and cooked food in one single meal. Others will do better to take the raw ones first and the cooked ones may follow, Taking raw ones first will give a good relish and also help in being abstemious in the total intake.

enema on alternate days and a steam-bath for the head and neck<sup>136</sup> thrice a week.

I was completely all right after 6 weeks.

During the course of the treatment I had some healing crises also. On 3 occasions I had very loose and frequent motions, which condition lasted each time for 2 or 3 days. During those periods, I avoided cereals. Once I had eye-stye and again fever.

Happily the whole episode is just past history of my life, to be remembered not to repeat the mistakes that caused it.

## CHRONIC APPENDICITIS

Acute appendicitis is easily curable by the same measures as fevers and other acute conditions. It is wrong to have the appendix surgically removed in such a case, because mutilating the body in this way leads to worse diseases, though the excuse is that there is a notion of urgency, due to ignorance. But resort to surgery for a chronic appendicitis is sheer cowardice, since here is no urgency at all; there is here ample time to give a fair trial to the Natural Way first; surgery may be postponed until this way has been tried, and it will be found that the disease would subside and retreat in the face of the rapid improvement in health, so that there is no need for surgical interference. The condition is curable on the same lines as chronic constipation or dyspepsia.

## FLATULENCE<sup>137</sup>

I have given in this article some facts about flatulence which will be new to most of our readers. I do not claim that a knowledge of all these details is necessary for one to be one's own doctor. But I suppose there is nothing wrong in knowing a few facts about our bodies when we spend years in trying to understand things which do not in the least concern us. After all there is some difference between a practitioner who treats you by a rule of thumb method and one who understands, at least tries to understand, all the major facts and the difficulties involved in every disease condition.

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<sup>136</sup> We are strongly of the opinion that steam bath, especially for the head, should be avoided. Instead alternate hot and cold gushing, while in the hot-immersion bath and finishing with a cooling head pack, while in the Spinal Bath would be better. Our feeling is that his colon did need the removal of the clogging matter and the enema did help. It did help, so easily, because the bowels were by then sufficiently loosened by the dietetic righteousness and the steam bath got the credit.

<sup>137</sup> Contributed by L. Ramachandra Sarma, M.Sc.

The expression Flatulence is rather high sounding. But it only means generation of gas inside the alimentary canal, and troubles which are caused by such generation of gas.

Flatulence should not be considered to be a disease in itself. In the initial stage it is an indication of indigestion or constipation or both. In the chronic stage it is an indication of a diseased state of the alimentary canal, brought about through indigestion and constipation.

However, flatulence can itself be the cause of much pain or discomfort. The pain may arise due to the pressure inside the organ concerned. There is often marked dilation and even displacement from the proper position. The pressure inside a part or whole of the alimentary canal may also be transmitted to other organs leading to discomfort or disorder in them. Thus gas in the stomach generally leads to troubles in the region of the chest. There may be a feeling of oppression in the chest and breathing may become difficult. Some times conditions may be produced resembling heart trouble.

A young man came to us complaining of heart trouble; that was the allopathic verdict and also of a professional Naturopath of Bombay. We suspected that it was only a case of flatulence and treated him accordingly. He was quite well within a fortnight showing that our diagnosis was correct. An old friend of mine used to suffer from palpitations occasionally. He would clear his stomach by vomiting, and his bowels by an enema and then miss his next meal. This procedure has invariably relieved him of his palpitations. Thus many cases of heart trouble turn out to be stomach troubles.

In women flatulence leads to menstrual and other uterine disorders. This can be easily understood when we realise that the uterus is situated between the rectum and the urinary bladder. Most cases of uterine displacements can be traced to constipation, flatulence and consequent dilation or even displacement of the colon.

But the most common symptom associated with flatulence due to constipation is headache. It may be very mild or just a feeling of fullness or heaviness of the whole head or more particularly the front part of the head. This may be the result of autointoxication brought about by the absorption of the poisonous gases in the bowel or it may be just a reflex action. In the latter case it will be relieved immediately after an evacuation by means of an enema.

Eye sight and hearing may be temporarily affected by flatulence. The defect may become permanent when flatulence also becomes permanent. We were treating a case of a young man, suffering from defective vision. He had all along—for the past several years—suffered from flatulence and had himself discovered the connection between flatulence and his eye defect; every time his flatulence got worse, his eyes were also getting worse. His treatment aimed mainly at removing his flatulence and there had been some definite improvement in his eye sight within about three weeks.

Mental troubles are not infrequent. Hypochondria or a morbid state of mental depression for which there is apparently no cause is often caused by flatulence. The person becomes moody, morose, dull or preoccupied with himself. Again, it may manifest itself in a marked irritability; he (or she) is quarrelsome; nothing is right, nothing is proper and he (or she) has a grievance against the whole of creation. I once had an occasion to treat a case of insanity in a young lady, which was solely the result of flatulence. When she was cured of flatulence, she became normal again.

Lack of appetite, a coated tongue, a feeling of fullness in the abdomen, frequent eructation, and the passing of wind through the bowels, foul (fetid) breath—these are the more common symptoms of flatulence. Noises may also be produced in the abdomen frequently, which may sometime be audible to a person standing at a distance of about 3 or 4 feet.

The worst feature of flatulence is that it worsens the very conditions that were its original cause and this sets up a vicious circle. Thus flatulence will worsen indigestion and constipation; it will worsen the tone<sup>138</sup> of the digestive organs.

(In fact a vicious circle presents itself in almost every kind of bodily, mental or spiritual infirmity. The defect generally aggravates the conditions which produced it and sets up a vicious circle.)

Gas may be generated in the stomach, or/and small intestines or bowels. The mode of formation of gas in these three cases may be slightly different, but the ultimate cause and the methods of treatment are essentially the same in all the different types.

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<sup>138</sup> The word tone needs some explanation. It is a comprehensive expression which refers to the healthy state of an organ, in which it performs its functions in the normal manner. Thus when we speak of the tone of the stomach walls, we have to take into account many factors, the elasticity of its muscles, the richness of its blood supply, the state and functioning of its mucus-membrane lining, the state and functioning of its glands, and other factors which contribute to its efficiency in churning, digesting and propelling the food. In the same manner we may speak of the tone of any other organ in the body.

It has been already stated that flatulence is the result of indigestion and constipation. So whatever causes indigestion and constipation should be considered to be the ultimate causes. Since we have already dealt with the causes of indigestion in sufficient detail and shall be dealing with constipation also late in the same detailed way, for the present we shall confine ourselves to consideration of the exact modes by which gas is generated in the alimentary tract.

It is not generally known that even perfectly healthy people will be generating a certain quantity of gas in their intestines. It is formed in this way. The gastric juice secreted in the stomach contains a small percentage, 3%, of hydrochloric acid. The juice present in the intestines—bile, pancreatic and intestinal juices—contain bicarbonates. When the stomach contents pass into the intestines, hydrochloric acid from the stomach interacts with bicarbonates in the intestines and carbon dioxide is formed. But under normal conditions this gas will be absorbed into the blood vessels lining the intestinal walls; the elimination of this gas is then the work of the lungs. Thus the gas which is generated in the normal manner does not cause flatulence under normal conditions. But when the walls of the intestines lose their tone due to indigestion, they fail to absorb this gas and flatulence will result, or will be aggravated.

But generally flatulence is the result of abnormal changes undergone by undigested or partly digested food. There are two types of changes we know of, fermentation of starches and putrefaction of proteins. Of these two putrefaction is more dangerous because of the foulness and poisonous nature of the gases which are generated. These changes are likely to occur whenever there is delay in digestion.

One would expect that fermentation or putrefaction of foods would not take place in the stomach, because it will take more than twelve hours for these changes to start and unless the case is very bad, the food will have within that period passed out of the stomach. But fermentation and putrefaction can and do take place very frequently in the stomach. This is because we are generally in the habit of eating even before the stomach becomes empty, i. e. when a portion of the previous meal is still left in the stomach. Supposing we take a sumptuous breakfast, say at 8 a. m., this will take about five to six hours to leave the stomach completely empty. Now at about 12 noon, we have our lunch, also a substantial one. The portion of the breakfast which still remains will now get mixed with the lunch and will leave the stomach only along with the lunch, say at about 6 or 7 p. m. But by this time we would have had our tea; then at 7 p. m. there is supper.

Thus whereas the whole of the breakfast should normally pass out of the stomach in 5 hours, actually a part of it stays in the stomach for about 16 hours or more. Naturally there is fermentation and putrefaction. And when once these processes start, digestion gets arrested because of the toxic character of the products and this paves the way for further putrefaction and fermentation. The heat produced in the stomach under such conditions also helps in this.

If intestinal digestion is also upset, as it should be under such conditions, the intestinal contents are often thrown back into the stomach (regurgitation). In that case, the bicarbonate in the intestinal contents get mixed with gastric juice and carbon dioxide is generated in the stomach. Gas generated in this manner will aggravate flatulence in the stomach.

Fermentation and putrefaction occur more commonly in the small intestines and the colon than in the stomach. As a result of flatulence the bowels get distended or even displaced. The normal length of the bowel is about five feet and the diameter about an inch and a half. Cases have been recorded where the bowel was more than eight feet long and was in some places as wide as ten inches.

I have earlier referred to a case of insanity where flatulence was the main trouble. In this case eructations were so frequent that I wondered how so much gas could be produced by any of the modes mentioned earlier. I felt that there must be some other source for all this gas. If under normal conditions the walls of the stomach could absorb gas, was it not possible that they could also give off gas under abnormal circumstances? This is just possible and is supported by an observation made by Sri K. Lakshman Sarma that the alimentary canal may under certain circumstances behave as an excretory system. I myself made the same observation when I had a severe attack of malaria. A medical author also has given expression to a similar opinion.

In stomach flatulence there will be belchings or eructations through the mouth, and after each eructation some relief is obtained. Hence whenever there is a feeling of fullness in the stomach indicating accumulation of gas, people try to belch it out with an effort. They get some sort of an eructation and there is an apparent relief for a few seconds, but the trouble starts again. What actually happens is that in their effort to belch out the gas they actually swallow some air inside, which goes only as far as the opening of the stomach and then comes back. So this does not help in any way. If belchings come, let them come of their own accord and there will be relief.

Again when there is a feeling of fullness in the stomach, people take soda water. This induces belching and there is an apparent sense of relief. This again is only apparent and not real.

The best way of relieving distress in the stomach due to flatulency is to vomit out its contents. I have explained in my book "Indigestion: its Cause and Cure," how this can be done. After vomiting no food should be taken for twelve hours or more.

Some people advise drinking of plenty of water. Of course, under such circumstances, there is a sort of an unnatural thirst and there is a vague feeling that drinking water will relieve the trouble. Water drinking cannot relieve the trouble; it will only aggravate it. An excess of water does not help digestion; it only hinders it.

A young man, came to me for relief of flatulence. On enquiry I learnt that with the idea of relieving the trouble he was taking large quantities of water. I explained to him that that was itself the cause of his flatulence, and instructed him as to when and how he should drink water. He then told me that on two occasions he just chanced to take only small quantities of water. Surprisingly enough he was free from flatulence on those days. But at that time he did not appreciate the significance of this fact; when I mentioned it he readily appreciated it and agreed to put my suggestion into practice.

I did not ask him not to drink water. I only asked him to drink it in the proper time in the proper manner. It is not excess of water but water taken at the wrong time that is the cause of all mischief. My consultant followed my advice in respect to proper manner of taking water and watery foods and he was almost completely restored of his complaint in a week. For the first two days he made the mistake of taking milk with solid food, but when he rectified this mistake, he improved rapidly.

## PILES (HAEMORROIDS)

These are the aftermath of Chronic Constipation, and co-exist with Dyspepsia, and are proofs of rapidly declining health. They are sacks of blood formed of dilated and weakened veins and sometimes they bleed, whether profusely or otherwise. Hence the line of treatment outlined for Dyspepsia will cause them to disappear. Surgical removal of the piles does not remove the growing ill-health and loss of tone of the tissues involved, and is hence no real cure. The patient will have to use the non-violent enema once or even twice a day, so

that there may be no arrears of stools pressing upon and poisoning the parts involved. Also it will be prudent to start the course with an approach to fasting kept up for a month or two.

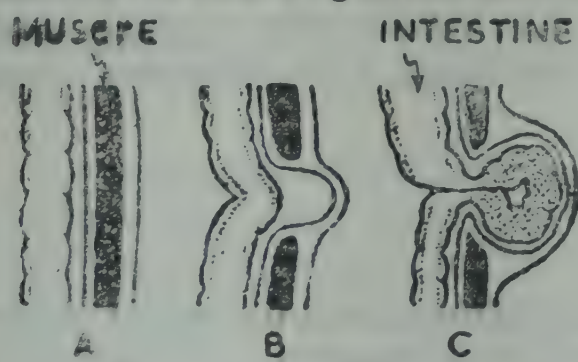
In 1960 a Kashmiri gentleman aged about 71 residing at Meerut (U. P.) was having dyspepsia and piles. By studying some Urdu books on Nature-Cure he was treating himself at home. He did not have any improvement. Then at the suggestion of some friend he consulted Sri Swaminathan at New Delhi. He pointed out the mistakes in his diet, especially the milk that he was taking. The patient who did not know English became eager to study 'Practical Nature-Cure' wherein milk is not advocated in the course of the treatment. He learnt English at that old age and was studying 'Practical Nature-cure' for the third time with the help of a dictionary when he came to our Sanatorium. By giving up milk he had already become free from piles.

## HERNIA

The term 'hernia' means a protrusion. Though it may be applied to indicate the protrusion of any organ through an opening in the wall of the tissues adjoining it, it is generally used to indicate the protrusion of a portion of the intestines through the weaker part of the musculature in the abdominal wall.

There are several types of hernia, but the names only indicate the location of the complaint and nothing more. The sufferer need not very much bother about the name of the complaint he suffers from. By understanding the cause of the complaint and by hygienically caring and improving his health, he should be able to get over this complaint.

In the initial stages, hernia shows itself up as a sort of 'swelling' mostly in the inguinal canal in the groin. It is really not a swelling, for



### HERNIA

- A. Normal
- B. Simple hernia
- C. Strangulation of loop of intestines

a swelling is not reduced by pressure, It is of the size of an egg and the portion where the 'swelling' occurs is tender. The concerned individual could well feel the weakness in the affected part. When there is a cough or sneeze or any other violent effort, the protrusion is pronouncedly felt. At other times, it is not seen prominently. This kind of hernia is reducible by applying some gentle pressure over the 'swelling' or by lying down flat. There is almost no pain during this stage and this stage could last for a number of years almost without any danger to life.

As the structural weakness which causes hernia is aggravated by unhygienic living, the size of the 'swelling' increases. If the weakness is such as to cause a break (termed a rupture) in the musculature, the abdominal wall, the intestines (one or more loops) get through the hernial opening into the scrotum. Here too, it is reducible in a vast number of cases. When the intestines that descend into the scrotum make it enlarge to an enormous size even though it may be reducible, the case should be regarded as fairly advanced. Forcibly reducing the size by exerting abnormal pressure over the scrotum might be very painful and the pain thus caused might continue in a milder form over the region of the hernial opening for hours together. In quite a number of cases of this type, a lot of inflammation is caused in the walls of the affected musculature by constant pressure exerted for reducing the hernia. This might lead to what is known as strangulated hernia, where the protruding intestines are 'strangled' as it were, at the region of the hernial opening. At this stage it would not be possible easily to push the intestines back into their position by external manipulation. This is dangerous to life, inasmuch as the passage of the bowel contents is interrupted, the blood running through the vessels to the bowels is stopped.

Strangulated hernia does not come on all of a sudden. It is the development of the earlier forms of hernia, which are generally neglected or wrongly treated. Once strangulation has occurred, no time should be wasted. The patient may be put on an inclined plane with the feet at the higher side and a continuous warm application (by means of hot fomentations with folded cloth of bearably hot water) applied over the scrotum or the affected part

There is a likelihood of the intestines going back through this method. This may be tried for about an hour or two. It is only when this method fails that surgery

is to be resorted to. In quite a number of cases this method has succeeded in reducing the hernia. Afterwards, the patient could be treated according to Nature-Cure principles.



A twisting of a section of the bowel, so as to occlude the lumen

(Close the passage in the interior of a tubular surface). Surgery will have to be resorted to put this dangerous condition in proper position.

Where, however, strangulation has occurred and the method suggested above proves fruitless, surgery is to be resorted to. All that the surgeon is to be called upon to do here is to put the intestines back in position and nothing more. No allopathic measures—injection of penicillin or the like—should be permitted. After the operation, the patient can continue fasting on cocoanut water or vegetable soup or dilute fruit juice for a few days and when the wounds are completely healed up he could without straining himself commence doing some of the exercises described below, to tone up his abdominal musculature.

Those who are having the simpler forms of hernia should see to it, that the strangulation stage is not reached. Generally, the medical advice in this case is that all exertion is to be avoided but it is seen that even those that avoid all (external) exertion do get involved in the strangulation stage. This is because of the fact that the real causes of hernia are not corrected.

Neither wearing a truss nor resort to surgery results in a radical cure. They are only mechanical makeshifts. I would not advise resort to surgery except where the strangulation stage is reached and where external manipulation has failed to reduce the size of the hernia. In other stages of hernia, surgical intervention is not necessary. Nor is it necessary to wear a truss.

When the muscular walls of the abdomen, that support the contents of the abdomen, become weak or deteriorated, they are not able to support the organs in the abdominal cavity. The result is that the organs tend to sag. They press down heavily upon the lower rim of the abdominal wall and then hernia occurs.

Since hernia is due to deterioration in the tone of the abdominal walls, it stands to reason to suppose that any method that does not strengthen the tone of the musculature of the abdomen could not deal with the real problem. The musculature is part of the living organism's living tissue. Its health depends upon the kind of nutrition that is given to it and upon the kind of work and exercise it is called upon to do. It is capable of being improved by better hygienic treatment.

There are dangers in wearing a truss. The truss is after all only a mechanical support. It cannot strengthen or tone up the abdominal musculature. The weakness would persist. The object of the truss is to obstruct mechanically the escape of the intestines into the hernial opening. Even if the truss were suitable to the patient, it cannot help him to strengthen his musculature. If however, the truss is ill-fitting,

as it almost always happens to be, the condition gets worse. If a truss with a tight-fitting pad on the affected side is used, hernia makes itself felt on the other side. So, they advise using a truss with tight-fitting pads on both the sides. As the real condition is not attended to, the truss-wearer is not safe. The truss does not prevent strangulation coming up later. With the continuation of the same old unhygienic ways of living and with no proper exercise, the weakness of the abdominal muscles is aggravated and with it the hernia.

As for surgical intervention, it is not needed, except in cases of strangulation. Surgery does not add to the strength of the abdominal musculature. Actually further weakness is caused. In quite a good number of cases, within months of the surgical operation, there is recurrence of hernia felt.

Hernia can be corrected by strict observance of Vital Economy in matters of diet, etc. The spinal bath and/or the shallow hip bath would be greatly helpful in toning up the abdominal organs. The sufferer could take these baths once or twice daily. Besides these, he could with great advantage do some exercises to strengthen the abdominal musculature. In doing some exercises, he ought to avoid all postures which involve forward bending.

**Sarvangasana:** This is perhaps the most non-violent of all postures recommended. See picture and instructions elsewhere in this book. It is very important that there should be no jerky movements in doing this asana or in fact any of the other asanas, (Postures.)

**Leg exercise (Straight):** Lie straight on the floor, on back. Raise one leg, (Keeping the other on the floor) as high as you can, without exerting yourself, and bring it down slowly. Repeat this alternately with each leg, a dozen times or more. The legs should not be bent at the knee when lifting it up. They should be straight. The lower rim of the abdominal muscles could be exercised effectively (but non-violently) by movements of this type repeatedly done, two or three times in the day.

**Cycling in the Air:** When the person is able to lift up the legs fairly well without any strain, he can do this exercise. With both legs lifted up he should move them vigorously as if he is pedalling a cycle. Such vigorous movements of the legs together, will give sufficient exercise to the abdominal musculature. There should be no violence on the part of the individual in doing these exercises.

Persons who have developed irreducible hernia or persons in whom the trouble has far advanced should take to these exercises after a

preparatory stage of fasting, dieting, etc., on the lines advised for chronic patients.

Deep breathing would prove very useful. Abdominal massage done non-violently, especially in the region of the diaphragm, should also prove useful.

## DIABETES<sup>139</sup>

M. Platen, in his book, 'The New Curative Treatment of disease,' lists the premonitory symptoms of Diabetes as follows :

Indigestion, abnormal appetite or none at all, acidity, sickness, constipation, congestion of the head, headache, dizziness, dim sight, skin irritation, powerlessness, ravenous hunger and great thirst coming later on, tongue getting dry and furred, often rough and swollen, diminished secretion of saliva, and its reaction acidic, offensive breath, teeth getting decayed and loosened, gums swollen and bleeding, evacuations hard and dry, and dull, and very irritable especially in the case of women, appearance of boils developing into carbuncles, tendency to mortification and destruction of swollen skin, perspiration seldom seen, pulmonary organs getting diseased resulting in inflammation of the lungs, nerves getting affected by neuralgia, male patients having a chance of suffering from phimosis and swelling and roughness of the gland, and women of abscesses in the private parts and I may add, retarded or even failure of healing of wounds or cuts.

The list given above is very elaborate and it is generally the last symptom that leads the medical man to doubt if it will be Diabetes-Mellitus. Mel is a Latin word meaning honey, indicating the sugar content of urine, which is also called Glycosuria.<sup>140</sup> Nancy Roper's Pocket Medical Dictionary describes the disease as follows :

139 An article was published on this subject in The Life Natural, Volume XXII, No. 8, April, 1965, by L. Ganesa Sarma. This is a revised and enlarged version.

140 POLYURIA—G. polys, much; ouron, urine. Excretion of an excessive amount of urine. INNOCENS—Non-malignant. RENAK—L renalis, of the kidney, pertaining to the kidney. GLYCOSURIA—G. glykys, sweet; ouron, urine. The presence of sugar in the urine. PITUITARY GLAND—A small oval gland lying in the P; fossa of the sphenoid bone; the hypophysis cerebri. The anterior lobe secretes several hormones, having an effect upon other endocrine glands. Their general over-all function is to regulate growth and metabolism. The posterior lobe secretes pituitrin, which raises the blood pressure and stimulates muscles (e. g., the uterus and small intestines) and diminishes the flow of urine. Adnexa—(L. ad, to; nectre, to bind) structures which are in close proximity to a part, POLYDIPSIA—(G. poly, many; dipsa, thirst). Excessive thirst. SPECIFIC GRAVITY—the weight of a substance, as compared with that of an equal volume of water. HYPERGLYCAEMIA—G. Hyper above; glykys sweet; haima, blood. Excessive sugar in blood. KETOSIS—clinical picture arises from accumulation in blood stream of ketone bodies. Syndrome includes drowsiness, headache and deep respiration, GLUCOSE—Dextrose or grape sugar. A mono-saccharide. The form in which carbohydrates are absorbed through the intestinal tract and circulated into the blood. It is stored as glycogen in the liver )

Diabetes (di-a-be-tez) (G. diabainein, to cross through) characterized by polyuria. Used without qualification it means D. MELLITUS. D. INNOCENS, renal glycosuria, where there is unusual permeability of the kidneys to glucose, the concentration in the blood remaining within normal limits. D. INSIPIDUS, a disease congenital or following injury or infection) of the posterior pituitary gland or its adnexia. There is dehydration, polydipsia, polyuria, urine being pale and of low specific gravity. D. MELLITUS, a condition in which there is faulty carbohydrate metabolism, mainly due to lack of insulin. This results in **hyperglycaemia** and glycosuria. Other features are such as dehydration and polydipsia. The urine is pale, and of **high** specific gravity because of its contained sugar. In more advanced stages there is ketosis and coma. STARVATION D, glycosuria following ingestion of glucose, after prolonged fasting; attributed to a reduced ability to form glycogen.

Allopaths have elaborate diagnostic methods. It is often pointed out that we must adopt such things, so as to be able to diagnose a case accurately. But we have many instances of wrong diagnosis. We have no worry; for us the Law of Unities eliminates that trouble, because we only care for health. In allopathy drugging has to be on the basis of correct diagnosis, or else the poisons introduced, even according to them can be harmful and are.

Julius Bauer, in his book, "Differential Diagnosis", writes as follows :

"Sugar in the urine, however does not necessarily mean diabetes mellitus for the following reasons:

1. The sugar found in the urine may not be glucose (dextrose) but pentose (a class of monosaccharides with five carbon atoms in their molecule), fructose (A monosaccharide found with glucose in plants. It is the sugar in honey and is constituent of cane sugar.), lactose (Milk sugar. Less soluble and less sweet than ordinary sugar. Used in infant feeding under allopathic prescription to increase the carbohydrate content in diluted cow's milk.) or some other reducing substance (e. g. homogenistic acid) that is detected by the routine tests for sugar.

2. Glycosuria need not necessarily indicate what we 'rightfully' call and treat as Diabetes mellitus, that is, a disturbance in carbohydrate metabolism characterised by hyperglycaemia (excessive sugar in the blood) and glycosuria. It can be renal glycosuria

(occurs in patients with normal blood sugar and a lowered renal threshold for sugar—a form of kidney disease) as well.

Julius Bauer warns that 'if glycosuria had once been found in a urine specimen it is necessary to check it another time and on a specimen taken from the collected 24 hours, urine', which he feels is necessary 'also in order to determine the amount of both urine and sugar, and to determine the specific gravity which allows an approximate quantitative estimation of glycosuria'.

A characteristic that is often bound to be ignored is pointed out by Julius Bauer: 'A very low carbo-hydrate diet before test may cause a "diabetic" curve in a normal person, and a rich diet in carbo-hydrate may increase the sugar tolerance'. This shows the fact that the system adjusts itself to the characteristics of the person to a great extent, as long as it is not too much abused. Here, in the case of a person whose normal diet is predominantly of carbo-hydrates, he has a greater glucose tolerance, which does not mean real tolerance, but submission.

A number of situations can be there which show glycosuria but the case is not of diabetes:

1. A person may "spill" sugar after an ordinary meal, depending on the intake of carbo-hydrate, meaning thereby an overloading with a starchy meal, and it is necessary too to reduce the unnecessary load on his liver.
2. A state of acute crisis, such as fevers, including scarlet fever, typhoid, influenza, measles, etc. may lead to temporary glycosuria. That is an occasion for elimination and this is also one of the features. It is known to us that the liver is very active under such states of the body and possibly it is ridding itself of the old stock of glycogen stored in it.
3. Psychic shock, mental, emotional strain as is experienced during an examination, or injury to the head causing concussion of the brain, skull fractures, cerebral haemorrhages or tumours or diseases of the nervous system like meningitis, etc. can cause glycosuria for the time being, and that should not be mistaken for diabetes.
4. Toxic agents in the form of drugs, caffeine, theobromine, morphine, strychnine, carbon-monoxide, various heavy metals, anaesthesia with chloroform, etc., can cause temporary glycosuria.

5. Functional disorders of the liver can cause a temporary glycosuria.

6. Chronic kidney diseases, such as nephrosis (any degenerative, non-inflammatory change in the kidney), can cause abnormal amounts of sugar in the urine.

A noteworthy feature is that infants have a far greater sugar tolerance than adults and that fairly healthy old people may have a glucose tolerance curve which perfectly simulates that of a diabetic. With these two features given here even one cannot decide whether a person is a diabetic or not. We consider certain diseases as affecting people of old age, or at least past middle age. But we do have innumerable cases of rheumatism, asthma and even diabetes in children.

Here is some more information :

"Normally, glucose is present in the urine in amounts of about 0.04%. In severe forms of diabetes mellitus with a fatal ending in coma 60 to 500 grams of glucose might be eliminated per day."

The liver can only form glycogen if it be supplied with sufficient oxygen. During digestion the liver receives blood by the portal vein which is only slightly poorer in oxygen than arterial blood. Therefore glycogen is formed in abundance. But during digestive rest the liver receives blood by the (same) portal vein, which is by then strongly venous and obviously, at this period, the liver must be on the verge of asphyxiation. Under these circumstances glycogen will be converted into glucose."

"Carbon monoxide poisoning leads to the discharge of glycogen."

"Chloroform and some other anesthetics easily produce glycosuria also, if the body be chilled during the anesthesia."

"The immediate cause of glycosuria is an increased amount of sugar in the blood, amounting in some instances to as much as 0.4 to 0.6%. Some of these cases may be due to defective power of the liver to store up glycogen, so that the excess of sugar taken in with the food passes at once into the general circulation, and is excreted by the kidneys."

"The passage of sugar into the urine probably depends on the inability of the organism to utilise the sugar taken in with the food..."

"It may be that the sugar has to be further elaborated in certain organs before it can be used up by the general tissues of the body. Such a function of elaboration may possibly belong to the pancreas, since this organ has been found diseased in about one-fifth of the fatal cases of diabetes.

"The glycosuria continues even on a pure proteid diet or during starvation, and under these circumstances a constant relation is found between urea and the dextrose, showing that the latter has been derived from the disintegration of proteid. The same conclusion may be drawn from the severe wasting of the muscular tissues which occurs. In a little time other abnormal products of metabolism appear in the urine—oxybutric and aceto-acetic acids, as well as aceton derived from a decomposition of the latter acid. The abnormal formation of these acids leads in time to an acid intoxication, the individual dying in a state of coma, the so-called 'diabetic coma'."

"Causes of diabetes are intemperance, insufficient variety of food, nourishment of too rich a kind, indigestion of all kinds, especially disorders of the liver and the pancreas." (M. Platen)

Quotations have been copious enough. Now what is needed is the interpretation.

Just as any other chronic disease, diabetes also has a background of some acute troubles. There can be no chronic disease unless the person has passed through the stage of acute disease, and diabetes is no exception to that rule. Indigestion and constipation are there as the root cause of this trouble too.

Platen observes, as one of the causes, insufficient variety of food. Insufficient variety of food that will cause indigestion and constipation can easily be pointed out as 'Negative Food'. We know negative foods to be concentrated foods, acid forming foods, Taamasik foods, foods containing little roughage, denatured, pasteurised, preserved and stale foods, unwholesome foods, etc.

The defect that is pointed out by most authors in respect of diabetes is defective metabolism of carbohydrates, and the pancreas and the liver are blamed for that. The pancreas secretes, besides amylopsin, steapsin and trypsin, insulin which helps in the metabolism of carbohydrates or starch. But how it acts on carbohydrates is a mystery. "The active principle of insulin is inactivated by pepsin and trypsin digestion, but whether this is because it has been digested or because it has combined with some substance in the tryptic solution is still uncertain."

Therefore, as is always the case with allopathy the case is treated in a symptomatic manner, not bothering about the cause or causes. Insulin, manufactured from animal source, is injected intravenously, "for it has no action when taken by mouth or when given by rectum". "It reduces glycosuria. It abolishes acidosis and the excretion of ketone bodies. IT DOES NOT HOWEVER APPEAR TO CURE THE TROUBLE."

Whether the patients know it or not, there has been some mistakes in the eating and living habits, and this treatment attempts not in the least to correct those mistakes, but rather helps to perpetuate them. Simple self-help methods have been devised in testing one's own urine and taking injections too; one need not go to a doctor every time.

"The hypodermic or intravenous injection of insulin is not unaccompanied with danger. It causes a marked hypo-glycaemia (Hypo—lower) which is accompanied by a feeling of fatigue and of hunger<sup>141</sup> when the blood sugar is about 0.75% ; this is followed by a feeling of anxiety, by a palpitation of the heart, cold sweat, trembling of hands, and if the hypoglycaemia reaches the degree of about 0.45% of glucose in the blood, convulsions, mental distress, delirium and coma may ensue." (Wilder) But because there is no other way known to them, they are advising that method.

In Platen's description of the disease this line occurs: "diminished secretion of saliva and its reaction acidic," and we know that the saliva of a healthy man is alkaline in reaction.

"Insulin is found not only in the pancreas but in many tissues of the body in small amounts and particularly in the salivary glands. It is probably present in all tissues normally."

Naturally, in a system in which the acidity is predominant the digestion of carbohydrate is upset even at the start. The inability continues further in the duodenum where the pancreatic juice is poured into the chyme along with bile.

"The optimum temperature for the action of saliva is 50° to 55°. The action is permanently lost if saliva is heated rapidly to 75°." Eating or drinking food at a very high temperature is a fashionable habit with most people. "They wait for the food to cook, but not to cool down," is a Tamil proverb and it is not without sense.

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141 Fatigue is mistaken for hunger.

"It (insulin) was isolated also from many green vegetables such as grass and onion tops...and from yeast." The body cannot have an inexhaustible source of insulin. It has to derive it from our food, and if it does not contain it, there will have to be a declaration of bankruptcy at a later stage, and that does happen.

Civilization has taught us that the kitchen should be open for the absolutely minimum length of time just to open the cans and raise the contents to the desired temperature. From such denatured, unwholesome and preserved (dead) food one cannot derive anything worth the eating. "...one of the causes of human diabetes may be that the destruction or elimination of this body (insulin) may be greater than its rate of formation or than the income of insulin from the foods—so that a partial or total loss of combustive power ensues."

Man is expected to be a vegetablarian; But he is not so in civilization. Vegetables are consumed in a very small quantity. Even that is subjected to destructive cooking. If by chance any vegetable is taken raw, it is in association with salt and other condiments which destroy the delicate but highly essential constituents of the vegetable.

Starch is often taken in such a manner as it could not be dealt with by the ptyalin in the saliva, because it is fried and or taken along with some strongly acidic preparation which neutralises the ptyalin. The time allowed for the food to stay in the mouth for mastication and mixing up of the saliva is often a fraction of a second. Under these circumstances the whole burden is thrown on the pancreas to deal with the undigested starch.

The duodenum is the place where the pancreatic juice has to deal with the food. It is the first part of the small intestines which is a narrow piping of just about 10" length. Fried starch can be dealt with by amylopsin and insulin only after the fat has been dissolved by the steapsin. Therefore both the processes are not simultaneous, but consecutive. Naturally, the pancreas is put to very hard work. If starches or proteins are fried in saturated fats, (Hydrogenated oil—miscalled vegetable ghee) the stuff is indigestible and all the struggle in its digestion goes a waste. If that small factory is expected to manufacture the amylases with the supply of basic material denied, there has to be a closure or general strike in the factory; and that is what happens in the human system also.

Polished rice, refined wheat flour, maida, etc. theoretically contain a greater percentage of starch. I said 'theoretically' because it is the

same amount of starch that is present both in the whole grain as well as the polished one. But because a part of it has been removed, the total weight does come down and out of that the starch gains a greater percentage of contents. Wholesome dehusked rice contains 21.3% of carbohydrate and milled (polished) rice contains 22.0%.

This small fraction does not very much matter as one can manage to reduce the total quantity of the rice while eating. But what actually happens is quite the opposite of this. One consumes much more of polished rice and not even two-thirds of it is taken in the form of wholesome rice, and yet have that feeling of satisfaction.

“The proof of the pudding is in the eating.” But in respect of health, the proof lies in the evacuation of the waste products. That easeful and complete evacuation is experienced only when wholesome food is taken, not at all with the polished or refined or bleached foods.

It cannot be without valid reasons.

The glands secreting enzymes are regulated by the brain through the nervous system. To accomplish its function successfully it has also to receive nutrition. Nutrition does not confine to proteins, fats and carbohydrates. There are the subtle foods, such as the mineral salts and the Vitamins.

“The principal action of vitamin B appears to be on the nervous system. Or rather it is on cell irritability.....Thus in the absence of vitamin B there is a slowing of basal metabolism and reduction of respiration.” “It is found not only in the outer layer of the grain, but pre-eminently in the embryo” (germs or seed). “It is also found in all green growing plant parts and in yeast. It is not made in the body by the animals, but is obtained by them from vegetables.”

When the staple food is a refined one, devoid of vitamins and mineral salts, the starch cannot be easily digested, nor can the system get the ingredients with which they could produce the various enzymes starting from ptyalin and going further to the much honoured insulin.

Even if one happens to eat wholesome grains and plenty of vegetables in the raw state (live food, as Edwin Flatto calls it) without any addition for taste, one may yet suffer from this disease, diabetes, if he takes white sugar, the vitamin-thief. It may be called ‘pure sugar’. But the word ‘pure’ here does not stand for anything holy. It only denotes its lone existence—without any satsang, because it has lost

the sat of the mineral salts and vitamins. The moment it finds vitamins in some other food, it will snatch it away and never allow the eater to have any benefit out of it.

It is needless to elaborate on 'intemperance' here, because our readers are quite aware that it causes acidosis, which can cause the disease.

Therefore it comes to it that it is civilisation and only civilisation that is the cause of diabetes and the return back to health demands a return to what most people might call 'un-civilised' way of living-Natural Hygiene.

Short supply of insulin from food puts the pancreas to hard work. Lack of vitamins affect the pulmonary system as well as the liver, which fails to hold carbohydrates in the form of glycogen. Consequently the kidneys are to be working incessantly to eliminate the excessive sugar that could not be assimilated. The feeling of dryness caused by the lack of vitamins produces artificial thirst. That excessive intake of water is also utilised to serve as a vehicle for the enormous amount of sugar that has to be thrown out through urine.

It should not be forgotten that the kidneys are of the group of vital organs and it should not be weakened by such overwork, as otherwise, no substitute like insulin can help that to be ignored. If the kidney fails, the 'lamp' will be 'put out'.

Therefore the treatment that has to be planned should include means of providing rest to the over-worked digestive system, of which the pancreas is a part, allow elimination of the morbid matter accumulated in the system, and also provide means of assimilating such subtle food as the system most needs.

The most important aspect of the various needs set out above is the provision of rest. What are we to do for that? Nothing! A patient might question, that doing nothing, he suffers. It is not that he is not doing anything, He goes on eating, very much more than an ordinary man should and even could. If he does not do that it will be doing nothing. "It (fasting) is, rather, a cessation of doing," as Herbert M. Shelton has put it in his book "Fasting Can Save Your Life".

He explains further in the same paragraph from where I have taken that quotation. "The rest provides an opportunity for the body to do for itself what it cannot do under conditions of surfeit and full activity."

One has to be told so, because one does not understand the language of life when there is a diseased condition felt. Life in its assertion of its "Will to Health" has already started the healing process. So, we are only to allow it have its own way unhindered. That is what we mean by fasting. Though we both mean the same, we would like to use the word 'life' in the place of 'body', for body without life is inanimate (अचेतन.)

Though one should fast, it will be unwise for a chronic patient to commence a fast unto complete healing straightaway. That will be too violent for him. Non-violence in healing is an important rule to be remembered. So, he must fast in instalments and train himself for a fairly long fast. The periods intervening between two fasts is not to be a period when the patient can go back to his "normal" course of eating—all sorts of rubbish. He must subsist on highly Positive food, eating abstemiously and avoiding such things as his system is already in the need of throwing out.

As has been repeatedly pointed out in this book, the treatment for any disease is to eliminate the causes and to make amends for the past mistakes. We have to apply this principle in planning the treatment.

For that purpose, it will be necessary for us to analyse the major causes for diabetes:

1. The meal is heavy, much more than could be dealt with by the digestive system. Also it is predominantly starchy. Even of that, it is polished rice, or refined white flour. Sieving and removing the coarse (actually the most vital) part of the flour devitalises the food.
2. The pancreas has to secrete insulin to deal with the extra-heavy carbo-hydrate food. Obviously it has got tired of the situation and has struck work—there is no other go.
3. The brain centre controlling the activities of the digestive system, including the pancreas, is upset and is not functioning properly.
4. The pancreas has to produce insulin from the material available in the tissues of the body. It cannot bring it from nowhere! Possibly, the basic material for the production of insulin is depleted in the system.

5. Such basic material for the production of insulin is to be had from the food that we take. But if that lacks it, where can it get it from?

6. Most of our food articles do contain insulin in their natural state. The germ of grains has it. It is there in vegetables, especially the leafy ones.

Insulin is destroyed at a temperature between 50 and 55° C and cooking is done at a temperature of 100° C, if it be simple boiling and higher still where fats, like ghee or oil is added, may be 120° C. Obviously, nothing of the insulin will be left behind in any of the cooked food that we take.

So, the treatment should be planned in such a manner as to correct the conditions set forth above.

1. Overeating should be given up altogether.
2. The overworked pancreas can be allowed time to rest and recuperate by adopting both these measures, namely i. undertaking Instalmental Fasting and ii. Subsisting on a diet free from cereals and pulses, during the intervals between two terms of fasting.
3. The brain and the nervous system should be toned up. This can be done by the following methods:
  - i. Avoiding mental tension, such as hurry, worry and emotional upsets.
  - ii. Taking Spinal-Baths, if necessary combined with Hot-Foot Baths.
  - iii. Regular prayers—not by regimentalisation, but with a calm and composed mind and a self-interest. While doing so, if prayers are repeated with an understanding of the meaning, it will be helpful in transferring the mental burden off our shoulders unto the Feet of the Supreme Being.
  - iv. By taking positive, saatvic herbal food as help in cleansing and toning up of the system, like the vilva leaves ( विल्वपत्र, विल पत्र ).

4. Taking daily morning on an empty stomach some leaves as are rich in insulin, such as the grass<sup>142</sup> ( தூவா அருஹம்புல் ), or vilva leaves (mentioned above). This can be chewed and swallowed, spitting out the roughage in the case of grass. Those who cannot masticate, can take dilute juice or diluted paste of grass or vilva leaves respectively. Nothing should be taken for 2 hours after that, so that enough time is found for its assimilation.

5. After some period of the above programme, taking grain food in a manner as does not need insulin from the pancreas in such quantities as is needed for the usual food. This can be done by taking germinated grains in the raw state. The insulin in germ is, in the process of germination, utilised in digesting the endosperm of the seed, and therefore insulin from the system is not so much needed for completing the digestion.

6. Having a regular meal of raw leaves as the breakfast. It may be made more relishing by the addition of a little fresh coriander leaves and coconut scrapings.

7. Mild sun-baths, preferably with a banana leaf covering the body, will help elimination of toxic matter from the body and also in the assimilation of the essentials from all the food-medicines taken as explained above.

8. A little physical exercise daily, at least in the morning, in the form of a brisk walk, so as not to strain too much is also necessary and beneficial.

Even when the author was a mere novice he was able to give suitable dietetic and other advice to an old diabetic, so that he got a cure in one year. A retired allopath treated a diabetic by making him fast for a week and then dieting him somewhat hygienically, so as to restore and maintain his blood-alkalinity, and in about three months the patient improved so much as to be readmitted to his post in the public service. The doctor however had given him a severe warning, that he would stay cured only so long as he strictly abstained from sexual indulgence. For three years the cured patient abstained, after which he could not resist the urge to indulge in the forbidden pleasure. So he made up his mind to incur what he believed to be the certainty of death, by breaking the doctor's injunction. Actually it took him

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142 Padaartha-Guna Chintaamani, an old Tamil book which describes in short verses the qualities of food-medicines, says that this type of grass is capable of toning up the brain and the nervous system and also of improving eye-sight.

two more years to get a relapse of his diabetes. Being fully persuaded that he would die soon, he indulged himself to excess, and thus incurred the predicted penalty. Actually it took him three more years to become so sick as to die. The author's view of this case is that the doctor had misdirected him. He ought to have told him that he might indulge himself within the limits of Vital Economy, but that if he exceeded those limits he would have a relapse and die; if he had done this, the cured patient would have had hope enough to give him a motive for self-restraint, and this would have enabled him to stay cured for many decades, without absolute abstinence from indulgence. The reader must here note the instructions in chapter XIII.

The following are the details of a more recent cure of a diabetic. The patient was of middle age. He had derived no benefit from medication. Somehow having heard of Nature-Cure and of our Institute, he came here. The following prescription was given to him.

At 7 a.m. he was to chew and eat a dozen leaves of bilva (bilpatra). At 10 a.m. or when hungry he was to take a salad of carrots and tomatoes flavoured with cocoanut scrapings and some coriander leaves or similar salad of any other green vegetable like cucumber, bitter vegetables<sup>143</sup> being excluded. Salt was to be added very sparingly and very little powdered cummin seed (jeerakam or jeera) was also allowed. To the salad a little fresh curd was allowed to be added, or a little fresh buttermilk was to be drunk at the end. In the afternoon, between 2 and 3, a tumbler of tender cocoanut water or dilute fruit juice was allowed. At 7 in the night about 10 ounces of fresh raw cow's milk and two medium sized bananas, or two ounces of tomatoes were allowed. Fasting on water alone for one day in the week was prescribed also. Also some baths were prescribed; in the morning a hip-bath for 15 to 25 minutes; after 8 a.m. basking in the sun to be followed by an ordinary cold bath; in the afternoon an abdominal wet bandage for two hours; after 4, a spinal bath. Walking both morning and evening, 'yogasanas' and some abdominal exercise—tensing the abdominal supporting (rectus) muscles by raising the head and trunk, or the legs,—while lying in bed—were also advised.

In this prescription the main thing to be noted was the exclusion of cereals and grams. This and the positive foods prescribed together enabled the life-principle to carry out a repair and reconstruction of the whole living organism, so that health returned and the disease retired before it. The patient was greatly improved in about a month.

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<sup>143</sup> We do not prescribe bitter vegetables, like the bitter gourd. One who manages to take them will have a blunted taste and will need too much of condiments and salt. Saaitvic ones have no such after effects

In another case, a patient, who came to our Sanatorium and stayed for two weeks got considerable benefit. He had been using insulin before, which had brought on another disease—of the kidneys,—called albuminuria, or albumen in the urine. By treatment similar to the above the proportion of albumen in the urine was greatly reduced. He went back to his place, saying he would continue the course there. But later news showed that his habits of self-indulgence had not left him.

Sri S. S. Sastry of Bangalore got Piles at the age of 21 and then it developed into Bleeding-Piles and then Fistula. Usual treatments by ointments, injections, powders and pills were gone through without reforming the diet. The piles became chronic. Ten years later he got Headache, experiencing the feeling of hammer beatings on his temples. Every type of medicine proved ineffective. Some years later he got Diabetes. The usual insulin injections were taken, not less than 1500 in the course of five years. Then he got neuritis and eczema in the legs. So he had all the diseases with him in chronic form. There was no reform in dieting. Believing that food is the source of strength he was taking lot of milk in addition to nutritious foods. In May 1960 he came across our book, Practical Nature-Cure. He studied it carefully. He found the author not advocating milk. Then he underwent a course of treatment along with his son-in-law, Sri Seetharamaiah at our Sanatorium.

They stayed for about two weeks, observing an approach to a fast on cocoanut water for three days, then taking vegetable soup in the day time and raw vegetables in the night and a week later raw vegetables in the noon and cooked vegetables in the night. They had also regular sun-bath with banana leaf covering, spinal and hip baths and abdominal wet packs. Within the two weeks there was great improvement. The neuritis and eczema in Sri Sastry's leg were much reduced. His eye-sight and hearing power improved. The piles were gone and he felt stronger. He continued the treatment at home for three more months and became all right. The diabetes was cured. His age was 56 at that time. He still keeps all right and is helping other sufferers to get well by natural methods.

In the year 1966, the author's son, Ganesa Sarma was conducting a Training Camp of the Institute at Trichur, in Kerala. One of the students wanted time from him to have some confidential consultation. He was a young man, a professor in a college there. His wedding was settled by their parents. But before it could take place, he felt uneasy and got himself examined by doctors, a chain of them, one after the other. None could find anything wrong in his system. He himself

tested a sample of his urine in the college laboratory and found ample sugar in it. So he went to a doctor again and wanted him to examine him for diabetes. The same doctor had examined him earlier too; but he never suspected that such a young man of civilized habits to have diabetes. When he examined, he found the patient's suspicion was correct. The usual treatment started. But the patient was told in clear terms that it is a disease for which there is no cure and that he will have to live with it and the insulin from external source. So, he met the girl whom he was to marry and told her that she should forget about their wedding and that she was free to choose someone else. He did not want to make her life miserable. That shows he was a gentleman. The girl refused to think of anyone else, because she cannot be expected to choose a husband from the 'market'; it is a decision taken only once in life.

Now, the young man did not want to marry, nor will she marry anyone else and be happy. He felt that he was still making her life miserable and that he must find a cure at least for her sake. So, he wanted to know if Nature-Cure had any answer to his problem.

He was advised to gather 18 fresh leaves of vilva, wash it clean, grind it into a paste, dilute it with a little water and take it before attending the Nature-Cure classes in the morning and take nothing else till he returned home after the class. Cereals were prohibited from his diet. After a week, he came to tell that there was absolutely no trace of sugar in his urine. He was advised again not to gloat over the initial success, and that he should continue it for a sufficiently long time to conserve the benefit. He did so. On the last day, when Ganesa was correcting the answer papers, a crowd of people came into his room. They were the young man, the girl he was to marry and the parents of both the people. He knew that Ganesa is always busy and that he may not be able to attend their wedding, even if he sends advance invitation. So they wanted his blessings in advance.

A daughter of Mr. S. L. Wadhwa, an officer in the Rashtrapati Bhavan, New Delhi, was having Infantile Diabetes. He was advised by his friend, Mr. Phadke, to consult the author's son, Ganesa Sarma. The girl, aged 13 years, was advised to live on a diet of vegetables and fruits alone for 3 months. Short fasts of one day in a fortnight was also observed. She took by masticating and swallowing about 10 or 12 leaves of vilva, fresh from the tree every morning. On holidays, she had a sun-bath followed by a Spinal Bath. After the 3 month period, it was found for certain that there was absolutely no trace of sugar both in the urine and the blood. Later she started a diet of composite rotis made of germinated wheat flour.

The Valedictory Function of the Training Camp at Trichur was presided over by Dr. Pisharodi, (late), who has been Principal of a medical College. He wanted Ganesa Sarma's advice for his wife who was suffering from Arthritis. Ganesa Sarma asked her when he was examining her case the next day at their home, as to what her trouble was earlier. She denied having suffered of any disease earlier. Ganesa felt that the truth was not being exposed to a doctor. Dr. Pisharodi, who was doing Puja then, finished it quickly and came out. He agreed that she had diabetes earlier and that it was 'cured.' Ganesa told him that it had been driven deep inwards and the arthritis was his gift to her. He was told about the nature of Disease-Progression. He was also told that if her diabetes was really cured through natural means arthritis would have taken leave. He wanted the prescription. That was given. He wanted to know the technical explanation behind the prescription. That was also given. He wanted to visit our Research Laboratories and learn more. Ganesa told him that our researches are conducted on living patients. Also, researches are conducted by the pure scientists. Medical men interpret them to suit their convenience. We interpret them as Nature would mean them. He was very happy for the new turn of thought that he got on a subject that he was teaching.

#### INFANTILE CIRRHOSIS OF THE LIVER<sup>144</sup>

IT was in 1938, when I was the headmaster of a school near Haripad, in Kerala, a child of three years old was brought to me by its parents during the noon interval. The swollen abdomen, very thin and fleshless limbs with loose skin, abnormally big head with sunken eyes and cheeks—these were some of the prominent features of the child, a very pitiable sight. The child could not stand at all and always sitting with the thin legs stretched forward to support the over hanging and inflated abdomen. I was told that the child could not even lie down on its back. Only on its sides it could lie, but when it wanted to change side, the poor child had to sit up and then lie on the other side as a lady with advanced pregnancy.

The child was holding in its left hand a piece of cake (Oonni appam) from which it was taking off bit by bit, of the size of a pepper, to its mouth, slowly but incessantly with the thread like forefinger of the right hand. The child would begin to wail as soon as the food in the hand is finished. The parents were careful to see that something was placed there so that the child should not cry. Since it was interval time many teachers and students flocked to see the curious sight and

the Nature Study teacher had even remarked that the child looked just like a "Stoth". The child was eating endlessly and was having loose motions every now and then with awful foul smell. It was under treatment by famous Ayurvedic physicians, Homoeopaths and the most prominent Allopathic Doctors as well. The condition of the child was getting worse day by day. The last doctor who treated the child in a famous missionary hospital in the Kanyakumari District declared the case to be hopeless and advised the parents to take the child home and give it anything it wanted so that the parents may have atleast the satisfaction that they could give the child everything it asked for.

The parents were very reluctant to try any more treatment for the child. However they were persuaded by some of their friends and relatives to make a trial in Nature Cure also. Consequently the child was brought to me. I noticed that it had some difficulty in breathing. When I approached the child it shuddered perhaps fearing that I too was a doctor who would mercilessly pierce its flesh with needles or cause unpalatable drugs to gulp. I touched the child. Its skin was dry, rough and waxy due to huge deposits of dirt. I was told that the child was not given any bath for about two months as strictly advised by the medicos. But I told the father that I was just going to give the child a special bath to begin the treatment on the spot itself.

It was a sunny day. Two big banana leaves were brought. One was spread on the ground in the sunlight and the child was placed on it. The father was also asked to lie on the banana leaf holding the child close to his body. The other banana leaf was placed on the child covering the entire body. The warmth of the sun absorbed by the banana leaf caused profuse perspiration in the child. After five or seven minutes the child was taken out and a bucket of cold water was immediately poured over the child and wiped with a dry towel. The sun bath and cold immersion bath were very effective and in 15 minutes the child fell fast asleep and showed no sign of breathing difficulty. As food it was given only tender cocoanut water added with a few drops of lime juice on that day.

Treatment in right earnest began from the next day onwards. Three mild enemas were given to the child to begin with. The first was in luke warm water added with a few drops of lemon juice. The result was encouraging. Even though the quantity of water used was only a glass full, the evacuations were too much. A second enema in a glass of luke warm water without adding anything was given. This time the child lay quiet so that a mild massage could be given to the abdomen on the region of the large intestine and liver. The quantity of faecal

matter thrown out was enormous. Too much foul smelling gas also spurted out. There were mucous and somewhat black oily excretions in the end. The wonder struck parents could not believe their own eyes when they saw the actual bulk of filthy matter thrown out of the abdomen of the poor child who had a leaking anus that resisted very strong medicines and injections applied to stop it. Immediately after the second enema, a third enema in a glass of cold water was given to tone up the colon. But even now there was fairly good evacuation. From the next day onwards the child was given only one enema either in tepid or cold water. But the parents were not quite willing to give enema daily since they were threatened by some orthodox medicos and friends that daily enema was something very serious especially for a sickly little child. I had to argue with the parents to convince them that the child was to be given only non-violent gravity douche and not the orthodox enema with its usual soap water added with potassium permanganate etc. However the parents agreed to give the nonviolent enema atleast once in 2 or 3 days.

The child was given the following diet: Tender cocoanut water added with a few drops of lime juice was given in the morning and evening. At noon it was given juices of orange, pineapple or grapes. At other times it was given only water of diluted lime juice and nothing else. The child craved for food and was crying and crying at first. But the parents were strictly advised not to give anything else in between meals lest the condition of the child should become worse.

The child was suffering from chronic indigestion and its body had heavy encumbrance of foreign matter. The child had burning sensation in the abdomen due to the fermentation of foreign matter. The abdomen was very hot to touch. The false appetite the child felt was due to this burning sensation. The parents were quite ignorant of this fact. The child craved for more food., the poor parents tried in vain to appease its hunger by feeding and feeding. The normal functions of digestion, assimilation and excretion were thoroughly upset. The timely application of enema gave much relief to the heated and inflated abdomen. But it had to be cooled down to give more relief. So cold wet pack was applied to the abdomen for ten minutes at a time. The feet and hands of the child were icy cold always. So when the wet pack was given, the portions below the knees of the child were covered with a flannel. Invariably the child used to sleep at this time revealing the fact that it felt much relief when the hot abdomen was cooled and cold feet made warm.

The above treatment was continued for a week. The size of the abdomen diminished considerably. There was no craving for food and the child did not cry for it.

From the second week onwards changes were made in the diet. Fruits were given in the morning. At noon a glass of diluted cow's milk made warm by placing it in boiling water for 3 minutes was given along with a steamed ripe banana (Nenthra pazham). The evening food consisted of two ripe bananas of the kind 'Rasthali' mashed with the juice of a quarter of a lemon<sup>145</sup> and stirred with an ounce of cocoanut milk. The pudding was so delicious that the child fully relished it. Mild sunbaths under banana leaves were given once a week followed by cooling baths.

**Third week onwards:** The back bone of the child was bent weak and deformed. So I decided to give a mild treatment to the spinal column. A basin of luke warm water and another of cold water were placed side by side and a small napkin was put in each. The child was made to sit on a low stool. The napkin in the warm water was taken and wrung out and a warm fomentation was given to the entire spinal column beginning from the top to the bottom. Care was taken to see that each vertebra was fomented one after another during the course. When the sacral region was reached the napkin was again wrung out of luke warm water and another fomentation given as before from top to bottom. This was repeated once. After having finished these three warm fomentations, the napkin in the other basin was taken out and a cold fomentation of short duration was given to the spine. This cold fomentation was not repeated. Again three consecutive warm fomentations followed by one of cold were given. Thus three or four rounds of fomentations were applied. After this, a mild massage with hand was also given to the fomented back bone from top to bottom. These spinal manipulations were done in the evening every day and it was surprising to note that day by day the child showed marked improvement during the period.

After two months changes were made in the diet. Dilute lime juice was given early morning. The following diet was prescribed with instructions to select any one of the following items for a day to give only in a very limited quantity.

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145 Use of lemon juice incessantly is needless and harmful ultimately as has been explained in the Chapter, "Universal Medicine".

- 8 A. M: (a) Tender cocoanut with groundnut and ripe banana.  
(b) Tender cocoanut with rice puffs and ripe banana.  
(c) Whole meal bread, ripe banana and milk.  
(d) Vegetable soup.  
(e) Iddali, chutney with tomato, onion and cocoanut.

1 P. M: Unpolished rice with plenty of vegetables, sweet curd and vegetable soup. Care was taken to use leafy vegetables such as greens, spinach, corriander leaves, cabbage etc. without any spices. No water was given during meals.

After the third month the child could get up alone, stand and walk but with difficulty at first. After a few days she could easily walk and even run. She managed to get into company with children of the neighbourhood for play. The treatment was continued for a period of ten months without much change. The father took me to the patient on a day about 6 months after the commencement of the treatment. The mother told me that the child was growing mischievous day by day and even quarrelling with other children. I saw the child playing and swimming in a shallow pond in the compound with water about a foot in depth. The very appearance of the child had changed. She had no inflated abdomen. The legs and hands had perceptible improvement. Her eyes were not dull, but had an attractive twinkling.

When I saw her after 2 years I could hardly recognize her. A smart sturdy girl of six years going to school as the leader of her gang, was pointed out to me as my "old ricketty patient". She showed much interest in her studies as in games, which made it easy for her to pass through her school and college courses with distinction. Having passed her M. A., in history with a first class she got married and is now working as a lecturer in a college in Central Travancore near her native place itself.

#### HYPER—ACIDITY<sup>146</sup>

The question as to the quantity of food that one should eat, is raised only when the capacity to digest food is almost lost or when some serious and painful complications have occurred in the digestive system; not otherwise. Be they sufferers of either gastritis or dyspepsia—eating is a great problem for them. For the one there is pain when the stomach

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146 Reproduced from *The Life Natural*, Volume XVII, No. 11, July, 1960,—Contributed by L. Ganesa Sarma, under the "Fractional Feeding".

has become empty and for the other there is the mental agony that he gets neither hunger nor an appetite for food.

The quack (an allopath who prescribes quicksilver i. e., mercury), who has not studied anything about dietetics in the medical college, makes bold to prescribe dietetic regimen. He advises such patients as referred to above to take to fractional feeding.

It is thus: The quantity of food taken when in average health—in youth—is considered by him as the normal for that patient. Now, to overcome the sufferings caused by their digestive disorders the quack suggests taking to fractional feeding. It is simple: the total quantity of food taken during the day should be divided into so many hours or half-hours, as found convenient, as the number of hours the patient keeps awake. As a matter of fact, the average man in an apparently healthy state of body eats as many as half a dozen times, these being bed-coffee or tea, breakfast, tea after going to office, tea in company with casually visiting friends, lunch, tea with biscuits or samosa or pakoda etc., tea on returning home, dinner, fruits and milk before retiring. If this be not fractional feeding, the fractional feeding suggested by the quacks is further fractionalised. They suggest that patients should carry a supply of any starchy preparation, like biscuits, with them which they can take any moment they feel any discomfort.

Their explanation is this: The trouble of heat, irritation, and pain in the stomach is due to excessive production of acid—gastric juice—which when there is no food in the stomach to act upon, is believed to act upon the inner layers of the stomach walls. If there be some food put into the stomach, then the acid will not eat away the tissues of the stomach,—so they say.

The argument for their preferring starchy food is more physical than chemical or biological. Starch being soft will be soothing to the injured flesh. But the biological aspect should not be ignored. Starchy food, when chewed, gets mixed with the alkaline ptyalin in the saliva. When the food goes down into the stomach the hydrochloric acid in the gastric juice is spent in neutralising the alkali of the saliva.

Does this fractional feeding cure the malady? The answer is that if allopathy could cure, there will be no place in the world for the Life Natural.

The reason is this: Secretion of gastric juice is induced by sight, smell or taste of food. In the case of people who have the habit of eating by the clock,—not knowing the presence or otherwise of hunger—gastric juice starts flowing out in plentiful quantities by artificial impulses, like the thought of the nearing of meal time. Thus, we see that the secretion of gastric juice does not much depend upon hunger.

Gastric juice contains (1) pepsin (2) renin, and (3) micro-organisms. Pepsin digests protein, rennin curdles milk and the micro-organisms split carbohydrate into gases and organic acids and more particularly into lactic acid. The activity of micro-organisms is brought to an end by the increase of hydrochloric acid in the stomach.

Eating, as a habit, a greater number of times than needed, only minding the clock, sets up a routine for the glands to secrete gastric juice at feeding times. Probably, the gastric juice is more of hydrochloric acid, lacking pepsin and micro-organisms. Thus gastric digestion becomes incomplete. The pyloric sphincter opens when the digestion is complete. But because it is otherwise, food stagnates in the stomach, ferments, putrefies and fouls the blood stream and makes it more toxic.

Criminal habits in eating being recklessly continued for long impairs digestion. There is discomfort and even pain in the stomach. Relief is obtained by drinking aerated soda water or even swallowing sodium bicarbonate powder and drinking water over it. Trying to neutralise the acidity by putting an inorganic alkali only sets up hyper-acidity, and produces ulcers, commonly known as gastric ulcers. In certain rare cases, the glands secreting gastric juice fail to function, having been weakened through terrible overwork.

Further suppressed by drugs, the disease might become colitis or tuberculosis of the colon.

Medicos never care to see the real cause of any ailment. Their knowledge of pathology, however deep, does not unfold the root of the pathos. If they do so, that will mean an end of their trade. They can flourish only on the sufferings of their clients.

If a trouble has been caused by a mistake that we have committed in our way of eating and other living habits, the treatment for the malady is to cease from such habits. Moreover, there must be a

repentance in action for the past misdeeds as a prayaschitta, or making amends, by giving the overworked organs complete rest till the acute phase of the trouble passes away.

Many a case of gastritis has been cured naturally by eschewing all food, i.e., fasting, for a few days, till the pain ceases altogether, taking some medicinal drink, such as water of tender cocoanuts, grass juice, dilute ashgourd juice or dilute carrot juice; and then gradually coming to the normal diet in stages—vegetable soup, cooked vegetables, fruits, and later still an addition of very little cereal food.

But, for no reason should one go back to the dangerous eat-as-you-like programme which paved the way to the loss of health and happiness. That is not the normal diet, as most people call it. They assert that if it can be called a cure, the person should have a good appetite, should be able to eat and digest anything that comes by and be happy everafter. If such a guarantee is required after a recovery of health, it should have been equally possible before the loss of health. It was not so. When the laws of Nature are ignored, health is lost, be it before or after.

One person complains that he suffers some slight digestive disturbances even if he does this 'fractional feeding of positive foods such as herbal juice, vegetable soup, thin buttermilk, cooked vegetable etc., after a recovery of his lost health. Be it positive or negative, it does become negative if it is eaten without hunger, if it is eaten in disregard of the various laws of eating, mainly, the one stressed by Tiruvalluvar.

“ அற்றதறிந்து கடைப்பிடித்து மாறல்ல  
துய்க்கத் துவறப் பசித்து. ”

One does not suffer loss of Health if one takes care to see that the meal taken earlier has been completely disposed off (that is, digested, assimilated and the waste eliminated), that hunger has matured and that there is a purity and lightness of body.” If all these processes are gone through, then and then only, does keen, natural hunger becomes felt.

## HYPO ACIDITY<sup>147</sup>

A certain patient was consulting an allopathic physician regarding his ailment of eczema that has been troubling him for the past ten years.

It was a dry type of an eczema. The physician dispensed with the patient with some of his usual prescriptions. Later he turned round to us and mentioned about a modern view of the disease:

Most of the diseases, nowadays, are considered from a different angle from what it was done during the last quarter of the century and earlier. The modern trend is somewhat of a safer angle than the earlier one of fighting the pathogenic matter with opposites. That is the view of the study of deficiencies. This view, perhaps, had its genesis from the study of the food essentials, viz, the vitamins. Naturally most of the diseases are traced to the deficiency of some vitamin or the other.

Next to the vitamins come the mineral elements that drew their attention. Deficiencies of calcium and/or the phosphorus are traced for weak or softening of bones. Pallidity of complexion, significant of anaemia, is said to be caused by the deficiency of iron.

That physician conveyed the modern medical view that eczema was due to "hypo-acidity". The remedy, therefore is to administer a regular dosage of dilute hydrochloric acid after every meal. He was sure that such a view was right, because, as the saying goes, "the proof of the pudding is in the eating", he has seen spectacular success through such a treatment. It sounds sensible. But is it really so?

Before we hasten to condemn the allopathic way of treatment, we should not hesitate to condemn our own so-called brethren in the field of Nature-Cure, who, apeing the remedy-minded patients and physicians have adopted quite many of such methods as "natural."

We shall not bother ourselves about the correctness or otherwise of the suggestion that eczema is due to hypo-acidity and that to correct the defect a regular intake of dilute hydrochloric acid be made a practice. Our fundamental theory is that all diseases take birth in the alimentary canal. Mistakes in dietetics are the main causes of digestive disorders. Digestive disorders lead to all sorts of diseases. So, it is not unnatural that they are able to trace the disease of eczema also to a digestive disorder.

At the outset we should dismiss that method of the regular (even casual) dosage of dilute hydrochloric acid on the ground that the substance used is an inorganic one. The body can neither be built nor maintained by inorganic substances. The body having been made up of food, should be treated with food alone in medicinal doses.

Secondly, we should consider if the trouble of hypo-acidity can be cured by this method of the regular dosage of the inorganic stuff of hydrochloric acid. It will only relieve the trouble that used to be there as a result of the hypo-acidity. To be clearer, hypo-acidity is a condition of the digestive system in which the gastric juice that is secreted does not contain the requisite strength and quantity of hydrochloric acid, which is the main constituent of its base. By this regular dosage, the system is not going to be induced, to secrete more or stronger hydrochloric acid. On the other hand as experience has shown, there comes the need to increase the dosage. And that is done and the patient tides over the situation. A similarity is found in the case of diabetes. Administering insulin through injections seem to solve the problem. But it never induces the pancreas to secrete insulin itself. If it has been secreting a little earlier and the insulin injections were started to make good the deficiency, the result happens to be that it altogether fails to secrete any insulin. But since the patient knows the remedy that of taking injections of insulin he seems to tide over the trouble and live a "happy" life. Hypo acidity treated with regular doses of hydrochloric acid also results in declaring a vacation to the glands secreting gastric juice that contains hydrochloric acid.

We pointed out to the physician the above possibility. He agreed with us and said that in their system there could be no other remedy.

He agreed that the root cause of the trouble, viz., hypo-acidity was because the glands having been put to misuse, they refuse to co-operate with the eater. It is not that the system has not been supplied with enough acid forming foods. It is more because the system is tired of constantly being fed with predominantly acid forming or only acid forming foods, and is reluctant to deal with the monotony of such articles of diet. What they demand is rest and nothing more.

So, in a word, the answer is FASTING. It need not necessarily be complete fasting till the glands would be prepared to co-operate. It may also consist of eating such foods as do not need any acid in the digestive juices. That will need avoiding protein. Only vegetables and fruits will therefore answer the problem. Therefore the patient can undertake a "kalpa" or mono-diet of fruits or vegetables alone avoiding all grains for some time. There can be instalmental or periodical fasts which will give rest to the whole alimentary canal and rejuvenate the system much quicker.

## ASTHMA

Dyspnoea or difficulty in breathing or laboured breathing can occur because of different causes. Let us see some of them here:

1. **Low Oxygen Tension:** If the air that we are to inspire is vitiated (contaminated) by inert or foul gases, also as is experienced in overcrowded, poorly ventilated rooms or at high altitudes or reduced barometric pressure can produce difficulty in breathing.

2. **Bronchial Asthma:** Obstruction of smaller bronchi and bronchioles on account of an inflammatory condition there, causing narrowing of the air passages causes dyspnoea. This difficulty is experienced more in expiratory process than in the inspiratory. This slow escaping of air brings about a wheezing sound. Bronchial spasms may accompany simple cases of acute or chronic bronchitis and also in cases of congestive heart failure. Gradual weakening and eventual insufficiency of the myocardium (the middle layer of the heart wall), if it concerns the left ventricle, will bring on the feeling of congestion.

3. **Reduction in alveolar surface:** The surface of the air sacs, about which (see the book "Pranayama") we are told that the area is about  $\frac{1}{4}$  of an acre, is affected by coverage of phlegm, rendering the surface available for exchange of gases in the lung meagre; difficulty or laboured breathing is the result.

4. **Reduced elasticity of the lungs:** A state of incapacity of the lungs to distend and contract produced by inflammatory or fibrous processes of the lung.

On the surface, these states will seem to be the causes of dyspnoea. But in fact they are only states in the chain of symptoms. The cause is impaired health. If health culture is attended to, that is, a cure of the basic dyspepsia is attended to, the trouble will be over, as could be seen from the sample cases given here.

When an asthmatic gets a fit of asthma, which is a difficulty in breathing, together with other acute troubles, he must first vomit and have enemas, hot foot baths, etc. as in an acute disease. When there is no such manifestation the disease must be looked upon as chronic, and then it is to be treated as in the cases described below.

The author treated his first case of Asthma sometime in the twenties. The patient was a High Court Advocate in Madras and he underwent the treatment during a long vacation, and got so well, that he thought himself cured. When the Court reopened he got back the asthma, and came to the author for fresh advice. It was found that he was taking a substantial meal in the forenoon and then going to Court. Thus he contravened the rule against working on a loaded stomach, and he was

advised to take only a light lunch before going to Court: In a week he came again to report that he was again free of the trouble.

In 1932 the author treated another patient who had been suffering from asthma for fourteen years. For a month he was placed on a strict regimen of diet, fruits or fruit-salad in the fore-noon, and cooked vegetable with cocoanut scrapings at nights. Then he fasted for about a week. Later he fasted three days at a time, once every week. The attacks of asthma ceased from the very beginning. But the patient was told that the asthma would very probably return at some time later on, that the treatment must be continued till then, that when the attack came he must fast till it abates, and then continue the diet for some months afterwards. It happened exactly as foreseen, and the patient bravely persisted in following the instruction till he was radically cured. The author has since learned that the patient had a relapse after some years, because he did not observe the conditions that were prescribed to make sure that he should stay cured; in most chronic cases the patient cannot go back to his old habits in eating, without getting sick again; the practice of dietetic righteousness and the eating of positive diet are essential for preventing a relapse.

The following case of asthma cured naturally, by following advice by post from Sri T. S. Visvanatha Pillai of Madras will be instructive. The patient, Sri K. T. K. Chettiar, was 70 years old when he commenced this course. He had suffered from the painful disease for 16 years already. It used to start in November and would go on till some day in March. Injections only confirmed and worsened the disease. The cure was commenced in July 1955, with a view to forestall, or at least soften the severity of, the next attack. The course was as follows:

1. A Spinal Bath was taken daily.
2. In the principal meal both rice and gram were reduced gradually while vegetables were increased at the same rate.
3. Coffee was given up. In the beginning for some days raw milk was taken. Later this also was stopped and tender cocoanut water was taken if and when something was craved.
4. Every Monday the midday meal (the principal meal) was restricted to saltless, conservatively cooked leafy or other vegetable flavoured with cocoanut scrapings. On other days the meals included a minimum of rice and gram.

5. In the evenings a little banana with cocoanut scrapings and brown sugar was taken; no food at night; in the morning only tender cocoanut water, when felt to be necessary.
6. On three days in the week—or oftener—if found needful—a non-violent enema was taken.
7. From the middle of December no food was taken after the light repast of bananas, mentioned before, till some time between 9 and 10 a. m. the next day.

The beneficial effects were the following:

1. The expected cough and expectoration of phlegm did not appear at all
2. Whereas previously he could not lie down, nor sleep, now he got 5 to 6 hours of refreshing sleep, so that he forgot his previous sleeplessness.
3. Whereas formerly he could not walk even a few steps, now he could walk half or three-quarters of a mile even in cold and dewy weather.
4. Formerly he had to bathe in warm water; now he bathes in cold water regularly.
5. Though there was an apparent thinning of the body, there was no weakness; on the other hand, laziness and aversion to work has disappeared, and the body felt light. These details were culled from letters written by the patient to his adviser.

An asthmatic who came very recently to our Sanitarium received before coming here an arsenical injection which gave him a burning sensation in his eyes, legs and elsewhere. By following a programme for the cure of his dyspepsia, which was the cause of his asthma, in which there was an approach to fasting for some days in the beginning, he has been, within a month, relieved of those burning sensations; his hunger-sense has been recovered and his general health has been greatly improved. He could not stay here much longer, and so he would have to continue the same programme when he goes back home until he gets a complete cure.

## LATENT DISEASE

People who consider themselves healthy are not necessarily really so in the sense that they do not harbour diseases in seed-form; for in civilisation really healthy men are extremely rare. Diseases exist in seed-form—in latency—in everybody that is encumbered. When the encumbrances are heavy, that is, when they have advanced to the second stage, and when the left or back side or both are so encumbered, then chronic disease must be understood as being latent and very likely to become manifest as patent disease in course of time. But the follower ought not to wait till this happens. He should take to a course of health-culture—on the lines recommended for Dyspepsia—so as to reduce the encumbrances, and thus root out the disease, so that it cannot arise again at any time. In this context, the reader should consider the excellent example set by the asthmatic patient, Sri Chettiar, who prevented the fit of asthma that would otherwise have come to him some months later. Asthma lies in a latent phase when there is no asthmatic fit, and can be cured like any chronic disease, so as to prevent its acute phase. Other latent diseases also can be prevented in the same way by health-culture. The fact that the disease is latent does not make any difference.

## PERNICIOUS ANAEMIA

Any abnormal state of the blood is called anaemia, which means bloodlessness. This condition is of various kinds, according to the immediate precedent or supposed cause of the abnormality. Where any one of the organs concerned in blood-making—such as the liver—is at fault, the condition is called pernicious anaemia. The disease is really not serious, and was not considered serious by the allopathic profession before the livercure was invented for it. According to Nature Cure it is just one of the numerous effects of the perversion of the bodily substance by the accumulation of foreign matter through the two fold error in the ways of living, the neglect of Vital Economy and the indiscriminate eating of Negative Foods.

Dr. Bayly the hygienist has written a very short booklet on the now fashionable treatment for this disease, which sheds some light on the true nature and effects of this remedy. Therein he informs the reader that about twenty years ago—which was before feeding with liver was thought of as a remedy—the disease was not considered to be fatal. He quotes Prof. G. L. Gulland, C. M. G., M. D., who declared before the British Medical Association in 1927, that "nearly 100 percent recover, or should recover, in a first attack" and that "the majority will, from

a second." As a rule, when a new allopathic remedy is invented, which is capable of commercial exploitation by the drug-merchants, it is the medical custom to circulate grossly exaggerated descriptions of the seriousness of the disease, to frighten the people into readily submitting to the new treatment. One such scare was started when the liver-treatment for pernicious anaemia was started. The truth is, the manufacturers of liver-extract make enormous profits on this article and this explains the changed medical attitude. Though allopaths are sure to deny it, it is true that too many of them are very willing slaves of the drug-trade.

It is admitted that liver-extract does not radically cure the trouble. A medical encyclopaedia says; "The treatment must be continued indefinitely." The reason, as Dr. Bayly points out, is that the treatment does not remove the cause. The same authority also points out that the free use of this filthy remedy has ultimate bad effects on the patient's general health. He quotes medical witnesses to prove that "those who took liver-preparations from time to time gradually relapsed into a state of chronic invalidism, while patients receiving liver-extracts regularly and continuously remained well for a considerable time, but eventually developed serious spinal disease or psychosis." Psychosis is disease of the mind.

Other untoward effects are also traced to this disgusting treatment.

Dr. Bayly gives it as his opinion that the disease is the effect of toxic (poisonladen) blood, and can be cured by the patient adopting a reformed mode of eating in accordance with the teachings of true hygiene, which is just what we call the Life-Natural. It is a fact that this opinion of Dr. Bayly is shared by a few eminent medical authorities. Let it be remembered that clarity of intelligence and zeal for the truth are rare in the medical, as in any other, profession, and that therefore there is no sense in objecting that the vast majority of medicos do not share this opinion.

No vital organ in the body can be sick and unable to do its proper work, unless its substance becomes poisoned by the toxic substances that are carried to it by the blood, or unless the toxic products of its own normal functioning fail to be washed off and carried away by the blood-stream. These two modes of poisoning of the organs can occur only when the fundamental laws of healthy living are persistently violated for a long time. And it follows that the removal of these poisons can be effected by making amends for these violations of law. Thus, only the practice of Vital Economy and the supply of those food essences which the organs have been denied before, can restore the organs to

their normal state and thus cure the disease. What the measures are, by which Vital Economy is restored, and the needful food-essences supplied are known to every student of 'Practical Nature-Cure.' What we have to understand from the points set forth here is simply that pernicious anaemia is no exception, and that there is no sense in resorting to allopathic treatment for this, as for any other disease.

Anaemia of this or some other kind may occur as a 'curative crisis'—that is, as a passing phase during the process of health-recovery by the Nature-Cure resorted to for the cure of some deep-rooted chronic defect of health. In such a case the anaemia will pass off spontaneously if some fasting be undertaken and if some raw herbal juices or other highly positive food-medicine be taken sparingly, using enemas if necessary, and taking full advantage of sunlight.

In this connection I wish to draw attention to the second part of the new edition of 'Fasting Cure,' This part is devoted to the clarification of the nature and value of Vital Economy. It is my impression that far too many professors and followers of our system are insufficiently acquainted with the principle called Vital Economy and its practical applications for the cultivation of good health and the cure of disease of the three stages specified in that book. A working knowledge of Vital Economy is more important than all the knowledge of diet and baths.

## OBESITY

In the west Nature-Cure has gained some popularity in that it is the only system that provides a positive solution for this problem of Slimming. But it has not gained enough, because of the somewhat painful-seeming means to the end.

Therefore someone wrote an article giving a 'bright' idea for the same end of slimming under the title: "Eat & Reduce". In a nutshell the method is that one should take a heavy breakfast and go about one's work. The result of such a practice is that the food is not digested in time and there is neither hunger nor an appetite for further eating. Even if one eats, by force of habit, there is no proper assimilation nor nourishment. In the attempt to digest there is expenditure of energy, which calorific need, according to that author, is met by the consumption of the surplus fat, causing a reduction in weight.

Body weight is regarded as the criterion of health and well-being. The absurdity of this medical contention can be realised if we can congratulate an extra-fat person and suggest to him how happy he should

be of his extra weight, because it is giving him much extra health, and just noting his reaction to it.

Obese people are found to be eating only just as much as leaner persons, who are not even half as heavy as they. From this observation one could come to the conclusion that eating and obesity have no relation with each other.

The truth is that whereas the one has got in him a tendency to accumulate fat the other has not. And this tendency to accumulate fat has been the result of continued wrong eating, not simply over-eating. Because of this tendency to accumulate fat, the former goes on accumulating fat even though he does not eat much more than the latter.

Of the food that we eat a portion goes to replace loss of tissue and other body material which is brought about by work; in a healthy body almost all the remainder would be burnt up. What is left after all this goes to add to the body weight. Therefore a greater or lesser proportion of our food will go to help in the increase in weight (of adults) depending upon the lesser or greater capacity to burn up the food materials. Scientists measure what is known as the basal metabolism which they suppose is a measure of the amount of energy required. It is really a measure of the capacity of the person to burn up food.

This capacity varies with different people. It is a well-known fact that obese persons generally have a lower metabolic rate or a lower capacity to burn up food. That means a greater portion of the food will be left over in the case of these obese people than in the case of a normal man. Therefore such people put on fat in spite of the fact that they eat just as much as other people who do not put on fat.

This lower metabolic rate is not the result of obesity, but obesity is the result of lower metabolic rate. Even this lower metabolic rate is not the ultimate cause of the whole problem. It is just one of the symptoms.

There are glands of internal secretion, known as the endocrine glands, which provide the blood stream with certain essential substances, known as hormones. These are concerned with the rate of metabolism, growth, sex characteristics and a host of other things besides, a profound influence on the system as a whole—both the body and the mind.

The thyroid is the most important of the glands that affect the rate of metabolism. The greater the activity of the thyroid, the greater is the rate of metabolism—that is, the greater is the rate at which food material is burnt away. The lesser the activity of the thyroid, the lesser is the rate at which food material is burnt up. In the case of obese people, there is invariably a pronounced thyroid deficiency, which means, a low rate of metabolism and therefore progressive accumulation of fat. Therefore it is supposed that the thyroid is at the root of the whole thing and medical men suggest treatment with thyroid extract. This is no cure of the cause, but a temporary make-believe. Substitutes cannot prove answers to the problem.

The thyroid is but one gland in the whole system. It shares the health of the whole organism. If the functions of the thyroid gland is deficient, it is only an indication that the others may follow suit. Health culture is the only right way of bringing back the glands to their normal, and thereby enabling the person to get rid of his obesity. By treating with the thyroid extract, we are treating the symptom and not the cause.

Here is a historical story, only the names are changed for the sake of suitability: Raja Sukhabhogi was obese. He was too much after pleasures and was devoting rarely any attention to the affairs of the State. His care towards defence was totally absent.

Gnyaanendra Sarma, who was the minister to his father continued in his position, but was unhappy that the king did not heed his warnings.

A neighbouring ruler got scent of the Raja's weakness and he besieged Sukhabhogi's city. Sukhabhogi's meagre defence surrendered and the king was taken a prisoner. The victor realising the weakness of his victim, placed him in a tower in his own Capital with just one watchman to guard him. Otherwise he had all amenities and freedom to ask for anything he wanted to eat.

Sukhabhogi longed to be free. But he also realised that, carrying his massive body, he could not run, and hope of escape was too remote for him. Enough opportunities presented themselves, when the watchman used to be careless or even sleeping the most part of the day. But when he looked at himself in the mirror, he felt he was carrying a big load. It was then that he realised that the mountain of flesh that he was carrying with him was not all himself.

Gnyaanendra Sarma had a parental affection for Sukhabhogi and he wanted to help him somehow. He knew that it would be possible only if the prisoner had shed all his surplus flesh.

Gnyaanendra Sarma was out of service and he had to start begging in the streets, going about singing the praise of Siva. He had a fine voice and his music was enchanting. When he used to pass by the tower in which Sukhabhogi was interned, he used to sing these lines:

“நீருமோடு பூசணிக்காய்—உண்ணு  
நீட்டுகாலை சுவர்மேலே  
நித்தம்செய்தால் நிச்சயமாய்  
நின்னைவிட டகலுமிக்கோது.”

“Dilute buttermilk and ashgourd, resting the feet on the wall,—if you do this daily, surely this your defect will go away.”

These lines contain in a very succinct form instructions to be followed for slimming. Sukhabhogi easily recognised the minister's voice. He repented for his past behaviour. Hearing the same lines repeatedly for a few days, he was able to follow the instructions contained in those lines. He started following them—yes he did so to the letter.

He then subsisted on thin buttermilk mixed with the juice of ashgourd (பேர பூசணிக்காய்). This was regarding the diet. He had an exercise to do by keeping his legs raised and supported against the wall while lying flat on the back. He started feeling lighter day by day. Steadily he was able to raise his back also and stand on his neck supporting the back by his hands by planting the elbows on the floor. So to say, the pose he assumed was Sarvaangaasana (see page 248). It needs no saying that the story had a happy end.

This liquid diet served both to alkalinize his blood stream and also to ensure Vital Economy. The Sarvaangaasana helped him to dislodge the foul matter which remained stagnant below the hips and also to improve the circulation of the blood stream. The thyroid glands situate in the throat on either side of the trachea, and which secretes thyroxin, that controls the metabolism, is also exercised and made more active. Here a word of warning is essential. There are the Hatayoga fads who prescribe this aasana alone. This aasana and all other means can only be adjuncts to dietetic righteousness.

It is not enough if the excess fat that was originally present in the obese person is removed by a short course of drastic treatment. It is

necessary to stay cured. We have to bear in mind that there is a tendency in such people to accumulate fat as a result of which the patient will again get bloated on his reverting back to the 'normal' diet.

Another warning that is necessary is this. When we decry the allopathic methods and advise Natural ones, we have to caution our readers to remember that the methods should respect the rule of Non-Violence. Trying for a rapid reduction through steam-baths is not at all a safe path. The patient will land himself in a serious danger of weakening his heart, which is already very much overworked, owing to its having to feed a very large body. We would like to call it Raakshasopathy (Demon-Cure).

We do not say like the allopaths, "Eat whatever you like, do whatever you like, and when you get into trouble, come to me and I shall give you something by swallowing which you will be all right once again, so that you can enjoy life as usual". We make no such promises. We are plain and tell people that they are what they make themselves and health or suffering is the product of their own actions. If they want health, they will have to work up to it systematically and then maintain themselves healthy.

Fat is a word which is synonymous with oil. This may lead one to think that it is only the oil (or ghee, or worse still the hydrogenated oils, miscalled vanaspati) that fattens. It is not so. As a matter of fact the major source of fat is not fat or oil itself, but the more common carbohydrates. It is common knowledge that a carbohydrate diet is fattening. When carbohydrate (starch and sugar) is taken in a larger quantity than can be burnt up by the person, the surplus normally accumulates as glycogen (animal starch). But the total amount of carbohydrate, which can thus be stored is no more than is taken in one day's food. When there is a further excess of carbohydrate, or when the body has no tendency to increase its store of glycogen, the further surplus of carbohydrate is converted into fat. That is why people who eat only polished rice are found to be very fat. Therefore the first important point to note is that foods rich in carbohydrates are to be avoided or taken only in a small quantity. Whole, unpolished rice is comparatively safer.

That the fat man who wishes to do away with ugly fat cannot afford to consume large quantities of fat is obvious. Proteins also come under the same category because it is more difficult to burn up or oxidise protein than carbohydrates.

One more important factor that has to be stressed is that use of salt should be avoided. A great part of obesity in persons is the excessive water retained in the body. The sodium in sodium chloride (common salt) is an element that has an inherent property of attracting water. So, however much an obese person cuts out carbohydrates, proteins and fats, he will not reduce as successfully as by also avoiding salt.

Sri Chunilal Sachdeva of Delhi has reported his case of obesity and blood pressure having been cured, after his self-treatment (this was published in *The Life Natural*, Volume, XVI No. 10, June, 1959):

"It was over a year ago (before 1958) that I came across the *Message of the Life Natural*. It was accidental; once when I was on my morning rounds at the ridge near the University Enclave, I found a gentleman giving lectures on Nature-Cure to a group of over 150 people every morning, under the auspices of The Indian Institute Of Natural Therapeutics. Fortunately for me the group had just commenced. The subject, as was presented there by Sri S. Swaminathan was—contrary to the popular belief about Nature-Cure—at once interesting and inspiring. In short, I decided to attend the lectures daily.

"I was then weighing 230 lbs. (my age then was 50 years) and I was also having high blood pressure since four months) In addition I was having eczema for nearly 25 years. This was occasionally suppressed by allopathic ointments, but it was never cured. I was also having pyorrhoea for nearly 20 years and practically all my teeth were shaking. I had some difficulty in breathing at times and was, as could be expected from a patient of this type, having chronic constipation. I had tried allopathic remedies, including Vitamin B Complex tablets but nothing came to my rescue.

"I consider it a piece of goodluck to have come across the Study Group referred to above. As I became convinced of the logic of the Nature-Cure theory, I began to reform my habits of living in accordance therewith.

"First of all, I stopped taking any drug and I also stopped over-eating and hungerless eating. I began taking more of steam cooked and uncooked vegetables and fruits and less of cereals. I started the no-breakfast plan, shunning tea altogether. I gave up taking sweets of white sugar and maida (refined white flour).

"I understood the supreme value of Spinal Bath in toning up the nervous system and immediately thereafter I began taking Spinal Bath preceded often by a Sun-Bath, daily. By the time the 3 month Study Group was over, I had achieved the following miraculous results:

- i. My weight came down to 162 lbs. from 230 lbs.: I felt lighter, healthier and happier in all respects.
- ii. I got rid of my high blood pressure completely.
- iii. The eczema that I was having between the toes of my right foot for about 25 years was completely cured.
- iv. My teeth which were shaky earlier became firm once again. Pyorrhoea, having been overcome to a great extent, my teeth were getting healthier.
- v. I do not need the use of the enema often now. As Sri Lakshmana Sarma says, the non-violent enema is not habit forming.

"I had achieved all the above results within a period of 3 months. I had the great good fortune of my life to have the darshan of the Great Sage of the Life Natural, Poojya Shri Lakshmana Sarmaji. It was his message, conveyed by Sri Swaminathan that gave me, and quite a large number of other friends here, the cheer, life, hope and health."

## OBESITY AND WEAKNESS

A sufferer from obesity was so weak that he needed a carriage for even very short distances. He was put on one meal a day of pongal of vegetables and rice (kichdi). Baths were also taken. In a few weeks he lost enough weight to walk with ease. In three months he became able to walk five miles to and fro in the morning and play two sets of tennis in the evening. On this topic Shri Ramachandra Sharma's article in *The Life Natural* (Vol XVIII, Nos. 10 & 11) should be studied.

## LUMBAGO

The Medical Dictionary says: "Incapacitating pain low in the back. A symptom of fibrositis (inflammation of the fibrous tissue) of the lumbar muscles, spondylitis (inflammation of one or more vertebrae), prolapsed intervertebral discs, etc."

It is caused by a disorder or disease of the connective tissue of the muscles, especially of the **latismus dorsi** and the **erector spinal**, situate in the lumbar region, causing pain and/or stiffness. This is called a rheumatic affection of the lumbar part.

The pain is often excruciating, making it impossible for the sufferer to move about, or in many cases, even to turn the body from one side to another. There is tension felt in the muscles.

The pain grows in degrees with intervals of painless state and is consequently often ignored. Reversion or even continuing (meaning thereby that there was no change for the better even during the attack) to 'normal' eating habits is done in most cases, because of the end of the 'attack'. Obviously, the warnings are neither understood nor respected. And the trouble is allowed to grow.

A feeling of weakness persists in the region even when the attack seems to have passed off. It is partly owing to the clearance of a part of the toxic load accumulated in the region and partly owing to the return of the disease into latency. If painkillers and other drugs are used in the treatment, let alone that the toxic load is not reduced, but there is an addition to it. There also this fact that the nervous system, which conveys the pain, is being curbed and gradually loses its tone. Thus the disease is further cultivated.

Obese persons are apt to get the trouble, and as has already been explained, avoiding or at least reduction of salt is essential.

Wrong postures in sitting while working at the desk or while driving a car can induce this trouble.

Ladies wearing high heeled (even gents have started this habit to show themselves off as tall people) shoes cause muscular tension and also cause digestive disorders, which in turn worsens the condition by increase in the acidity of the blood stream.

A sudden wrong movement, or an attempt to lift a weight that is normally unmanageable can cause the snapping of some ligaments and the trouble can be started.

With the predisposing condition of an acidic blood-stream, if there is an exposure to extreme chill, caused by improper covering with blanket or quilt leaving an opening in the back portion while sleeping on one side, that will cause this trouble.

The duration of the pain, the exact location of the suffering, and the intensity of the trouble, etc. depend upon individual state of health at the moment.

Addictions, such as coffee, tea, tobacco smoking, snuffing or chewing, alcoholic drinks and all sedatives should totally be given up.

Immediate relief can be had to a great extent by repeating enemas as many times as is needed to bring out only clear water. The enemas should be of the non-violent type. It may be necessary to repeat it 5 or 6 times. Immediately after that a wet pack (girdle) should be applied with the help of a 4 yards length of a dhoti, folded to a width of about 10". It may be wrung out as fully as possible and then wrapped rather tightly. Normal dress can be worn over that. Fasting for about 3 days at least will be good. Later, living for some weeks at a stretch on vegetables—raw and boiled,—and some fruits at other times will be a good plan. Spinal Baths, simultaneously with hot foot baths are very effective in hastening the cure.

One instalment of treatment, however rigorous it be, will not be enough for any chronic disease. Observance of dietetic righteousness in between also is essential, so that the next instalment is either avoided or becomes milder.

### KIDNEY STONE<sup>148</sup>

One of my friends developed urinary troubles. Urine became very scanty and sometimes only in drops. He had to go for urination several times a day. His sleep was disturbed very much due to frequent calls for emptying the bladder. There was severe burning sensation during urination.

An allopathic doctor urged him to take X Ray. X Ray revealed formation of kidney stones. Doctor prescribed as usual highly poisonous drugs. The moment he took a few pills his condition became worse. Severe pain developed on the back side near the kidney region. Instinctively he felt that such drugs were no good and stopped taking them.

He came to me to find whether natural methods could be of any help. I advised him to stop all stimulants like tea, coffee, smoking, and fried foods. The following programme was given:-

1. Morning: a non-violent enema whether motion comes or not.
2. 6 ounces of dilute Banana pith juice (6 A. M.)
3. Walking for a mile or two in open space. Deep breathing.
4. 8-30 A. M. Fruit of any one kind.
5. 1 P. M. either fruit or raw vegetables. If fruits, not to mix sour and sweet ones.
6. 7 P. M. cooked vegetables and roti made of wholewheat atta.
7. 10 P. M. Abdominal wet pack and go to sleep.

The above programme was given to suit his daily work. The first night itself he got sleep (a boon after so many days of disturbance). About six days after the programme, he got a crisis, severe pain on the sides of the abdomen. Hot and cold fomentation produced immediate relief. He was advised to observe complete fast one day in a week which he did. He was told that if he foregoes cereals completely and live only on vegetables and fruit, relief would come much earlier. But to obtain mental sanction for such a drastic change was found very difficult. Hence he was told to reduce the quantity of wheat and substitute with raw vegetables. The idea was suggested this way "Normally we take vegetables for consuming roti or rice. Just reverse it. That is for taking vegetables we must have some roti or rice." The idea struck home. His troubles disappeared in about 20 days' time. But he continued the programme for about two months.

Finally certain hygienic must's and dont's were prescribed so that he may stay cured.

The case was very simple because medicos had not interfered much and the patient's timely and instinctive aversion to drugs helped the Life Force to clear the obstruction to health in a short time. All the drugs which medicos prescribe for kidney trouble unfortunately affect the kidney itself. The kidney bears the brunt of such poisons only to protect the other vital organs from being damaged. While doing such sacrificial work it is made to work more even if it is in an exhausted state—A severe painful nail prick to an exhausted horse—The doctors unfortunately misunderstand such activity as beneficial effect of the drugs, But by the time the patient discovers the temporary relief, the deadly poisons would have further damaged the vital function of kidney itself.

All health seekers may note the above point before rushing for quick remedies. There is no short cut to health. If we commit a sin,

we must be prepared for punishment. We may with the help of poisonous drugs succeed in postponing the same for a while but cannot escape it for ever. **Mother Nature cannot be cheated.**

## VARICOSE VEINS<sup>149</sup>

The tone of the circulatory system is one that cannot be neglected, without serious consequences to health. All types of circulatory disorders are primarily due to an atonic state of the blood vessels.

Veins are blood vessels through which the blood, after having been relieved of oxygen, returns to the heart. They are much thinner than the arteries. They begin in the capillaries and are formed by coalescence of small vessels to form larger ones, until when the heart is reached they attain a considerable size.

Varicosity, which means dilatation, distention or distortion of the veins, is caused mainly by a toxin-laden, acidic blood-stream. This condition may occur anywhere in the circulatory system, though it is quite common only in the veins of the abdomen and the limbs. The condition worsens in some cases leading to ulceration (known as 'varicose ulcers') or skin disorders, such as varicose eczema.

The veins which drain the lower extremities, may, for the sake of convenience, be classified into the following groups:

1. the deep veins of the leg (the tibial, the popliteal and the femoral veins);
2. the internal saphenous system (the superficial veins which empty into the femoral vein at the saphenous opening);
3. the external saphenous system (the superficial veins which empty into the popliteal vein);
4. the deep and superficial veins which empty direct into the internal iliac vein (in the region of the buttocks and posterior part of the thigh).

The superficial and the deep groups are connected by what are known as 'communicating veins'. When the veins are in tone, the blood flows from the superficial to the deep system; when the communicating veins get enlarged and the valves therein become ineffective,

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<sup>149</sup> Contributed by S. Swaminathan to *The Life Natural*, Vol. XXVII, January, 1970.

the flow is reversed. Hence it is that the saphenous venous systems are the ones which are generally affected by varicosity. Normally, the deeper veins are not affected. Though, in health, the external and the internal saphenous system work, so to say, independently of each other, in the varicose state they may become one.

The saphenous systems are liberally supplied with valves. The so-called valve is merely a fold in the innermost layer (intima) of the vein; when the veins become atonic, the valves become ineffective.

Pressure is necessary to enable the blood to flow through the blood vessels; peak pressure is felt in the left ventricle from where it begins its journey; it falls steadily until a negative pressure is felt in the veins; and there are thus varying pressures in different parts of the body.

Circulation in the veins is maintained by (a) the capillary pressure, b) muscular contraction, (c) cardiothoracic aspiration, (d) compression from the pulsations of adjacent arteries, and (e) the valves referred to above. The muscular action exerts a pressure upon the venous walls, forcing the blood onwards. The capillary pressure and the compression from the pulsations of adjacent arteries have a similar effect. The valves allow the blood to flow only towards the heart. The venous blood in the limbs and the lower trunk has to flow upwards, against the law of gravity, and hence the need for the venous valves. When, however, the veins become atonic, and the valves ineffective, the flow suffers and varicosity is produced.

The primary causative factor, as indicated already, is the sluggish acidic blood-stream, which, in turn, is the result of (a) dietetic errors, and (b) the consequent incomplete elimination. The sluggish, toxin-laden blood-stream weakens the venous walls. Secondary factors, e.g. the assumption of an erect posture for abnormally long periods (as in occupations which require standing for long hours), obesity, injury in the region of the hip or of the legs, fallen arches (of the feet), etc. aggravate the condition. Pregnancy is cited as a factor in the causation of varices, but this is not correct. If hygienic habits of living (positive diet, vital economy, etc.) are followed, the mechanical effect of a pregnancy in causing venous pressure will be offset. Heredity too, is cited as a causative factor of varicosity. It should be remembered that any weakness that may exist from childhood need not necessarily last for any length of time, or for the duration of life; positive health-culture methods, as advocated by the 'The Life Natural' school, will remove the hereditary weakness for ever.

As with every disease-condition, orthodox medicine treats 'varicose veins' only symptomatically. Surgery is often resorted to. The supportive and compressive treatments suggested without regard to the primary causative factors, may give some relief, but offer no radical cure. It is well worth remembering that if a part of the body economy is replaced by mechanical aid, regeneration can scarcely be expected. As regards sclerosant therapy, a large volume of medical opinion itself brands it as dangerous and as having no lasting value. Such symptomatic treatments do not aim at removing the cause of varicosity.

Radical cure lies Nature's way. The sufferer need not despair. First of all, the sluggish blood-stream (sluggish because it is toxin-laden) requires cleansing. A thorough diet-reform will achieve this end. The so-called 'balanced diet', with an excess of proteins, fats and carbohydrates, is heavily unbalanced, inasmuch as it does not contain enough of the needed vitamins and mineral salts. Any attempt to make up such deficiency by taking 'commercial' vitamins and mineral salts (in the form of pills, injections, etc.) will not achieve the object in view. A truly balanced diet is one where the initial biological balance of each individual item of food is as far as possible retained. We cannot expect to build a balanced diet from foods which are themselves unbalanced, adulterated and devitalizing.

It would perhaps be worthwhile for the sufferer to begin with a short fast (of two or three days). Of course, all drugs and symptomatic treatments should be thoroughly eschewed the moment one decides to follow Natural Hygiene. During the short fast referred to, tender cocoanut water or dilute herbal juice or dilute fruit juice may be taken twice or thrice a day in moderate quantities.

After the initial fast, the patient may live (say, for a period ranging from two to four weeks) on a highly positive diet. Fresh, unspoiled foods, almost entirely consisting of raw salads or conservatively-cooked vegetables and fruit, should be taken during this period, not more than twice daily, in strict moderation. This diet programme will have wonderful effects. The blood-stream will once again become reasonably pure and the biological rest given during the period will considerably tone up the digestive and nervous systems. The glands would once again begin to function properly. The reformed diet would also help in overcoming constipation.

After this period, the person should live on a predominantly positive diet, vegetables and fruits forming about 75 to 80 per cent., the secondary foods forming the remaining part. Rotis made of whole-wheat

flour, or (cooked) unpolished rice, along with a small quantity of whole pulses, (with the skin), or (better still) nuts can be taken at this stage.

Occasional fasts (of 1 or 2 days) should be undertaken, once a fortnight, during this period.

Vigorous walking is beneficial. Walking bare-footed on grassy lawns specially in the early hours of the morning is recommended. This would activate the muscles of the legs, which would, in turn, help the flow of the venous blood.

Standing for long hours should, as far as possible, be avoided. To overcome the effects of gravity, it is advisable to rest (for some time in the day) with the feet and legs fairly raised, duly supported by a pillow, cushion or stand. Doing Sarvangasana, or adopting a near-Sarvangasana posture, if necessary with the help of another in the earlier stages, for a few minutes daily will help considerably. The practice of Pranayama, as taught in that book, will be very helpful.

Alternate hot and cold applications over the affected limbs will improve the blood circulation. Bearable hot water may be sprayed (or a folded towel dipped in hot water may be applied) over the affected parts for a minute; this should be followed by either a cold spray or a cold-towel application, for half a minute or less. This alternate hot-and-cold application, should be had for a period of about ten or fifteen minutes, care being taken to begin always with the hot application and end with the cold application. This alternate hot-and-cold application may be repeated twice or thrice in the day, in the earlier stages. Each application may be followed by a wet pack over the affected parts (for about an hour).

The nervous system would need toning up. This can best be achieved by taking spinal baths once or twice a day.

In the earlier stages, enema can be taken non-violently, almost daily. Later, non-violent enema may be taken as and when needed.

In so far as dress is concerned, everyone should avoid tight dresses. The sufferer should specially avoid tight bands, garters, etc. The body should be as unhampered by clothing as it can possibly be.

Non-violent massage for the affected parts will help considerably in quickening the blood flow and restoring the tone of the blood vessels. Massage, however, should not be done violently, as this type of massage will injure the blood vessels and worsen the condition.

All the methods outlined above are health-restorative in character. These would enable the Prana to cleanse the organism. Healing crises may come up twice or thrice, in the course of the Natural treatment. The purpose of such crises should not be mistaken and they should not be suppressed the drug way. Such healing crises should actually be welcomed, for they are the periods when Life Power actively eliminates the morbid matter from within. The body would become lighter and healthier after every such crisis. Health can be restored in a very short time, if the patient understands, and follows, the Laws of Nature.

Having regained health, the erstwhile patient must stay cured by following the Natural, Hygienic principles of living.

A case of congenital varicose veins treated the Natural way was reported by Sri C. V. Chetty in *The Life Natural*, Volume XVIII, No. 4, December, 1960, a summary of which is given below:

"My father was an Ayurvedic Physician. In my tenth year, he was telling that in both my legs below the knees there were varicose veins (dilated veins, the valves of which become incompetent so that blood flow may be reversed) and I had also a patch in my left arm. He gave me a drug containing 'purified' mercury and sulphur, thinking that they were congenital syphilitic taints. Father Sarmaji has said that drugs, especially the heavy ones of mercury taken internally would make poisons get down to the extremities of the legs, and never get up.

"Owing to a sudden jerk in a bus my right leg, just below the knee, came into contact with the metallic edge of the seat in my front and got hurt to a very small extent above the tibia bone. There was slight bleeding and nothing serious needing any elaborate treatment.

"After 2 days I got up at 2 00 a.m. owing to some uneasiness in my leg at a point about 9" below the point of injury. In about an hour that uneasy spot gave me lot of pain, accompanied by fever. It began to swell rapidly during the night and in the morning it looked as big as a bottle gourd. Treatment had now to be commenced.

"Gastric lavage, enema, local steam bath for the leg and sudden gushing with cold water and complete abstinence from food were the essential features of the treatment followed.

"The pain was intense and unbearable, as though I had been experiencing electric shocks. Even the touch with a feather could not be tolerated over any part of the swelling and it was an unimaginable

torment. From about the 7th or 8th day a slight pressure in the fringe down below the swelling and above the ankle brought some pus from the wound incurred in the accident. The wound was a minor one and could never possibly have caused all this trouble:

"I started taking water of tender cocoanut and juices of fruits.

"After about 15 days, there was continuous and spontaneous flow of pus mixed with blood. In spite of this the swelling was increasing in size along with the shocking pain. I felt that stagnant matter in the abdomen had a direct connection with the abnormal shock-like pain. I took enemata every 4 to 6 hours. I could not place my foot down and therefore could not walk. My leg was bent in an acute angle with the knee-cap as the vertex. So, I had to use a bedpan to ease myself.

"No amount of treatment with steam baths, hot and cold packs, etc were of any avail in bringing down the pain, except for some temporary relief. With all this trouble, I kept myself cheerful and was attending to patients who came to me for advice and treatment. I was all along alive to the fact that vigorous action was on to relieve me of some 'ancient' burden.

"Sleep was not there. Both for relief and to induce some sleep, I kept my leg in a bucket full of water. Sometimes it was cold, sometimes tepid and sometimes hot, keeping the temperature as instinct would have it and that which seemed to be soothing. It would sometimes be as long as 5 or 6 hours. There would be immense relief—I would just forget the whole thing—and sleep in that state. But the moment the leg was removed from the water the pain used to invade again. There was almost a continuous flow of multi-coloured pus changing from time to time, pink, blue, brown, muddy and so on. Possibly the immersion enabled the hard mass to loosen and flow out as pus, the total quantity would have been not less than 5 litres!

"By that time small abrasions appeared in 3 places wherefrom more matter was forced out. One day, after steaming the leg, I applied a clay pack. I removed it after an hour. Through one of the hole-like abrasions, some semi-liquid matter came out gushing and bubbling. Later some spongy lump was trying to force its way through. My youngest son managed to pull it out with great care. That fibrous matter came out a little, but the solid mass to which it was attached, could not pass through the small hole and the whole thing got stuck up there. So, further attempt to pull it out was left up. Thus it kept hanging for 4 days more. The adipose matter inside was slowly

changing in colour to a brownish tinge. As usual the bandaging and other treatments were continued. On the 5th day, after the bandaging, and after waiting for about 3 hours, there was a temptation that I should stretch my leg to some extent. I could not say whether my thinking was before the action or the action had started before I thought of it; the leg stretched involuntarily. What a relief did I feel by that action! Not even a second would have passed in all this; the bed was all wet with blood and pus to an extent of about one yard and some 3 feet away there lay that greyish matter that was blocking the passage behind the fibrous matter. About half an inch thick on either end about  $\frac{3}{4}$ " thick in the middle and about 4" long, the lump of foreign matter had been safely removed by natural surgery. My penance of 28 or 30 days ended so miraculously.

"The inherited disease, the inorganic drug poison introduced by my father in the name of Ayurveda, and perhaps my own unnatural living before I came to Nature-Cure, had all an exit from the body and left me lighter, healthier and happier than ever."

## RHEUMATISM

"Here is a case of Rheumatism treated by Sri Chennabotla Bhanumurti and reported in *The Life Natural*, Volume, XIV, No. 8, April, 1957.

"In the year 1940, my wife had her first attack which literally immobilised everyone of her limbs. This attack was accompanied by excruciating pains in joints. She was lying helplessly in a horizontal position. Salicylates were given orally and iodex was applied on the affected parts. On my own, I gave her fomentations all over the body with emphasis on the swollen joints. She was given only a bland diet and that too only when she felt hungry. After about a month's torture she was relieved, thanks to the fomentation and the restricted diet.

"In the year 1942, my wife went on a pilgrimage to the confluence of the seven branches of the River Godavari—called the Sapta Saagara Yaatra. On her return she suffered of pains all over the body and high fever. Against my advice she had consulted an Ayurvedic Doctor, whose prescription possibly had mercury and/or arsenic. I found her loosing her teeth in the course of 5 or 6 years after this treatment. Thus she was prevented from masticating her food but she never realised the relationship between diet and health. She had a third attack in July, 1944 and she sought allopathic treatment and had the same suppressive drugs. The attack this time was more severe, pains more excruciating,

swellings more, and weakness more pronounced than the earlier occasions. One month's allopathic treatment was of no avail.

"She had perforce to seek Nature Cure treatment as her suffering was unberable and as she could not move any of her limbs unaided. Steam-baths of a shorter duration were given on alternate days in the first two weeks, and twice a week thereafter, till the body thoroughly perspired. Wet packs over the abdomen and affected parts were applied immediately after the steam baths as she could not take other cooling baths such as hip-baths, sitz-bath etc. Her food was only juice of oranges till her pains disappeared.

"Slightly the pains disappeared, swellings subsided, and the face became clear after the first week's treatment which had to be continued for 5 or 6 weeks to bring her to her normal state.

"Patients suffering from Rheumatism especially with the age advancement, say over 40, feel helpless more than a babe of six months; water or juice of fruits are to be poured into the mouth by an attendant. Often it has to be borne in mind in Rheumatism under allopathic treatment that Salicylates weaken the heart and bring about a dangerous stage. My wife has had this drug earlier and so I had to take care in administering steam baths.

"In August 1950, she had another attack. She never believed in the need for staying cured. Soon after she regained her health she reverted to her old diet and extended an invitation to the disease for which she had created a tendency in her. This time the treatment was entirely the Nature Cure way. Her vitality had become lower owing to her age and it took a little longer period for her to recover her health. I could never boast that she ever had a robust health. By nature she is not a person of active habits and she does not prefer fruits or vegetables. The next attack was in 1954. This time the severity did not appear gradually. But there was a sudden attack and she was literally confined to bed within the first few hours of the onset of the attack.

"A lady relative who served my wife whenever she fell sick, threatened that she would have nothing to do with the patient if I were to put on wet packs in the treatment this time. We could come to a compromise only when I agreed that I would seek the assistance of an allopath to frequently examine her pulses, the lungs and other conditions of the patient, as I proceeded with the treatment. Had I permitted allopathic treatment, as insisted by the relative I was sure of impending danger. So, as usual wet packs were applied over the

abdomen and over the joints preceded by alternate hot and cold fomentations as prescribed in Sri Sarma's Practical Nature Cure. Lukewarm enemas were also given daily for the first fortnight. Solid round balls of hardened faecal matter emitting very foul smell was expelled by these enemas. A bedpan had to be used, because she could not sit up to ease herself and it was a very trying time for us to assist her in these ordeals. Grape juice and orange juice alone was her diet and these were given only when the patient had a sense of hunger.

"Later when she was able to sit up, when the pains and the swelling in her limbs have greatly disappread she was given neutral baths every alternate day. Every morning and evening she had hip-baths though for only 5 minutes each time.

"Sun baths with the head in the shade and the body covered with a tender banana leaf also were given twice a week in the beginning and once a week later instead of steam baths on the advice of Sri Sarma. Water of tender cocoanuts was also given to her as is advised by Sri Sarma.

"This time I put her on a continued treatment for nearly two months after the recovery from illness. One more detail that I should add here is that she was passing blood-like urine in the first stages of the treatment which gradually disappeared with improvement in her health. The blood-like colour must evidently had been due to poisons eliminated by the liver in the form of Bilirubin.

"Rheumatism can be radically cured only by natural methods and this has become quite evident to my wife and the relatives. And if after the cure the person should stay cured, in the inimitable words of Sri Sarma, the patients should have patience to lead the righteous life everafter."

### PHILARIA (ELEPHANTIASIS)

This ugly disease which consists in the deposits of foreign matter in one or both the legs, causing it to get covered with a skin like that of an elephant. It was already observed in the case of Varicose Veins, reported by Sri C. V. Chetty, that inherited disease, overladen with drug poisons, especially of the heavy metals, like mercury, always tend to descend below the hips and settle comfortably in the legs and that is very difficult to eliminate them, except by a severe tapasya (penance). That observation holds good for this disease also.

This disease is prevalent in certain countries, like Brazil, East and South-West India, West Africa, Arabia, Egypt, Ireland and France. It cannot be ruled out that it **will** not happen in other parts of the world, because, it can get hold of victims providing the causes. Vaccination is the major cause in most patients.

Elephantiasis can be in the legs, the arms, the scrotum, the male genital, the labia-pudendum (vagina), the clitoris, female breasts, the muscles of the ear, etc. Thus it could be seen that any projecting and hanging part becomes a pocket for the accumulation.

The parts affected increase in their circumference, the skin of the part on the cellular tissue beneath it increases to an enormous extent. In this condition, the skin becomes lumpy, and there are formed on it a number of either dry or weeping warts (hard, morbid outgrowth). The affected portion of the body is often thickened to double or three times its original extent.

The morbid matter accumulated there set up inflammatory processes of the skin, and particularly of their blood vessels and lymph vessels. The inflammation generally begins in the form of red rash accompanied by signs of fever, and when it is often repeated, it attacks the skin, and finally the soft parts and the bones that lie underneath. In the course of about 4 to 10 years it produces distortions of the affected part.

It is very very difficult to cure when it gets confirmed and the swelling hardens, though it should not rightly be said that it is incurable. If taken up when it is just beginning, or not far advanced, and not interfered with drug treatment, it ought to be possible through sustained positive eating, intermittent fasting and other hygienic measures. The treatment will have to be quite prolonged one, involving the need to rest during fasts.

In a case treated by the author about 40 years ago, the patient had many spells of fever, each of which was followed by an increase of the filarial swelling, and each time he persisted to fast. After the fevers had ceased he was put on one meal a day of leafy vegetables conservatively cooked and flavoured with cocoanut scrapings and coriander leaves and with a very little addition of curd (it would have been better to avoid this addition). No Breakfast plan was strictly adopted. At night only 2 small bananas and about 8 ounces of fresh raw cow's milk was allowed. The filarial taint disappeared in about 6 weeks and did not return till his death, which took place about 6 years later, owing to a medically treated fever.

In another case, treated in the Sanatorium, which was not an advanced one, the philarial swelling became less and less after every one of the short fasts, and the reduction was maintained so long as the patient remained on an exclusive diet of vegetables. It returned whenever he took rice. He did not remain long enough to get a complete cure.

This disease also is only a satellite of Dyspepsia with deep-seated morbid poisons in inconvenient pockets.

## RICKETS

Vitamin D has a very close relation with the assimilation of Calcium and Phosphorus. Cases of rickets (deficient ossification—none formation—of the growing bones, especially the long and weight bearing ones, and their softening and bending, muscular weakness, head sweating, etc.,) are as a result of Vitamin D deficiency.

Children who are brought up in dingy places obviously suffer of this trouble. It can also be congenital, if the pregnant women deny themselves Sunlight, from which the skin is capable of producing Vitamin D.

Vitamin D is a fat soluble vitamin. The precursor for Vitamin D is present in the sebacious secretions under the skin and it is directly converted into Vitamin D.

But there are cases of Vitamin D deficiency even in the case of people who manage to expose their skin to sunlight for sufficiently long time, because of their use of soap, that washes away, along with the dirt, also the sebacious secretions and neither is Vitamin D produced nor can it be stored.

Continued Vitamin D deficiency can lead to damage of the kidneys.

Thus, while taking up the subject of Rickets, we have to give prominence to the need for Vitamin D. Synthetic Vitamin D (Calciferol) differs in composition from the natural Vitamin D. It is therefore no substitute, except that it is a means of commerce.

Another important factor that is causative of rickets is the use of refined (white) sugar. Sugar is a vitamin-thief.

Though rickets generally affect children, it is not that elderly people escape from it. The same causes create a softening of the bones—the

same long, weight-bearing bones and they tend to bend either inward or outward and such people are said to have bowed legs.

For a cure of this trouble, besides dietetic reform, and attention to elimination of the underlying dyspepsia, the following should be attended to:

1. Avoiding the use of soap on the skin.
2. Avoiding the use of refined sugar.
3. Taking regular sun-baths.
4. Avoiding artificial fabrics that prevent air from getting contact with the skin.
5. Avoiding dark coloured dress.
6. Taking a vegetablarian diet.
7. Taking a small part at least of the meal, especially the first one of the day in a raw state and that too consisting mostly of leafy vegetables.
8. Avoiding excess use of salt and condiments and spices.
9. Undertaking short fasts or an approach to fast as often as possible say once every fortnight. In the case of children, keeping them on a liquid food may be possible.

Sometimes, when such a treatment is undertaken, there may arise some acute crises. They should be handled as suggested for acute diseases. The crises may be either diarrhoea, or fever. In such conditions, there will be no desire to eat; fasting can easily become the rule then. Care should be taken to break the fast wisely.

Remember such acute crises hasten the cure, by eliminating the accumulated morbid matter very quickly. Mark that after the crises, in about 2 or 3 months, there will be a rapid progress noticeably seen. New growth, especially in height can be watched.

## ARTHRITIS

For us, who do not accept 'Disease', arthritis is also one of the various symptoms experienced; it is not a disease. But it is so even to the medical man. Julius Bauer writes in his book, 'Differential Diagnosis', that as early as 1897 his former teacher Chevostek expressed his

belief that acute rheumatic fever, which is one of the associated symptoms, 'should not be even spoken of as a disease entity since a specific germ probably never could be detected'. But his mind is not able to dismiss that it is no disease because painful symptoms are there and there ought to be some victim to bear the blame. He therefore goes further to say that 'they are harboured in foci of infection, especially in the tonsils or the teeth'. He has reasons to think so, because when attacks of catarrhal tonsillitis are there and are obviously treated medically, Rheumatoid Arthritis follows. Medical dogma is so dogged that they must blame some bacillus/or virus, but actually shifting it from the rightful culprit, the medico, who has suppressed a simpler effort of Life and had driven the disease deeper.

In the year 1966, a case of Osteo-Arthritis was referred to Sri Ganesa Sarma. The patient was the wife of a Retired Principal of a Medical College. Sri Sarma inquired of her if she had any other disease earlier. She could not relate any other disease that could have had a progression to the present trouble and therefore denied it. But Sri Sarma would not agree, since it was clear in his mind that unless suppression of Life's efforts at cleansing the system had been there, this descending of the seat of the disease could not have happened at all. But the doctor-husband agreed that she did have diabetes, which he 'had cured'. Sri Sarma explained to him that diabetes had not been cured, but suppressed and Osteo-Arthritis conferred on her. If Nature-Cure was to be undertaken, there will be a retrogression of the disease process and that the diabetes would show up again and that it will also be cured. The treatment that he suggested was therefore one that would cure diabetes and that cured both.

There are various kinds of Arthritis these days. This is also a Greek term (arthron, joints, itis, inflammation) denoting inflammation of joints. A few of them are given below:

**Rheumatoid Arthritis**—Inflammation of a joint, resembling rheumatism (medical system confesses that the aetiology (cause) is unknown), characterised by a chronic poly-arthritis mainly affecting the smaller peripheral joints, accompanied by general ill-health and resulting eventually in varying degrees of crippling joints, deformities and associated muscle wasting.

**Osteo-Arthritis**—(Greek osteon, bone) The articular cartilage becomes worn, osteophytes (bony outgrowths or supra form at the periphery of the joint surface and loose bodies may result in painful, stiffened bony joints.

**Hypertrophic-Arthritis**—Inflammation of joints with increase in size of tissue or structures, independent of normal natural growth.

**Fibrositis**—Inflammation of the fibrous tissue, the connecting tissue.

**Arthritis due to gout**—inflammation of joints owing to a form of metabolic disorder in which sodium bi-urate is deposited in the cartilages of joints. This occurs because of faulty protein metabolism or excessive intake of it.

Rheumatism and Arthritis are an effect of some other cause in the body. They are effects. Arthritis develops in the course of years and it starts in with burning joints. There is swelling in the joints. To many people it starts from the feet and affects other parts gradually. Wearing of shoes is no remedy. It will harden the deposits.

Arthritis is due to calcium deposits in various joints. To assimilate Calcium, Sodium is required. It is contained in almost all green vegetables, as cabbage, cauliflower, cucumber, turnip, carrot, lettuce, beans etc., fruits like apple, pineapple, berries, dried figs, dried prunes, dried peaches etc, nuts like cocoanut, walnut etc and unpolished grains.

One doctor says it is Sodium deficiency, another says it is Potassium deficiency. Whatever it is, both recommend raw vegetables and more of leafy ones.

If the sufferer lives on vegetable juices in the beginning when the pain is too much, then as the digestion improves, on whole vegetables raw, flavoured with coriander leaves (dhaniya) and cocoanut scrapings, his health will improve. Then he may take grains also in limited quantities.

Citrus fruits are to be avoided during the course of the treatment. So also milk, and milk products.

Advanced cases of arthritis have been cured by making the patients live on raw juices and vegetables with some fruits, avoiding milk and milk products and cereals completely for some months.

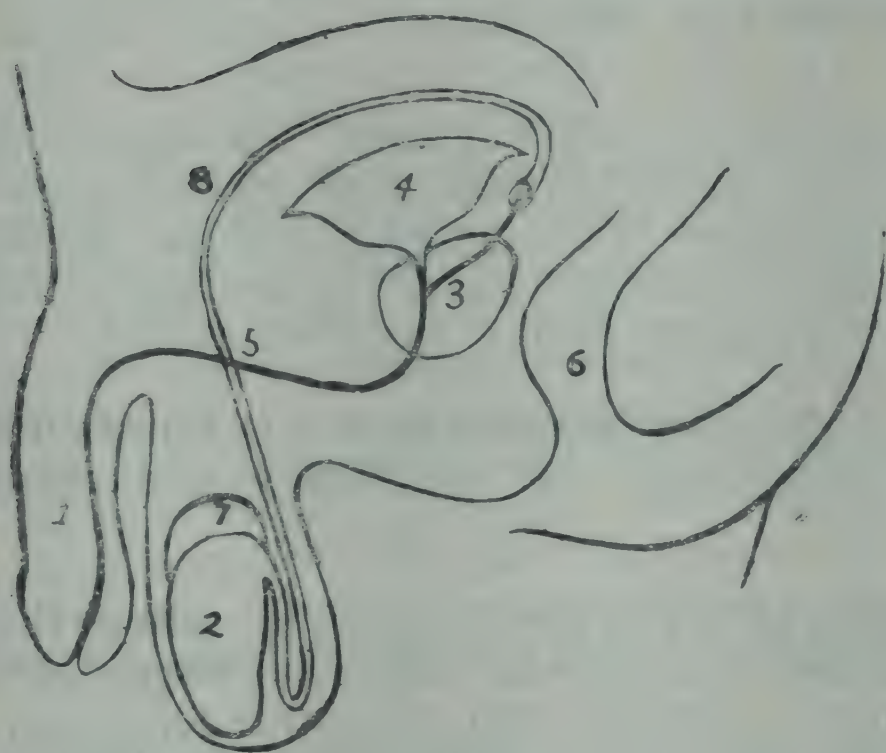
Along with dieting they were given mild sun baths, hot and cold fomentations, baths in warm water, spinal baths, stimulating wet packs and non-violent enemas.

They had severe crises like fever, excruciating pain in the joints, coughing etc. On those days they fasted on water. Water-Cure methods were applied to give relief.

To stay cured they were advised to eschew milk, sour fruits and foods fried in oil or ghee and also to take more of raw vegetables and fruits and less of cereals. Milk, if at all to be taken, should be raw and drawn from healthy cows. Goat's milk is preferable. Buttermilk may be taken instead of curds.

## PROSTATITIS<sup>150</sup>

### THE PROSTATE



1. Penis
2. Testis
3. Prostate Gland
4. Bladder
5. Urethre
6. Rectum
7. Epididymis (a small oblong body attached to the posterior surface of the testis; it consists of the tubules which convey the spermatozoa from the testis to the Vas deferens)
8. Vas Deferens (the excretory duct of the testis)

Certain parts or organs are actually vital and if trouble occurs there it is really intolerable. One such is the prostate gland. It is called a gland (Gland—An organ or structure capable of making an internal or external secretion), but in fact it does not produce anything by itself. It only serves as a storage sac for the semen produced by the testicles housed in the scrotum. The semen is ejected from this through the ejaculatory duct into the penis at the time of the orgasm (the crisis of sexual excitement) during intercourse. The passage in the penis is the same as that for the urine. Moreover, (see figure) the prostate is in the form of a ring around this common passage. There is a valve which prevents the flow of urine at the time of ejaculation, thereby allowing entry for the semen alone.

At the end of the intercourse, after the semen has passed out, there is a feeling of satisfaction and calm. It is not necessary that all

the semen ejected is sent out of the penis. Some of it may still remain in the passage being more viscous. At this stage, the valve opens, permitting the entry of urine. If one urinates, as he must then, this semen is pushed out. In cases of nervous weakness due to sexual abuse, these valves do not function properly and there is a flow of semen even without intercourse or even at the thought of sex. Sometimes, it happens as an effect of dreams. This is called night pollution.

If the intercourse is had on a loaded stomach, constipation is the usual and mildest result. It is also possible that the valve permitting the flow of the urine does not open after insemination and death may occur. This is why the couple are advised to take no food or only a little fruit the night they desire to have an intercourse. Better still, it is advisable to have an intercourse a few hours before break of day, when digestion in the stomach and the duodenum would have been completed.

Irritation, inflammation causing swelling, enlargement or shock<sup>151</sup> may cause the prostate gland to strangle the urethra which it surrounds, thereby blocking the passage of the urine. As the production of urine is continuously going on, the bladder gets full in course of time and if timely relief be not given, it may burst, causing death.

Wrong living can cause any sort of trouble including this. But in particular we may list the following, as some of the contributory causes :

1. Excess of sugar intake :
2. Habitual drinking of liquors (intoxicants) :
3. Regular use of asofetida in food :
4. Sexual intercourse on a loaded stomach :
5. Shock due to sudden fear of being discovered while having intercourse with a woman not one's own, or fear of possible conception which might make life difficult or bring on complications; and so on.
6. Any kind of abuse of the sexual organs causing congestion and inflammation in them and connected regions.

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151 In the year, 1949 I sustained a fracture of my left tibia bone due to an accident in which I was hit on the left side by a van while I was myself going on my motorcycle. It happened at a place, Gurgaon, 19 miles from Delhi, I was laid in the local hospital but I managed to have my own treatment, though staying in an allopathic hospital. There had been a severe shock as a result of the sudden impact. The doctor on duty had predicted that I would die in less than 6 hours. He did not state the reason. Neither did I ask him, nor did I take him for God. But he was not wrong. Had I lived those two days as any other patient under him did, eating all sorts of "nourishing" foods, he would have been cent percent right.

The stagnation of urine for about 36 hours did not cause any danger, because I was fasting thereby allowing enough space for the bladder. Space and its elasticity managed to hold all the urine. Had there been feeding, the production of urine would have been more and would have left less space for the bladder. However, that condition was relieved by simple Water Cure method of alternate hot and cold fomentation over the lower abdomen.

In some cases, it is possible, that there are more than one of these or other causes contributing to an inflammation of the gland, called prostatitis.

If age be not superadded to these causes, relief from the trouble is not difficult. Generally, it is not minded until attainment of old age when the trouble is more pronounced and relief difficult. It is therefore thought to be a disease of old age, though, in fact, the person had had it even during his earlier days in a milder form and just waiting by having some relief. Some of the contributory causes are such as are not pleasant to disclose.

The medical treatment for this trouble is by stages as follows:

- 1) Removal of urine by inserting a catheter through the penis, past the urethra, into the bladder;
- 2) Inserting a rubber tubing into the bladder through a puncture made on the lower parts of the abdomen; and
- 3) Removing the prostate gland altogether<sup>152</sup>.

In the first method tension can be relieved by the removal of urine, but restoration of normalcy of the prostate gland has to be a natural and physiological process. Very often, such relief is there, even in spite of the wrong feeding with highly nutritious diet. Mother Nature is (unduly) so very kind.

In the second method, plenty of time is given for return of normalcy. Urine is formed in driplets all the time and keeps on emptying into a bottle within which the rubber tubing ends. The valve opening into the penis through the urethra will open only at will when the bladder has collected sufficient urine to enable the person feel the pressure. This is not allowed to take place by the constant emptying by the rubber tubing. In some cases, in spite of the drugging and malfeeding, the valves begin to function and urine passes through the penis also. There are cases where the valve remains open and the prostate gland swelling subsides, when urine keeps on dropping through the penis also, soiling the bed and clothes. If the valve functions at will after the prostate gland has shrunk back to its normal shape, the rubber tubing can be removed, allowing the puncture to heal and seal the artificial opening.

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<sup>152</sup> This is like removing the red light (danger signal) on a road which has been cut off by flood, taking it for a nuisance in free traffic—to hell perhaps! Removal of the prostate may for ever remove that sort of the trouble, i. e., of stagnation of urine in the bladder. But the cause of the "itis" (inflammation) will continue, if not with added vigour, and the site of attack will be something else. It has been observed that the nervous system is also gradually affected.

The final remedy, according to the allopathic doctor is to remove the prostate gland altogether by surgery. The lancet cannot reach the prostate gland.

Let me give you a little of technical terminology. The trouble is called Prostatitis or Prostatocystitis (Latin Pro-before; state—to stand; greek Kystis—bladder; Itis—inflammational). Inflammation of the prostate gland and male urinary bladder. In this latter case, there is trouble in both the bladder and the prostate gland. The surgical removal of the prostate gland is called Prostatectomy (Greek Ektome—excision). As I mentioned above, because the prostate cannot be reached directly, an indirect approach has to be made. Retropubic Prostatectomy is the method of reaching the prostate through a lower abdominal incision, the bladder being retracted upwards to expose the prostate behind the pubis. Trans-urethral Prostatectomy is the operation whereby shreds of prostatic tissue are cut from within the urethra using either a cold knife or electric cautery. In practice, generally, the bladder is incised big enough for two fingers to reach the prostate gland and shreds of the gland tissue are torn off with the help of the nails, after snapping off the ligaments binding it in position. Thus the sac that has so far served as a storage for semen no more being there, there will be no insemination. They say, it is a simple operation, but really it is a dangerous one. It is therefore possible to prove the general saying, "the operation was successful, but the patient collapsed". It is always done after getting a declaration from the patient to absolve the surgeon of all responsibilities of anything untoward that could follow the surgery, either immediately or ultimately.

However, if the patient survives the operation, he will no more get the trouble, for the relief of which the operation was made. But "when once the order of Nature is changed, there is no knowing where the results will end". Even ordinary operation for the removal of tonsils has its own consequences. The voice of some people is affected and they can no more sing; some go deaf and so on. A woman whose uterus was turned up (introverted) to avoid pregnancy became a consumptive. Almost every interference cripples some other organ or organs.

Since writing an article on this subject for the first time in the year 1956, I had had sufficient number of cases, and I had also received reports of patients who have, to a great extent, treated themselves, after reading that article. That has proved beyond doubt that Nature-Cure is simple, safe and sure.

One case of enlargement of the prostate gland that came to me in the year 1956, was of a patient in his seventies. The urgency of providing immediate relief from the stagnation of urine was had by the use of the catheter. But as a permanent relief, the removal of the gland was suggested by the medico. The surgeon, to absolve himself of anything untowards that might follow, demanded a declaration from the patient and countersigned by the son that the patient has decided to undergo the operation, being in full consciousness. The fee demanded was Rs. 1500/-. The demand for the declaration gave the hint that the suggested treatment was not free from danger. The fee was beyond his means.

An initial fast of three days was undergone as a prerequisite for natural restoration of the tone of the nervous system. An enema was advised to be taken daily after natural motion. Even if there was no urge for a motion, a regularity of making an attempt was kept up and the enema was given only after that, whether successful or not. Hot immersion bath, or alternate hot and cold fomentation over the lower part of the abdomen was taken according to convenience. At the conclusion of any of the two, a clay pack was put on. This was removed after about six to eight hours and repeated after a gap of about four hours. The clay pack put on at night was kept on all night. Thus the pack was put on twice in a day. A Spinal bath daily was advised, but was not taken since the patient wanted to save on the cost of the tub. Most people do not realise that the tub is an insurance for all the members in the family and for nearly 15 years. Better and quicker toning of the nervous system can be achieved by that partial cooling and relaxation, which are the combined blessings of the Spinal Bath. Every morning, he was given a medicinal drink of dilute ash gourd juice (ash pumpkin, कूष्माण्डम्, পেঠা, பூசனிக்காய்).

Within three days, the urine, which was trickling in drops, began to flow more freely. He was later given vegetable soup and at the end of a week he began taking cooked vegetables in the day time. Passing urine had become free and easy by then. After further three days, he was allowed to take fruit at night. Thus gradually, he returned to the normal diet—or one solid meal and one light repast of vegetables or (not and) fruits (only one kind in a day) in about a month.

The health gained by him by this reform in living has kept him free from the trouble afterwards. If he goes back to the wrong way of living, there is no guarantee that he will not get into the trouble again. To stay cured, one should live according to the Laws of Health as taught in the text book, namely Practical Nature-Cure, for the rest of his life; because the same cause will produce the same effects.

Sri P. R. Varun writes, 'After severe inflammation and burning sensation and smarting pain in the urethra, it was on the 20th October, 1968, that I was declared a serious case of Enlarged Prostate, needing a major operation for the removal of the gland. Since urine was scanty, bloody with discharge of thick pus-like matter and passed frequently in drops, it created an intolerable feeling of scalding and burning, and sleep of night became practically impossible. High fever added to the misery and life looked hell every moment, driving me mad, as to prefer death. Fortunately for me, the surgical operation was to be postponed due to the high fever and neurosis, (Neurosis—a functional disorder consisting of a symptom, caused by mental anxiety or depression due to environmental circumstances). I simply shivered all the time, but at the time of passing urine in drops, I also trembled visibly. I was no fit a person for a surgical operation, but the doctor had declared that there was no way out. I was hanging between life and death. The most that I could do then was to think of Sri L. Ganesa Sarma, because I had studied under his noble father.'

This was not a simple case of Prostatitis. Itis (inflammation) was there in the whole urinary system. Prostatocystitis is the name we saw earlier in this article for this sort of an inflammation affecting the bladder also. Here, the urethra was also inflamed. If prayers, besides the life Natural, had helped, I must record that of Mrs. Varun who, in her past middle age, cycled often more than 4 miles each way to meet me and get detailed instructions and religiously carry out the prescription.

Sri Varun is bit of a homeopath also. Obviously, before going to allopathic treatment at the Safdarjung Hospital, he had tried his skill at homeopathy also. According to Hahnemann's belief Nature was a poor healer and needed an external aid in the form of that infinitesimal dose, which would aggravate the crisis, so that the 'disease will be a cure'. No patient wants to suffer and in a disease of this sort, an aggravation makes things intolerable and dangerous. This is the simple reason for which father has always been against mixing of methods. One should not dabble in other things, when one knows Nature Cure. He is not alone in this, Sri Varun has quite a great following among even many of the professional Nature-Curists. They want to add power to the All-Power.

As is usual for me, in all such cases, I had suggested complete fasting for the first three days. It actually extended for yet another half a day, so much the better. He sipped cold water slowly every now and then even at nights. On the fourth day, he was given dilute juice of about 250 grams of ashgourd. For the next three days he was given

twice a mixed dilute juice of grass and ashgourd. On the 8th day, he was allowed a fraction of a pomegranate besides the juices. The daily enema was a must, even twice a day, if he felt heavy or uneasy. Besides these alternate hot and cold fomentation for about 40 minutes each time was given every morning and evening over the lower abdominal region, (between the navel and the urinary organ). followed by a cooling wet-pack, which greatly helped in relieving the pain and the inflammation.

From the 11th day. I permitted him to take soup of vegetables in the evenings. After further three days, the soup was permitted twice in the day. After two weeks of this diet, I advised him to take raw and cooked vegetables in small quantities, but only one, i.e., either raw or cooked vegetable at one time, and not both.

It was not that the added food gave him extra energy, as the medicos tell. Every stage of increase in the feeding was a measure taken after an experience of greater strength. Return of physical strength—the strength has not been lost; it was otherwise engaged in a more important and urgent work of healing. When that work became less severe, there was a release of energy for other work, physical and physiological. Thus Life's signal was fully respected and that avoided complications.

By about the fifth week, I permitted him chapaties made of flour prepared out of germinated wheat, and bran tea, as a warm drink.

I would again quote Sri Varun's: "I was free from any trace of the enlargement of the prostate gland and inflammation of the urethra. Recovery of health without the removal of the swollen gland and the healing of the inflammation of the urinary passage was a dream to everybody. But Sri Ganesa Sarma was ever optimistic. His was not a dream. To others it seemed so. But the fact is that it is a dream come to shape, a reality.

"I was not only saved within four to five weeks; but I became a subject of astonishment for the medical doctors who, on re-examination were not willing to believe that a surgical case of prostate enlargement could be healed so wonderfully by Nature Cure methods. They still doubt that I must have undergone the surgical operation somewhere else, if not in the Safdarjung Hospital.

"I was back to health and re-joined duty much earlier than the surgeon's knife could have helped me to. And that too without any

serious complications, that could follow. There was no long convalescence. Sri Sarma laid great stress on the need to stay cured. For this purpose I now take plenty of raw and cooked vegetables with very little salt. Secondly, I avoid tea and white sugar as far as I can. Mother Nature is my saviour and Shri L. Ganesa Sarma is my benefactor—of course for the second time. Some ten years back, I was saved from the clutches of T. B, by his revered father, Sri K. Lakshmana Sarma and Sri S. Swaminathan. Now, I am living a third lease of life. I stand in gratitude to all of them."

This other case that I would now refer to is not made to take further space in repeating the similarity and success of the treatment. I would just like to show you how idiotic is the advice that the medical man gives to the patients, forgetting altogether how false his advice proved on an earlier occasion. He should credit the patients to have some commonsense and expect them to think and have the right to form their own opinions. Gone are the days when the doctors were taken for avatars of God on earth. There is a drama by a French author, Moliere, "The Mock Doctor". A layman acts the part of a doctor and he makes a mistake in saying that the liver is on the left side. A student in the house humbly desires to have his doubt cleared because he had read in his physiology lesson that the liver is on the right side. Quick came the reply, "That was so formerly; now we have changed all that."

This patient hails from Shencottai in Tamil Nadu. As a result of the enlargement of the prostate, he was having frequent urination. In the nights, there was involuntary flow of urine sometimes coming in drops, but without pain. The urology expert had frightened the patient that without the operation he will not be cured at all. As an alternative he had suggested injections on the prostate. The substance is a product of the same gland taken from monkeys. The patient is a pure vegetarian. There is no difference in taking the animal product either orally or through the blood. The same expert had some two years ago advised operation or even transplantation of one of his kidneys. But the patient, on the advice of a relative took hip baths and lived on a restricted diet, and cured himself of the kidney trouble. But because he did not take the precautions necessary to stay cured he had developed further trouble.

One more extra observation that I would like to record here is that consumption of uncultivated, wild growing edible herbs, such as the bilva patra, prove wonderful medicines in healing inflammations of all sorts by reducing the acidity of the blood.

And a caution that is necessary is that the hot and cold fomentation is also not to be universally adhered to, I would advise the reader to master the chapter on Water-Cure in Practical Nature Cure, especially the rules of application of the various water cure methods. It has to be adjusted according to the patient and the season of the year. In one word, the treatment has to be absolutely non-violent.

## CATARACT

**Cataract**—An opacity of the crystalline lens or its capsule. It may be congenital, senile, traumatic (owing to bodily injury or emotional shock) or due to diabetes mellitus.

**Hard Cataract**—Contains a hard nucleus, tends to be dark in colour and occurs in older people.

**Soft Cataract**—One without a hard nucleus, occurs at any age, but particularly in the young.

Cataract usually develops slowly and when mature it is called a 'ripe cataract'.

Owing to abnormality of the blood supply inside the eye, gradually the transparency of the lens is clouded. As said earlier, such a defect generally occurs in old age. But with the advancement of 'science' and 'civilization' old age also has advanced its visitations; that is we have more young (in age) old (in health) people, and the curses of old age, as they are supposed to be, also are there much earlier. Therefore there is no surprise that we have nowadays much younger people getting cataract.

The medical remedy is only surgical removal of the lens. Obviously, an artificial lens has to be resorted to, which does not so much make up the natural lens. The natural lens is capable of what is known as the process of 'accommodation'. The artificial lens cannot do that. Therefore proper focussing has to be done only by the accommodation of the eye-ball. (For more information on this subject, the reader is suggested reading 'Natural Cure Of Eye Defects', by Sri L. Kamesvara Sarma, one of the sons of the author.) Also, there is a little scar left over on the cornea, owing to surgery, and that brings on 'astigmatism'.

The best thing will therefore be to be one's own guard and maintain proper health, so that this predicament does not occur. Treating a case of cataract in Nature-Cure is not so simple as treating a case of

any other disease—we mean one that brings on a dis-ease—because there is no disability other than that in the vision. By hygienic measures for the reduction of the encumbrances the lens can be restored to its normal and the eyesight fully recovered. When the author was himself a novice he cured two cases.

In the first case the patient was his mother. The exact details of the programme are unimportant. In the second case also a reformed diet, with sun-baths and hip-baths were sufficient to cause a retrogression of the foreign matter, so that the eye-sight was restored completely in six months. The eye was being examined by the local Chief Medical Officer once every week and in the end he was astonished to see that the cataract had vanished. The story of how the author got the darkened lenses of his eyes removed by operation and how the surgical injuries were healed by cooling wet bandages has already been told. As remarked by Louis Kuhne cataracts are easy to clear up in cases where the encumbrances are light, and difficult,—requiring a longer time for clearance,—in other cases.

The modern trend of medical thought in fixing the cause of a disease is not simply to say that the diet was not 'positive', but to pinpoint some mineral content or vitamin content that ought to have been present in the diet. For cataract, vitamin A deficiency is said to cause the lack of transparency or clouding of the eye-lens. Introduction of vitamin A in the artificial form is more dangerous than the remedy that it is supposed to yield. This has been referred in different places. There can be no substitute for natural vitamins.

We also hold the view that vitamin is not a substance that can be separated from its environments. It is the association that is essential. Just as whiteness is the quality of milk, we should take it that vitamins are the qualities of fresh foods. Preserved foods can only have a semblance of the vitamins.

We must therefore be having in our diet foods that are rich in either vitamin A or its precursor, carotene. The best sources are the fresh water of the palms; neera or the cocoanut water. Next come the carrots among the vegetables and ragi (मण्डवा) among the cereals. The last in a germinated form is more useful. Ragi is also made into malt and can be used as a daily beverage, both for health and taste.

## AMBLYOPIA

Amblyopia literally means dulled eyes. It is a sort of defective vision approaching blindness.

Cigarette smoking is condemned by most people as carcinogenous (cancer-causing). It is very often the paper wrapping of the cigarette that is blamed for this danger. So, some people say that smoking a beedi or cigar or a pipe will be safer. If there be any truth in it, tobacco chewers should also be safe. They are not. Similarly pipe smokers are also not safe.

"Those who switch to pipes and cigars from cigarettes may be in danger of getting an eye-disease hitherto unknown as a hazard of tobacco smoking," says an American Public Health Doctor, reports U N I.

"The eye ailment, which Dr. David Sharp calls 'tobacco amblyopia', is characterised by a potentially progressive blurring and dimness of vision in one or both eyes. It can lead even to complete blindness.

"The ailment has been found less in people who smoke only cigarettes consistently rather than those who smoke pipes and cigars and cigarettes intermittently," says Dr. Sharp, writing in the 'Eye Physician'."

This is reproduced here as a warning to people who want to stick to tobacco smoking in some form or other. The form may be anything, but the content is tobacco. Naturally, the form of the disease caused may be different, but it is one that is very dangerous. Tobacco is, a weed and not a crop.

### CARBUNCLE<sup>153</sup>

"Sir,

From my own experience, I have found that the much dreaded boils and carbuncle<sup>154</sup> are merely Nature's ways of cleansing the system of foul matter; they can even root out chronic diseases. They are harmless and do not last long. After discharging pus they dry up and disappear leaving the body free of various chronic diseases.

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153 A Letter to the Editor, The Indian Express, New Delhi, dated 9th February, 1965, written by Mrs. Lilavati Saxena.

Carbuncle—An acute inflammation involving several hair follicles and surrounding subcutaneous tissue, forming an extensive slough with several discharging sinuses (openings).

154 It was not that the heart was troubling her. The morbid matter accumulated in the system was troubling the heart, and the carbuncle relieved her heart of the encumbrance.

"I was once suffering from heart trouble. There was pain in my heart almost all the time. Some time later I had a carbuncle on my face. I allowed it to run its full course and did not take any 'medicine'; internal or external. There was plenty of pus discharge. Thereafter the carbuncle began to heal slowly. Four years have elapsed since then and there has been no recurrence of the heart trouble?"

"A person suffering from eczema of the leg developed a carbuncle almost at the centre of the affected part. After a great deal of pus discharge the carbuncle healed up and the patch of eczema about it completely disappeared.

"And in yet another case a child who was suffering from ear-ache and eczema developed some boils and later two carbuncles. After some time he got completely cured of the ear-ache as well as the eczema.

Mrs. L. V. Saxena"

Carbuncle has already been referred under 'Acute Disease'. It is repeated here as a means of cure of chronic disease. This proved our theory of Disease-Retrogression.

## ARCHITIS

Just as Carbuncle, Architis is also an acute phase of a chronic disease. Obviously this is another form of Disease-Retrogression.

Architis is a very vague term. It simply means inflammation of the 'arch'. This arch may have different locations, such as:

1. of the aorta—the curved part between the ascending and descending aorta;
2. of the foot;
3. Palmar Arch—the arch formed by the union of the radial and ulnar arteries of the palm (so palmar);
4. Plantar Arch—that formed by the anastomosis (provision of an opening) of the plantar (of the sole of the foot) and dorsalis pedis (back of the foot) arteries in the foot;
5. Pubic Arch—that formed by the convergence of the rami of the ischium (elongated processes of the bone on which the body rests, while we sit) and the pubis on each side; it is immediately below the symphysis (the fibro-cartilaginous union of the pubic bones);

Etc.

The case history reproduced below from *The Life Natural*, Volume VIII, No. 8, October, 1948, contributed by Sri Brij Mohan Patnaik, diagnosed by medical men as Architis, probably refers to the arch of the pubis, because the scrotum suspends from that region. The writer of this report has not mentioned the chronic background that he had, nor the relief on such an acquisition. However, it is definitely our view that the trouble, which we have already covered under the head Scrotal Abscess is an acute phase of a chronic ailment.

"Look here, Mr. Patnaik," my medical friends told me, "you must remember that this is a serious case of architis. You could afford to dabble in Nature-Cure for small ailments, but this is something serious. We won't advise you to play with your life in this manner.

Yes, my condition was rather critical at that time. It was then 10 a. m. on the 6th of December 1947. My scrotum had swollen enormously, and had become quite stiff. Pain was terrible. There was also fever and shivering.

The condition had become critical all on a sudden; but the trouble itself—painful swelling of the scrotum,—had been there, of course in a mild form, for about a year. Perhaps, if I had started the treatment even then, there might not have been the occasion for so much suffering.

I have been acquainted with Nature-Cure since the year 1930, and therefore knew that a warning from Nature could never be ignored except at the risk of more suffering in future; strangely enough, in spite of my knowledge of the inevitable, I carried on as usual without paying any heed to Nature's mild signals.

So when the severe pain began I knew I had myself to thank for it and I bore through the ordeal patiently without complaining.

My medical friends were upset when I told them that I had decided to stick to Nature-Cure even at this stage. They were sincerely sorry that their friend should have gone so mad. But I had made my decision and told them that there was no going back on it.

When fever and shivering started, I went into the sunshine and had a full sun bath till I began to feel warm. I then put on a cooling bandage round the abdomen. The temperature slowly came down from 103° to 100.6°. I fasted completely for the whole day. Architis pain, was unbearable at night.

On the first day when fever started I went on a complete fast. On the second day I took only one orange; the third day I took the water of one tender cocoanut at noon and one orange at night; fourth day I took tender cocoanut water at noon and two oranges at night.

In this way, I was taking only tender cocoanut water and orange juice for two weeks, increasing the quantities by slow degrees as I have indicated above. Within three or four days the fever was fully under control, and it stopped completely after 9 days of treatment. But the pain continued for a further two days. By this time the swelling which was of the size of an orange had formed into an abscess; the abscess ripened and burst on the 12th day, and a lot of pus began to come out. I continued on tender cocoanut water and orange juice for another two days. I lived on one meal of cooked vegetables or fruits for another day. For another two days I took only one meal of rice and conservatively cooked vegetables and then began taking my usual diet (occasionally with salt). In the meanwhile, all the pus had come out and the sore which was about  $3\frac{1}{2}$ " long and  $1\frac{1}{2}$ " wide had begun to heal. The healing was complete in a little more than a month after the abscess had burst. That is in a little more than a month and a half after my condition had become critical.

Since the very beginning I was regularly applying a mud bandage on the abscess and on the sore part after the abscess had burst, renewing it twice in the day. I was applying a mud pack over the abdomen also. Daily hip baths and occasional steam baths formed part of the treatment.

My allopathic doctor friends have certified that I am completely cured. Nearly eight months have now elapsed, since and during this time I have had no recurrence of the trouble.

## MENORRHAGIA

In the Chapter on, "Motherhood" we explain as to what is menstruation and why it is essential for a woman as long as she is fit for propagation. Because that is a healthy process, we do not mix it up here. Here we take up this disease of civilization, Menorrhagia.

Menorrhagia—(Greek, men, month; rhegnyai, to burst forth) An excessive regular menstrual flow; this is what the Medical Dictionary says about this disease.

Excessive menstrual flow occurs either in profusion during the normal period of menstruation, or as a sudden outburst of haemorrhage in between the periods. Whichever be the form, it is an indication of the fact that there is abnormal accumulation of toxic matter in the system and that Life has taken up a vigorous effort to throw it out. It is not enough to feel happy over the development. It is essential to see that there is a cessation of the cause and to make amends for the past mistakes (प्रायश्चित्त). Besides that there is also the need to alleviate the distress through natural healthful means.

Medical treatment for this trouble aims at arresting the symptom, which :

1. does not help in the elimination of the toxic matter, but arrests the flow;
2. adds up to the toxic matter by the addition of drug poisons; and
3. allows of continuation of the wrong ways of living, because the patient feels that she has been cured of the disease.

It is no cure, but a semblance of it, causing a worsening of the disease.

While we can say in a word that the cause of this disease, as of any other, is wrong living, we can list a few of them here, to enable the patients to reform their living pattern in an attempt to rid themselves of the trouble :

1. Tight-lacing of dress, be it at the hip or even over the breasts—the breasts are directly linked with the uterus;
2. Using high-heeled shoes;
3. Sexual excesses;
4. Emotional conditions, such as obscene representations or thoughts;
5. Frequent miscarriages, abortions;
6. Use of chemical or other strong purgatives often;
7. Use of any type of contraceptives;
8. Hyper-acidity, etc.

Obviously, the treatment of menorrhagia should have attention in the elimination of all the causes. We shall see some sample cases, which have been reported by different readers from time to time.

In Volume XIV, No. 10, June, 1957, Sri C.V. Chetty's report occurs, and we give here a summary of the same:

"The girl was reported to be 16 years of age. But to look, she seemed to be only of 12 years. She was brought on the 5th day of her menses, quite exhausted and anaemic. She had had 6 periods of menses of such profuse bleeding, which lasted for 8 or 9 days each time. After 10 days after the stoppage of the flow, she got the next period; that meant that she was having menses in less than 20 days. Consequently her condition was very bad.

"An enema and a vaginal douche with warm water were given. She was on a diet of gruel (கஞ்சி). That was stopped. Instead, she was given juice of fruits and water of tender cocoanuts. This brought about an improvement in the general tone.

"From the second day the treatment comprised of (i) enemas, (ii) vaginal douche with warm water on alternate days or once in three days, (iii) partial sun-baths in the morning<sup>155</sup> for the abdomen under green leaves on alternate days (i.e., on days when there was no steam-bath) (iv) partial steam-bath over the abdominal region on alternate days, (v) abdominal wet-packs and T packs (this is so called because of the shape of the cloth prepared for this pack and also the shape of the final pack; it is in fact an addition of a pack, over and above the abdominal wet pack, that covers the genital organs below, as if a wet kaupeenam has been added to the abdominal wet pack), (vi) a diet of water of tender cocoanuts and fruit juices.

"By the 4th day, her condition was fairly improved. She was allowed fruits with cocoanut scrapings and also vegetable soups. From the 6th day she was given boiled vegetables and soups also. Thus gradually, by pacing with the improvement, she was allowed rice and vegetables.

"Some light exercises for the waist portion were prescribed. She was also advised to have oil-bath (अभ्यंगस्नानं) twice in the week.

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<sup>155</sup> Sun-baths will be better than the steam baths, which may have to be resorted to only when there is an overcast sky. Full sun baths are more beneficial.

"Though the excessive menstrual flow reduced on the 2nd day itself, she continued the treatment to ensure a confirmation of the benefits. She kept on these lines even after she left.

"For 2 months after that she did not have any menses."

That is only a temporary feature. It will recommence and maintain the regularity expected of a normal woman later.

The reasons for this temporary stoppage are as follows:

1. There has been sufficient cleansing of the system and there is not much to be thrown out immediately;
2. The growth of the girl is insufficient for her age, 16 years, and Life's attention will then be more at maintaining the growth, to enable which this cleansing was essential; and
3. She is maintaining dietetic righteousness to cause little morbid matter needing elimination.

This has been observed that in the case of ladies who live on an exclusive vegetable diet (mostly raw) the menstrual flow is absolutely painless and very scanty-looking. Menstruation is a biological need for the cyclic period of a possibility of propagation (conception).

Another case of Menorrhagia was reported in *The Life Natural*, Volume XVI, No. 12, August, 1959, by Sri Bhojraj K. Chhabria.

"A lady, aged 30 years, had continued profuse bleeding for 7 weeks. After waiting for one week she was under allopathic treatment by a lady doctor. In spite of 2 weeks' treatment with injections and drugs, there was no relief. (Thus far it is good that it was incapable of suppressing the disease.) Another prominent doctor was consulted and he advised diagnosis through X-ray photograph. That was done and a further 2 weeks of injections and drugs followed without any avail. The doctor suspected that she was having cancer and advised them to remove her to the Cancer Research Hospital.<sup>156</sup>

"However, the doctor's advice was ignored and a prominent Ayurvedic vaidya was given a trial for a further 10 days. Failure to get relief continued.

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<sup>156</sup> Allopathic centres where cancer cases are treated are generally called institutes or research centres. The patients are obviously guineapigs for them to try to learn.

After the expiry of 7 weeks, when the patient had become so weak as she could not even move, Nature-Cure was sought as the last resort. This was by the end of September, 1958. The following programme was chalked out:

1. Enema at 6-00 in the morning.
2. Cold abdominal wet packs for 20 minutes from 7-00 a.m.
3. A cup of pomegranate juice by 9-30 a.m.
4. A cup of ripe tomato juice at noon.
5. Abdominal wet packs for 20 minutes by 4-00 p.m.
6. A cup of grape juice at 7-00 p.m.
7. Cold Sitz bath for 15 minutes at 9-00 p.m.
8. Wet clay (cold) while going to bed at 10-00 p.m., to be retained for the whole night.

"On the 4th day bleeding had stopped and she felt hungry. She was allowed juicy fruits and cooked leafy vegetables. From the 6th day she was allowed to take whole-wheat bread (roti) and cooked vegetables, but only once a day. Following the reformed dietetic programme she maintains good health."

Sri Chhabria has reported another case also in the same issue.

"The second case was of a lady, who had a sudden abortion about 7 years earlier and was since then under allopathic treatment with drugs and injections. Since then she was suffering from Menorrhagia. Seven long years of suffering, trying different doctors, one after the other, getting only some temporary relief now and then, she was reduced to a weak, pale and anaemic state.

"In December, 1958, she had a severe attack and was warded in the local civil hospital. After a few days' treatment, the hospital authorities declared the case incurable and serious, and discharged her.

"Unani and Ayurvedic drugs were also tried, without any improvement making her still worse. She had swelling on her face and feet. After 10 weeks of bleeding, she was reduced to a skeleton; all her relatives were awaiting her early death. At this stage, as luck would have it, Nature-Cure was resorted to as a chance trial.

"The following treatment was prescribed:

1. Enema once daily.
2. Cold Sitz bath twice daily (morning and evening).
3. Sun-Bath for 30 minutes in the morning.
4. Wet (Cold) clay pack over that abdomen for the whole night.
5. Diet (at different times in the day):
  - a. Juice of lemon,<sup>157</sup> pomegranate, grapes or oranges
  - b. Juice of cabbage and ripe tomatoes.
  - c. Soup of leafy vegetables.
  - d. Whey of cow's milk with a little honey.

She followed this for 2 weeks. Her bleeding stopped completely, though gradually. Swelling reduced and the pallid complexion changed for a pink and healthy colour.

'From the 3rd week she was allowed one meal a day and instead of whey, cow's milk and fruits were recommended. In about 2 months she regained normal health. Her menses became regular. A staunch convert to the Life Natural, she conceived after some months."

Sri A. Subramania Iyer had reported the case of his wife, who was treated, after several relapses and allopathic treatment, through Nature-Cure in *The Life Natural*, Volume XVIII, No. 9, May, 1961. Here is a summary of that case.

"As a result of menopause disturbances, my wife had profuse bleeding during January, 1957. Allopathic treatment consisted of injection and curetting (a surgical operation of scraping the affected part) the uterus under chloroform. The trouble continued for 7 months with short spells of incomplete relief. The curettings were examined for cancer and fortunately it was declared to have no relation with cancer.

'There was a recurrence in 1960 (August) and injections and pills having failed curetting was again resorted to. There was relief. The lady doctor felt that a tumour was developing and as a precaution, it will be safe to remove the uterus. But my daughter, Srimati Rajalakshmi and my son-in-law, Sri D. Venkatachalam wrote strongly condemning such measures. But I had given myself over to the allopaths and

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157 Lemon juice is unnecessary; we would not advise that.

I did not have the courage to accept their prescriptions, as from novices against the highly trained allopaths.

"Their advice of course brought on a welcome improvement in my wife that she stopped taking coffee. The programme of dieting and treatment suggested by my daughter was followed only for a week. The severity of the trouble considerably reduced.

"But my faith in food as a source of strength was not given up. I allowed her rice and curds instead of pomegranate juice. I did not allow her to move about for a total rest. The result was that after 3 days she developed fever and excessive discharges again. The allopath started the injections and pills and also advised the curetting operation under chloroform, as a temporary measure and the removal of the uterus for a lasting relief. And a date was also fixed for the curetting.

"My daughter arrived from Bombay a day before the operation was to take place and took charge of the case with full responsibility. I do admire her courage in handling such a serious case that is baffling medical men. The treatment was as follows:

- 6-00 a.m. An enema—a non-violent one-retained for 8 to 10 minutes.
- 7-00 a.m. Water of one tender cocoanut
- 10-00 a.m. Two bananas
- 4-00 a.m. Grape juice or sweet orange juice
- 9-00 p.m. Water of one tender cocoanut
- 9-00 p.m. An enema as in the morning.

"My wife was allowed to move about freely and to attend to her normal work to the limit of her capacity. Compulsory bed-rest was not imposed. My daughter explained to me that it is not rest, but an imposition against the will of the patient.

"We have heard that Truth is often stranger than fiction; in this case the cure was miraculous. On the 3rd day the trouble completely vanished. However the programme was continued for a further period of 2 days. My wife felt full of vigour and her activity was so free that she never before felt so light and strong.

"This may seem to be a side effect. But I remember that the health of the whole system is concerned, though the disease may seem manifest in one part, and that disease occurs to raise the health of the

whole organism. She had had a swelling in one of her legs for 12 years earlier. That continued in spite of injections and other drugs. I must say that it did so because of the drugs. That too disappeared without any special effort towards that, and the bones in her leg was clearly visible.

"From the 6th day she returned to the normal (not the normally abnormal) diet, of conservatively cooked vegetables in the place of bananas. Still later she took wheat in the place of rice. My daughter's timely intervention saved the removal of a part of the system. We do not know where the results would have landed my wife, had the uterus been removed. I have heard of very serious consequences as a result of such interferences."

These cases are enough proof of the fact that menorrhagia continues only as long as wrong dieting is continued and that there is very quick relief after resorting to very low diet of fruit and vegetable juices. Even a short fast has not been resorted to in any of these cases cited here.

## DYSMENORRHOEA

Dysmenorrhoea (Greek, dys, difficult; men, month; rheen, to flow) Painful menstruation, is the dictionary meaning of this word.

Though this disease seems to be in a way better, in that there is not that sudden and quick loss of blood, it must be remembered that a biological process that is quite essential for the maintenance of health is not proceeding all right. The causes need not be different from the ones seen for menorrhagia. It is the constitutional difference that causes the difference in the manifestation of the disease.

A case has been reported in *The Life Natural*, Volume XXII, No. 12, August, 1965, by Sri Nihal. We give a summary of the case here.

"The patient was a teacher by profession, aged 22 years. She was of a slim build, and by popular standards 'underweight'. Allopathic treatment was resorted to in the earlier stages, resulting in repeated occurrences of dysentery. The latter was also medically treated and the patient got a third malady—rheumatism. She was finding the discharge of her day to day duties very difficult and much beyond her capacity. The three maladies persisted all the time.

"At the suggestion of the writer the patient followed the following programme (reformed mode of living) during the first 18 days:

"For the first 2 days she remained on dilute fruit juices, thrice a day. The following 5 days she took a diet of fruit and milk, twice a day. Then followed a diet of one principal meal a day of composite (chlorophyl) roti and vegetables for 8 days afterwards. The other meal on those days was fruit and milk. The principle of abstemiousness was strictly adhered to.

"The milk was of cow's that had ample opportunity of grazing on green pasture lands on the outskirts of Brindavan.

"Non-violent enemas were advised daily for the first week and thereafter twice a week. Vaginal douche was taken with warm water four times during the first week, and thereafter twice a week.

"Walking daily morning a short distance, Pranayama and Savasana were for the exercise of the body, to help elimination.

"Sun-baths, cold sponging, and friction baths were taken daily. During the menstrual period alternate hot and cold abdominal compresses were had; cold abdominal compresses were had twice daily during the non-menstrual period. Occasionally, Piecemeal-Cold Friction bath was also taken. Epsom salt baths,<sup>158</sup> as advised by Harry Benjamin were given twice during the period.

"After following the above programme for 18 days, the patient considerably improved, and as a mark of such a stage a healing crisis appeared. There was fever, which lasted for a week and the patient declined to take any food whatever. Retained enemas were given and they brought out a lot of dead tissues and a lot of old faecal matter.

"When the fever abated, she remained for 2 days on fruit juices, followed by a milk and fruit diet for 3 days more and later on she took one meal of composite rotis and vegetables and another of fruit and milk.

"In about a month she regained a good level of health."

## AMENORRHOEA

Amenorrhoea means a state of absence of the menses. This is rarely complained of; as a matter of fact many women feel happy over the freedom from the menstrual discharges—they envy men and want to

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158 Epsom salt is an inorganic stuff. It has no place in Nature-Cure. We should not unquestioningly accept anything and everything that is 'imported'.

become like men. They do not realise that women are in an advantageous position; only they must avail of it properly.

A student in a women's college was absent for 3 days from the college. Her professor, a lady, was annoyed with her absenting from the classes for 3 days every month. She did not want such a brilliant student to miss the classes like that. She took the student to a lady doctor and certain drugs were given to her. The menses stopped 'bothering' her. But after a few months, the student began to feel some deterioration in her mental faculties. Ultimately she was declared insane.

Meddling with Nature is a serious crime.

## GONORRHOEA

A dictionary explains this disease as follows :

"A venereal disease. In very few diseases does the chance of cure depend so much on the patient's co-operation. And persistent treatment is effective in nearly every case; but if such treatment is delayed or the doctor's orders are not carried out to the letter, the disease may become chronic and incurable—danger not only to the patient himself but to the race."

This is no explanation of what the disease is like and how it is caused and so on. There is only a threat, causing the patient to rush to the doctor at once and obey his orders and persist in doing so. If the 'doctor' can cure the disease, there should be no need to persist with the treatment.

According to our classification, Gonorrhoea is a chronic disease. Failure to obey the doctor's orders may cause the disease become chronic, is a statement that leads to the inference that Gonorrhoea is an acute disease. In fact the term chronic is used only to imply that the disease will become deep-seated and will not respond to their treatment. Even in the early stages, they are incapable of curing, because the patient has to persist with the treatment.

This is a disease in which the mucous membrane of the urethra is in an inflamed state. Parts near the urethra may also be affected. Such ones may be the prostate, the testicles, spermatic vessels, the bladder, the urinary duct, the bowels; etc. It commences as a slight prickling, pain-tickling, accompanied by a transparent, light discharge from the

urinary passage. It then changes into a burning pain, which is unbearable at the time of urination. The extremity of the urinary passage becomes reddish and often blocked to a great extent by the hardened mucous. The urine gets thickened, resembling pus of a greenish yellow colour, leaving a stiff stain on the dress that comes in contact with it. The passage of the urethra gets swollen and very sensitive. The pain travels further inward to the small hollow under the scrotum. Further still, the colour of discharge turns to a reddish colour, caused by the mixture of blood from the small veins inside the urethra, which get inflamed and burst. Even after making water, it takes time for the pain to get reduced.

Here is a case report. The person, even from his early years, was admittedly a person of loose morals. He had money enough and to spare. He was the only son of his rich parents. He developed gonorrhoea. The suffering was not very severe all at once. Drugs were taken and they gave him some temporary relief, and he resumed his loose living. He was however, as was not usual in his family, given to reading a lot of books and the author's books also came among those that he read about that time. He saw there was truth in them. But he had not corrected his morality. There came a crisis. When he found it impossible to bear, he sent a message to the author. The author went to the patient's place, taking with him his son, Ganesa.

Urination was intolerable. It seemed as if very concentrated acid was flowing through. It was of a fairly thick consistency and was red in colour, and could flow only in drops. The whole passage of the urethra was ulcerated. The agony was a pitiable sight to others that were present there. Except for the suffering while urinating, he felt no other trouble, and no weakness.

The author stayed there for a few days, and returned to Pudukkottai, leaving behind Ganesa to look after the treatment further. He was on a fast for the first 5 days. It was no problem, because he had neither hunger nor even a desire for food. Later he was given juice of only one small part of an orange diluted with 4 ozs. of water. This was given only once in the day for 2 days. He had Spinal Bath and local cooling bandages about 3 times in the day. Later, he was allowed the same food twice in the day. A programme of slowly stepping up the same diet was prepared and explained to the patient. In 8 days considerable improvement was there. Urine began to pass freely. The consistency reduced and the reddish colour came down. The burning sensation was far less. There was great relief after every urination. Ganesa had to return to the Sanatorium, leaving a programme for him

to follow. He was warned to be very careful in the matter of diet. Any excess might upset the progress of cure and could even cause a return of the trouble. He promised to do so.

But within 3 days there was a sudden call. This time the author's son, Kamesvara and Ganesa went together. The patient's mother explained how he erred in dieting. He took undiluted juice of a number of oranges all at once, in spite of his mother's warning. He vomitted and there was also blood with it. He fell unconscious. Kamesvara was good at pulse reading and he knew that he had only 3 days more of his life left over. But an allopath who also visited was of the opinion that except for emaciation, due to 'starvation', there was no other disease that needed to be feared. He declared him perfectly healthy. Kamesvara could not give any such assurance. Obviously, when the allopath was guaranteeing a safe return to health the medico got the vote.

Injections were started. The next forenoon an Army Medical Officer, an Englishman, examined the patient, and he was also of the same opinion that there was no disease, except for emaciation. Glucose injection was given. But this doctor would not advise anything regarding dieting conceding that Nature-Curists are better placed in that matter. He therefore wanted Ganesa to suggest the diet.

Suddenly, that afternoon (the third day) his feet became cold. The mother wanted Ganesa to do something. It was not proper for him to interfere, when an allopath was treating him. Kamesvara had to leave for Mysore to join duty in the College where he was working. Ganesa was requested to stay on just as a consolation for the patient. All that he could do was to give him a hot water foot bath. But before hot water could come, he had breathed his last. In about half an hour the allopath came and assured that he must be far improved. Yes, he was free from all disease.

In another case, the patient was fully co-operative. He was put on dilute juice of any one of the following, four times in the day, for one week :

Ashgourd, Banana Pith, Manittakkali leaves (मकोई) or Carrot. Sun-Bath, followed by Spinal Bath in the morning and Spinal Bath alone in the afternoon and enemas once daily were the Water-Cure part of the treatment. Whenever a banana leaf was available that was used while taking the Sun-bath. After one week, by which time the burning sensation had completely disappeared, he was allowed vegetable soup once in the day for further 4 days. Later when it was clear that the

benefits have been conserved, the diet was gradually increased. Except for the first one week, there was not much of weakness. It was the relief that made him feel bright. The raw and dilute juices advised in this case were helpful in healing the ulcerations very quickly.

### NIGHT POLLUTIONS<sup>158</sup>

"Chandu Ram is a young man of 22 years. He has a well-built body and looks strong too. He is married, but yet can be called a bachelor as his wife is only 12 years of age.

"But for all this he did not feel the bouyancy of youth in him. He did not relish his food. He often got tooth-ache. He was not able to squat on the floor for some minutes together. If he had to walk some miles, at a stretch (he has no cycle and being a peon, he cannot afford to spend on any conveyance) he began to gasp for breath. And above all he got no sound sleep and got wet-dreams. He was ashamed to speak of his troubles to others. But when it cost him his peace and health, he had to—at least to a doctor.

"Besides injections and other drug-loading, the allopath accused his conserving his semen as the cause of all the trouble and advised his union with a woman. How can he? He will have to wait for his wife to come of age and to think of other women, it is outrageous. The medical quack attributed the failure of his treatment to the non-fulfilment of his advice regarding sex relations.

"A common friend advised him to consult me. I got straight answers for a number of my questions. I came to know that it started with hard stools first and in the course of some years of careless living he had come to the situation explained above. He did not like to take leave for his treatment. Therefore, I wanted to go slow.

"To begin with, I suggested his avoiding all sorts of grams, ghee (protein and fat) and to take more vegetables. Poor man, he was not able to understand the Truth about Nature-Cure; complained to our common friend that I did not show interest in his case as he was not able to pay me any fees. He expected me too to give him some drugs. He even doubted my having diagnosed his case, as I did not use even the minimum, the stethoscope, nor felt his pulse and such things. Our friend explained to him that I do not rely on such show which will give an impression of the symptoms of the moments only. I therefore

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158 From The Life Natural, Volume XIV, No. 3, November, 1956, contributed by Sri L. Ganesa Sarma.

gave him some packets of saattvic, edible herbal powder and advised him to mix it with the dough for his rotis.

"After about a fortnight, I asked him to take a mild purgative with raisins, very few senna leaves and a little jaggery on a Saturday night on an empty stomach. He fasted on the following Sunday. On Monday he broke his fast with vegetable soup.

"Then his diet was changed thus;

"Morning: Juice (extracted as explained in the book, Eating For Health) grass or palak (green leafy vegetable), diluted with either milk or dilute sweet buttermilk;

"Noon: Two or 3 rotis prepared with the addition of palak juice (Chlorophyl roti) in the dough (every bit to be chewed slowly and thoroughly and swallowed);

"Night: Raw vegetables followed by cooked vegetables with plenty of cocoanut scrapings and also occasionally curds mixed with it. The one day fast in a week was continued but without that purgative. He had a stimulating wet pack over the abdomen in the noon and kept it on for about 2 hours. He was also advised to practise Sarvaangaasana.

"After 2 months of this course, he took the purgative again as before. This time it brought out dark old stools too. Occasionally he got tooth-ache, but in the beginning he did not realise that it was on a day following that on which he had, to satisfy a friend, violated the prescription by taking spicy foods or sweets. But his friends did not share his pain!

"Now saltless rotis are tasty to him. His digestion has much improved. He is able to run long distances. He is able to sit long without any discomfort. He sleeps soundly. And he does not feel the necessity of a second heavy meal.

"Someone gave him the idea that if he arranged to have some massage with oil and if he took more milk he would become strong too. But he will not accept any such prescription without consulting me. I told him that Massage is good, if he did it himself, and also gave him some instructions for 'auto-massage'. I also explained to him that the green leaves that he takes are the stuff out of which the cow is able to produce milk and that he was not depending upon the secondhand material by taking the raw leaves himself. He realised from earlier

practice that depending upon such 'energy' or 'strength' giving foods only mean early bankruptcy of vitality. They sap the vitality for tomorrow today itself, and very often not even that.

"Night pollutions totally disappeared. He would gladly accept work that needed going out in the hot sun in summer, while others dreaded, because he knew how to enjoy even that by placing a wet towel over his head, and remaining hungry by day, because he had by then learnt the secret of strength in a single meal plan and that too after the day's work is over."

In this case also, as in all others, the treatment was to eliminate the dyspepsia that was at the base and there was better health.

### SPERMATORRHOEA

This is also the same disease as above, only here the technical name has been given, because here the patient was an educated person. This is the case of an Upper Division Clerk at Imphal in Manipur, reported in *The Life Natural*, Volume XXVI, No. 4, April, 1969. It may not have been necessary to include a second of the same type, unless there is a difference. Here the cause was different as could be seen.

He started masturbation at the age of 14 and by the next year he had about 3 discharges in a week. He became thin, his digestion became poor, he was weak and had lost appetite. He felt pain in the penis when passing urine or semen.

He underwent allopathic treatment; later tried Ayurveda and Unani systems also in succession. Vitamin injections were also had, all to no purpose. A Natute-Curist, Sri Herachand, advised him to study the author's book, *Practical Nature-Cure* (10th Edition) and some copies of *The Life Natural*.

He took Spinal Bath in the mornings. Then he took dilute orange juice with a little honey. At noon, he took some fruit juice or milk. He took his principal meal in the evening, consisting of rice and plenty of vegetables. All the so-called nourishing foods, which he relied on earlier for strength, were cut off from his dietary. Abstemiousness, avoiding work on a loaded stomach (not loading when there is work) and the Spinal Bath helped him improve his health very rapidly. He became active and energetic, as his digestion improved. He is thankful to the guides, Sri Hera and the *Practical Nature-Cure*.

There are young men who go to our Sanatorium after having given a fair trial to yogasanas also. Asanas help the healthy. The unhealthy is not fit to practise yogasanas. Also, they should be as an adjunct to righteous living. They can be a part of a Health-Programme and not the whole. Pranayama combined with these practices will be more helpful.

## GLAUCOMA

This is also a Greek terminology, which means 'blue-green', and we do not know how this term fits in for the trouble that is Glaucoma.

It is a condition where the intra-ocular pressure is raised and there is severe pain. In a little advanced cases, where there is pain in the head, it is called ocular headache and is known to follow Glaucoma. Refractive anomalies or of motility (capacity for spontaneous movement) and heterophoria (binocular vision) are associated with ocular headaches. The eye-ball gets comparatively hardened and tension is felt internally. Resort to tension relieving drugs can dupe the patient, while he will be submitting to a worsening of his case. The cause, as for any other disease, is the morbidity of the body fluids. Health is the only way. Otherwise, the trouble can spread to the adjacent parts, bringing on atrophy of the optic nerve fibres and the retina. Blindness would obviously be the result.

Surgical treatment to relieve pressure does relieve the trouble, but only temporarily. "They treat only the disease product, and the eye disease cannot be cured, because its causal factors are not eliminated", observes Dr. William Luftig of Berlin.

He has briefly summarised the five conditions necessary for a cure of eye troubles:

- "1. In Glaucoma the heightened pressure must be relieved. In Cataract the cloudiness of the lens must be removed. In detachment of the retina the dislocated retinal membrane must be re-attached to its place.
- "2. The loss of visual function must be recovered.
- "3. The tissue degeneration in those parts of the eye which are of vital importance to the function of vision must be given proper attention.

"4. After finishing the treatment, there must be no slipping back into the former state of illness. It must be a real and lasting cure, which removes all the causes of the eye trouble, and not only a partial or temporary recovery which does not check the tendency towards relapse and further deterioration.

"5. The treatment must not involve any danger or produce any evil effects."

Surgical operations do not remove pathological changes in the eye which give rise to the sight trouble and do not restore the normal conditions. They do exclude the possibility of a relapse. They are often dangerous.

The right way therefore is to improve general health, and the eye or eyes that are part of the living organism will also tone up in health. Here is a case reported by Sri Nihal in *The Life Natural*, Volume XIII No. 7, March, 1956:

"The patient was aged 52 years, leading a life of renunciation (Vaana-prashta) at Brindavan. Earlier in Life, he had been a dentist. He was advised by the allopath, whom he consulted, to undergo an operation. I succeeded in convincing my friend to get his glaucomatous right eye cured naturally.

It was necessary to study the past health history. He had been living at Tapovan (near Rishikesh), but taking a highly negative diet—pulses, milk, ghee and wheat bread and very meagre ration of vegetables. Wrong feeding has thus lowered his vitality and poisoned his bloodstream.

"The patient followed the following programme :

First 3 days — Dilute fruit juice, every 4 hours

Next 8 days — Morning: fruit juice,  
Midday: Raw salad or conservatively cooked vegetables  
Evening: Fruit

Next fortnight — Midday: 1 or 2 chapatis (wholemeal bread) with raw salad or conservatively cooked vegetables.

Evening: Fruit and cow's milk

"By the 25th day patient expressed a desire to give up cereals altogether from that day, and ever since continued on a diet of milk and fruit.

"During the first week a retained oil-clyster was taken every night before retiring and every morning he took a non-violent enema. From the second week onward the morning enema alone was had and that too only twice in a week. Doubtless the enema was discontinued when bowel motions became normal.

"He took daily once a Spinal Bath. He also did some eye exercises, to release the muscular tension and washed the eyes with cold water. He took his usual cold bath after dry friction in sunlight.

"Reading for a few minutes daily was also done as an exercise. He was continuing his practice of Yogaasanaas and Praanaayaama.

"Two months later he had his eye examined by eye-specialists both at Agra and in Delhi and there was no more that glaucomatous condition. His eye sight had improved considerably and hopes to get rid of his glasses, as an adherent of the Life Natural".

## NERVOUS DEBILITY

Cricket test matches were going on in Madras during January, 1975. It was reported in the newspapers that a certain gentleman, who was listening to the running commentary, was shocked to that extent that he stopped breathing, when a number of players got out. That was the limit. But there are innumerable cases in which tension causes gradual debility of the nervous system.

Lack of relaxation, absence of sufficient and sound sleep are also factors that lead to nervous debility. But these are capable of causing nervous debility in a background of impaired health—dyspepsia. Obviously for a cure of Nervous Debility also what is needed is again the cure of Dyspepsia.

A gentleman of middle age<sup>159</sup>, say 45 years, had facial paralysis for about 15 years or even more. Having had to tour far and wide, in connection with his official business, his hours of eating were irregular,

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159 Extracts from the article, "Nervous Debility Its Cause and Cure" by Sri S. Swaminathan, published in The Life Natural, Volume XIV, November, 1956.

meaning thereby that he ate more often than regular. His mode of eating was improper in that he was more or less almost in a haste. The quality of food was rarely near the right one. Vital Economy was neither known, nor observed. Chronic constipation was his old companion. Laxatives and purgatives were tried, changing the brand from time to time, as new ones came into the market. Even they became powerless after some time. There was as it were a movement of gas within the entire alimentary canal, and the nerves of one side were affected.

He got nervous attacks and he used to fall unconscious for hours. Even when he had no attacks he was feeling restless due to the constant movement of wind. There was very little sleep. Many remedies were tried to stop all these, but in vain.

Nature-Cure was his last resort. He was advised to live on a purely vegetable diet—excluding cereals altogether. He was asked to take Spinal Baths and alternate hot and cold compresses over the abdomen. In hardly a week's time the bowel movement improved. The movement of wind was also much less and it passed away more freely. His sleep improved both in quality and in duration. In about a month there was tremendous improvement, except for the fact that gas was still persisting a little. When closely questioned, it turned out that the patient was occasionally indulging in fried stuff, and was somewhat lax in the other aspects as well, having had great relief from the trouble that was feared to be incurable. He was therefore advised to be more strict.

Free advice from amateur doctors is often a matter that interferes with the right course or wrong. In this case someone advised his having massage and he submitted without consulting the Nature-Curist. That masseur advised the necessity of taking bread for quickly regaining 'strength', and that was also accepted, as it suited the palate. Friends and relatives felt that had the cereals not been excluded the recovery would have been more rapid. In 2 days' time the old guest returned and all got terrified. The Nature-Curist friend explained that the sudden increase in diet, especially at a time when Nature was busily engaged in reconstruction work inside was the reason for the relapse. Three or four allopaths were called in. Some tonics and drugs were prescribed and this warning was given by them, that if they were suspended the attacks will be back there to ruin his health. We need not have any suspicion about the result.

## EPILEPSY

We pray that no child should become a victim of this disease. The suffering is terrible, though the patient does not know of it while the attack is on. The onlooker could do nothing more than simply watch and pity the lot of the sufferer, though he may even wish that he would be prepared to share it so that the victim suffers less, which act is impossible.

Even if anybody has already become a victim of this disease, we pray, "May God lead them on the Right Path to better Health", which is none other than Natural Therapeutics. Violent allopathic drugs are sedatives which are often incapable of even suppressing the attacks in most cases, though the medical men claim that they mitigate the suffering. The patient has to learn to live with it. Another claim that the allopaths make is that the disease passes off by the time the patient attains adulthood; it is untrue, because we have examples of people in middle ages suffering from this disease. This much is certain to a great extent that most people who have been regularly taking allopathic drugs have grown into dull headed people—if we should avoid putting it plainly that they grow into dunces.

We shall deal with this disease in fairly sufficient detail, so that the readers might gather knowledge enough to handle these cases with adequate care. More than that, it is our sincere hope that, equipped with a knowledge of most of the causes (we do not claim to know everything on earth), the parents would try to avoid them carefully and give no room for any of their children becoming a prey to this disease. It is with a motive on the preventive aspect that we wish our readers to read this well repeatedly. Though it is not all, we would like to stress here that submission to vaccination (vaccination against smallpox or inoculations against any disease) is one of the major causes, that should be religiously avoided. It is a cruel law that compels people to (primary and in some places even repeated) vaccination and that must be protested. The State has no right to impose any system of treatment when it cannot guarantee immunity from any bad effects and when it does not also pay due compensation for the loss.

The English Literature Book Society's Pocket Medical Dictionary by Nancy Roper has this to say about Epilepsy :

Epilepsy (Greek: Epilepsis, seizure) A recurrent paroxysmal disorder of cerebral function characterised always by variable clouding of consciousness, often associated with localised or generalised

convulsions, and due to abnormal discharges of nerve impulses in brain. Epilepsy can be classified on causation (1) Symptomatic (known), e. g., cerebral tumour, trauma (bodily injury, emotional shock) and vascular (pertaining to vessels, especially the blood vessels) abnormality; (2) Ideopathic (unknown), or on clinical features: (i) grandmal—loss of consciousness with generalised convulsions, (ii) petit-mal—clouding of consciousness with no convulsions; (iii) Jacksonian Epilepsy—convulsions beginning in one muscle group and either remaining localised or else spreading in an orderly march to involve wider muscle groups, and which may then involve loss of consciousness. Akinetic Epilepsy—(Greek. without motion) epileptic fits where instead of tonic and clonic phase, the patient is limp, the whole body remains flaccid until consciousness returns. Akinetic Mutism—sustained periods of unconsciousness in which the patient appears to be relaxed and asleep, but he can only be roused for a few moments; occurs in tumours of third ventricle, midbrain and thalamus (G. Chamber) (a collection of grey matter at the base of the cerebrum—the largest and uppermost part of the brain).

We cannot expect a dictionary to give information in details. Let us reproduce from some authoritative literature. Here is material gathered from Julius Bauer's book, *Differential Diagnosis Of Internal Diseases*.

"More or less intense abdominal cramps which accompany migrainous headache, or appear alternating in irregular intervals as their equivalent, may be diagnosed as abdominal migraine.

"Closely related are the cases of those reported as "abdominal epilepsy". The association of paroxysmal abdominal pain with epilepsy, electro-encephalographic evidence, and response to anti-convulsant therapy<sup>160</sup> (Dilantin) justify this interpretation. The temporal lobes or the frontal parasagittal region were suspected as site of focal discharge."

M. Platen, a German author (must be sometime before 1910), in his book, *The New Curative Treatment Of Disease*, describes the symptoms of this disease as follows:

"The disease itself is shown by convulsive seizures, with longer or shorter intervening pauses, during which the patient feels himself tolerably well in health. The seizure may arise suddenly, or

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<sup>160</sup> Dilantin is one among the host of drugs used as sedative in the treatment of epilepsy, and should be avoided.

may be preceded by certain premonitory symptoms. The more remote symptoms are general excitability, morbid desire to sleep, or morbid sleeplessness, weakness of the memory and apathy.

"After seizure these symptoms vanish again altogether. The immediate premonitory symptoms, which take the form of an alarm signal are the so-called 'aura-epileptics'.

"It intimates its presence in most various ways; the patient feels a cold draught of air as it were rising from the lower extremities right up to the head, or in the same manner, he may feel a rising sensation of warmth; in either case the patient feels a sensation of irritation or pricking or a kind of creeping of ants on the skin, abnormal sensation of cold, drawing pains in the genitals, pressure under the region of the heart and of the stomach, violent palpitation of the heart and so forth; or he may suffer disease of the senses, such as seeing of sparks and flickerings before the eyes, the hearing of sounds and murmurings in the ears, twitching of the features, a feeling of fulness of the head, giddiness and often hallucinations, in which he seems to see horrible human or animal shapes. Many patients complain about special and peculiar sensations of smell and of taste, having a considerable sensation to vomiting and choking, as well as drawing, murmuring sounds in the abdomen, or they may temporarily lose power of speech (mutism).

The immediate premonitory symptoms last, as a rule, only a few seconds or for a few minutes. If the sufferer can only gain time to lie down, then these symptoms pass away without bringing on a seizure; if however—and this is generally the case—the seizure takes place, it is characterised in the following way: the sufferer falls unconscious, at the same time uttering a piercing cry; in most cases he falls forward, more rarely on the side or backward. Then there is a convulsive spasmodic stretching of all the limbs, in which the thumbs of both hands are spasmodically clasped by the fingers. At the same time the head is convulsively drawn backward, the mouth tightly closed, and the teeth clenched; the eyes are fixed, wide open, and as a rule, turned upwards; the face is pale and distorted, the veins of the face become livid. After an interval of about a third to half a minute, rigidity of the whole body follows, then more or less violent twitching (clonic cramps) (clonus—a series of intermittent muscular contractions and relaxations), by which the whole body is shaken. The muscles twitch violently, the tongue is convulsively projected and again drawn in, whereby it is

often injured by the bite; the eyes have a frenzied appearance, and the head strikes the couch on which he is laying, repeatedly. As, during the seizure, the muscles of the pharynx and of the larynx are convulsively drawn together, the saliva in the mouth cannot be swallowed and consequently comes out of the mouth as foam; the muscles contract and the thumbs are at the same time attacked by violent twitching. During the paroxysm (a sudden temporary attack), evacuations, sometimes, both from the bowel and the bladder, takes place involuntarily. The pulse during the seizure is generally small and irregular, sometimes barely perceptible. The seizure generally lasts only a few minutes, and then ends suddenly or gradually, the patient giving a deep sigh or sometimes vomiting. The skin is, at the end of the seizure covered with a cold clammy (soft and sticky) perspiration, and the patient falls into a deep sleep which lasts for several hours, accompanied by heavy breathing and snoring. If the patient sleeps only for a short time, or if any one wakes him up he looks round with a troublous look and does not know what has happened to him. His only wish is to go to sleep again. The patient during the next few days feels exhausted, is excitable, forgetful and irritable, and has a confused head and pains in the limbs. In certain cases paralytic phenomena follow the seizure. These very rapidly pass away, although now and then they may remain. Even symptoms of mania have been observed after paralytic attacks.....

"In other cases the sufferer may perhaps not fall down at all, but his gaze becomes fixed, his conversation ceases, (Akinetic) or whatever he is doing, is left. In a few seconds the patient is again quite conscious, and continues the conversation or occupation from exactly the point where he was interrupted, without having any suspicion that the interruption had taken place.

"The seizure, in cases of pronounced epilepsy, takes place at very regular intervals. With many sufferers years of unbroken record of good health intervene between the attacks, whereas in other cases there are intervals of only months, weeks, days, or even hours. When the disease lasts for a long time, and the attacks are of frequent recurrence, the general health and mental state of the epileptic sufferer are in a very bad way. The patient becomes emaciated, weak and generally relaxed.

"The temperature of the epileptic is generally higher than normal at the time of the seizure. There will be a fall in this feverish state after the outpouring of the perspiration mentioned earlier. In a few

cases, the temperature of the patient, even when otherwise normal, remains slightly higher than normal."

It can be said in a word that Epilepsy is a disease caused by a nervous disorder. But in truth this nervous disorder is only one of the results in the chain of such ones that manifests in the patent form of epilepsy; it is not the cause. We should therefore try to understand the real cause so that an elimination of the cause can help in the cure of the disease.

There are several causes that can excite a fit of convulsions. Any one of them or a group of them can cause it. It is not necessary that the same cause should produce the same result in all patients. It depends upon the constitutional bearing of the individual.

One of the causes can be the presence of worms in the digestive tract, starting from the stomach. This could have been caused owing to continued indigestion (which term includes constipation)

A hit of a fairly violent intensity due to a fall from some height could have caused some clot in the brain and when the blood circulation is affected by the clot, there can be fits of epilepsy. Such a movement of the clot can also bring on a cyclic reaction after a certain number of days. If the periodicity shortens, it can be taken for a sign of improvement in the blood circulation, but that the clot is still present.

A humid atmosphere is not considered congenial to the curative processes that are needed to be set up in such cases. The presence of positive ions in the humid atmosphere, as is experienced in Bombay or Calcutta—not so much in Madras—tend to slow down the process of cure. Dry places present more negative ions and such places are more conducive to a quicker cure in such cases. In certain countries, like England, negative ions are spread in the atmosphere through mechanical process. But such artificial means do not actually accelerate the cure, but only manage to keep the untoward result latent. The moment the person goes to a dry climate, there is possibly a violent reaction.

Diseases of the central nervous system involving the responsible autonomic nervous centres may cause spasms and simultaneous colicky pain in the abdomen.

Excessive nervous impulses causing abdominal cramps may result from primary hyper-irritability of the autonomic nervous system (autonomic nervous imbalance). It is often mistakenly diagnosed as cases

of pylorospasm, irritable duodenum, spastic colon, or dyskinesia (impairment of voluntary movement) of the gall bladder without proceeding further and labelling them as necrosis or psycho-neurosis of a particular variety.

Symptomatic Epilepsy is often observed to have been caused by intoxications with various poisons. Alcohol, lead, cocaine, (A powerful anaesthetic obtained from cocoa leaves, though it is largely replaced by other anaesthetic agents. it is still used as eye-drops, often with homa-tropine.), ergot, picrotoxin, vaccines, D D. T. and general anaesthetics are the most important offenders in this regard. In rare cases seizures are temporarily arrested by the administration of barbiturates; they are never agents that cure the disease. Withdrawal of barbiturates may be followed by one or several seizures. Also addicts of barbiturates for other purposes, such as for relief from insomnia, may also become victims of seizures on a suspension of the addiction.

Children of drunkards, or such children who were conceived when one or both parents were intoxicated, are epileptic. Bodily and mental overwork, sudden fright, fear, grief, excesses, constitutional complaints such as poverty of blood, chlorosis, scrofula, rickets, syphilis, etc., new growths, pathological alteration of the brain, etc., are immediate impulses which favour the outbreak of epilepsy.

Both sexes are equally liable to be attacked by this disease, which is most common up to the end of the growing period.

By the time a person grows from boyhood to adolescence, say by the age of 13 or 14 years, the hormone activity is rapidly stimulated and results in accelerated brain activity, which in turn causes a patency of fits of epilepsy in a cyclic periodicity. Such a periodicity can be seen in earlier ages also.

Often it can be noticed that the periodicity of seizures close in. It can be a case of improvement or also otherwise. The difference can only be distinguished from the general improvement in the manner of living. If otherwise, it should be regarded as a deterioration of the situation. Also, when the case is of the latter class, the weakness that follows a seizure is also another indication. In a constitution that has fairly improved, there is little sign of the attack that has passed off.

### Causes Summarised

Having discussed the causes in fairly good length, we do not want to 'cloud the consciousness' of our readers and hence we shall summarise here the important causes:

1. Negative feeding
2. Indigestion (including constipation)—presence of worms in the alimentary tract
3. Trauma—injury causing blood clot, that disturbs the brain functions and sparks off irregular discharges
4. Humid climate—positive ions in the atmosphere
5. Impaired autonomic nervous centre
6. Intoxication with poisons, like
  - a. Alcohol
  - b. Lead
  - c. Cocaine
  - d. Ergot
  - e. Picrotoxin
  - f. Vaccines
  - g. D. D. T.
  - h. General anaesthetics
  - i. Barbiturates and other sedatives (Bromides)
7. Emotional shocks—fear, fright, grief, threat, suppressed feelings, etc.
8. Constitutional complaints such as:
  - a. Poverty of blood—acidity
  - b. Chlorosis—an old name for simple iron deficiency
  - c. Scrofula—tuberculosis of bone or lymph glands
  - d. Rickets
  - e. Syphilis
  - f. Pathological alteration or growth in the brain, especially in the temporal lobes

## 9. Disturbance in accelerated hormone activity

Etc., Etc.

A course of treatment for an epileptic, as for any other disease, will have to be planned in consideration with the individual case, giving due weight for the physical, physiological and mental aspects of the patient. One great problem in the treatment of epilepsy is that though the patient is a sufferer of a chronic disease, he does not feel himself a sick man, because he is in a tolerably good state of health, except when the seizure occurs; but he is unconscious of it. Also, most cases are in pre-adolescent ages, a period when neither submission like a child, nor an understanding of the implications is there. And treatment ought not to be felt so much an imposition on the patient. A reform in the living habits sensibly introduced, not so much by simple precept, but by actual practice by the members around the patient, is most helpful.

A daughter of a foreign High Commissioner in India had this disease. The mother was a very intelligent lady, who proved a keen student of the Science. The patient was introduced to the author's son, Ganesa Sarma, not as a doctor, but as a guest and general talk about dietetic righteousness went on in her presence. When the patient left the place for play, the mother was explained about the need to see that the daughter does not feel that she is under treatment and has to submit to 'rigours', imposed on her alone. She understood the importance of mental co-operation.

Therefore every morning, on the advice of Ganesa, all the members of the family assembled at the dining table, took a glass of dilute grass juice and dispersed. The daughter, who was the patient, went to school thereafter. Some fruits were sent for her about 2 hours later. On her return she took a Spinal Bath, followed by an ordinary full bath. The daughter observed that the parents also did the same thing, and also ate the same food as she did. Cereals were mostly avoided. Fruits and vegetables had their places in different meals, i.e., the problem of combination was avoided. This ensured the cure of indigestion, which includes constipation, which is generally chronic in these cases. Except that, as high placed people, they led a sophisticated life, being as they hailed from Africa, they had a fairly robust constitution, not just to looks, but in reality, and the Vital response was very quick.

A week after the first meeting with Ganesa, the mother telephoned and expressed a desire to meet him. When he reached their place she

expressed her gratitude repeatedly on her feeling of lightness of body, of strength, stamina and alertness and of an inclination to be active most of the time, by adopting the 'new plan' of their living. That was the experience of each and every member of the family. Non-vegetarian diet was stopped totally and vegetarianism became the rule. Dilute grass juice was the breakfast. These changes worked such a marvel that they felt like jumping and playing, an exhilaration that they never expected from such foods as are thought to be the food of the weak.

After 2 weeks of the treatment the daughter got a seizure a little after midnight, while asleep. Ganesa went there and advised that nothing special need be done, except that a short hot water foot bath may be given immediately, if the girl kept awake after that; generally such patients go to sleep, and that should not be disturbed. And it did happen so. Except for covering the body, especially the lower extremities well, nothing was done. The next day, she remained on a diet of fruits and raw vegetables alone. She herself did not demand anything more. So, the reform was from within.

Two months after the commencement of the treatment, the family had to go back to Ghana, wherefrom the mother wrote to Ganesa after 4 years that the girl is now well grown up, in perfect health and a brilliant student in the college.

Medical men believe that the attacks should be controlled by the administration of luminol and/or dilantin, both strong nerve sedatives. This would help concentrating the disease at the focal point in the temporal lobes. At that stage, the surgeon (the neurosurgeon) can come to save the physician from failure by conducting an operation of the brain. They are confident that the disease can physically be thrown out and the brain chest closed. Neither the physician nor the surgeon can guarantee the result. Such operations are always done after taking a declaration in writing from the parents immunising the 'doctor' of all responsibility for the untoward effects that may follow his work. Medicos threaten, that unless this course be adopted, the patient will grow into a dunce. This is a threat issued out of ignorance of Nature's wonders.

Some of the physicians are frank in their expression. And they give expression of their feelings to the parents after some months or years of persistent treatment, by when they become very familiar and friendly. They tell plainly that allopathy has no cure for epilepsy, except for a possible suppression of the attacks, which they call by another term: "control". It has been explained earlier that inorganic poisons are very hard to eliminate; some of them are even traced in the ashes

and bones after cremation. And these drugs get seated comfortably in the brain and cause a permanent damage. Even after such a long period of drugging when the patient is brought to Nature Cure, epilepsy is cured. Some of them grow up into normally intelligent adults but some into dunces. May be even that condition can change for the better. But most parents suspend the treatment when once they are confident that epilepsy has been cured. If the parents do want to see that their children grow into bright adults, of whom they can be proud of, drugging should not be resorted to at all, or at least stopped as early as possible. "Poisons never cure", says Dr. Eva Hill.

The plan of treatment should provide means of assimilating the Five-Fold Food Medicine. Earth has mostly been in excess; the other finer elements have been denied earlier. Now they must be given a prominent place. Of the last class, the Earth, the subtler and vital aspect, the mineral salts and vitamins that are available from fresh grass or vilva leaves or such other things are necessary to tone up the brain centres.

Sun-baths, Air-baths and Spinal-baths should be well utilised to improve the general tone of health.

Diet reform is of great importance. In planning that, the following points should be borne in mind:

1. It should be Positive—capable of cleansing the system of the morbid accumulations.
2. It should be bulky—capable of relieving constipation.
3. It should be alkaline—capable of neutralising the acidity.
4. It should be Saattvic—so that cravings are subdued.
5. It should be eaten abstemiously—so that indigestion is cured, (the tone of the stomach is restored).

Fasting will be wonderful if done. But the problem is as to how it can be introduced for reasons explained earlier. If the eating programme is so adjusted that the alimentary canal gets some rest in some part of the day, even that will help a great deal. (Read the author's book, Constipation, Dyspepsia and Consumption.) Fasting will be willingly accepted when there is an acute phase in this chronic disease. Very often fever precedes a seizure. At such times the patient has an aversion for food. Advantage should be availed of such states for fasting. That will make the task less violent.

As explained earlier, the attacks maintain a period-cycle. A few days ahead of the next expected attack, care should be taken to see that the colon is not clogged. Non-Violent enemas, even repeated a few times, each time evacuating after retaining the water for a few minutes, will be helpful.

When the premonitory symptoms are seen a full warm immersion bath completed with a cold head wash may help keeping off the attack; or even if it comes on it will be milder.

In most cases, even after a cure of the disease, there are re-visitations by the time the person attains adulthood. This proves two points, namely that (1) a chronic disease is not normally cured radically in one single instalment, and (2) that before a major biological growth Life sees to it that the system is cleansed. Such crises could well drive the parent to the thought that there is a relapse of the disease. It can be true because there has been a great extent of slackness in living—away from the Life Natural—that the tendency in the organism for that disease has welcomed the disease. Even in cases where sufficient care has been there, such revisits are there and are essential. The same plan may be adopted again and they pass off without much ado.

The following is the story of a cure of this disease treated at home according to instructions by post, condensed from a speech by the husband, Sri S. R. Kabse, a student in one of the Nature-Cure classes held in a place near Bombay in 1948.

Srimati Kabse had the disease from her 16th year, before marriage. Ayurveda and Homopathy failed, and the deadly drugs, injected or taken by mouth, under allopathic treatment, aggravated the disease so much that she became subject to a suicidal mania. She was married in 1946 and thereafter Shri Kabse came to know of the disease. Being already acquainted with Nature Cure, chiefly as set forth in foreign books, he told her about it and she agreed to follow it throwing away the deadly allopathic pills.

A programme of dietetic and other treatment taken from two of those books was rigorously followed for four months, without good results. At that time on the advice of a friend he read the author's Practical Nature-Cure twice, and then came to realise that he was "not observing that most important and fundamental principle in the Life Natural, namely Vital Economy." He also saw other points of difference. So he wrote to the author. In his reply the author wrote as follows:

“The diet programme you have sketched is not sufficiently positive and besides it is **not** quite according to the needs of Vital Economy. Two usual [substantial] meals are not proper. One meal of raw vegetable salad, finished with a drink of buttermilk and one of cooked vegetables, including some tuber, would be sufficient. Once a week a semifast, only on liquid diet, and fasting on Ekadashi days may be kept up”.

Meanwhile the patient's menstruation was suspended for seven months, which caused anxiety. Fortunately Shri Kabse came across an article in **The Life Natural** by Kamesvara Sarma, which reassured him on this point. After the 7 months the menses returned. The results of the improved course were very encouraging, though the instructions were not strictly followed.

“Formerly the attacks were coming every fortnight or 10 days, but since coming under the guidance of the author, interval between the ‘grand mal’ [severe] attacks has lengthened by two or sometimes three months. Her skin, which was formerly yellowish, has now got its usual colour. She gets good sleep, which was not the case before. She is very energetic and does all the house-hold duties. The most important result is that she is now free from that melancholy attitude and is extremely confident of getting a complete cure”.

This particular affliction seems to be on the border-land between the chronic and destructive stages. Hence it may happen that the cure of some patients may be long drawn out.

This particular case, it will be seen, brings out the importance of Vital Economy and the almost exclusive reliance on positive foods.

It was suggested by a writer in ‘Physical Culture’ of the U. S. A. that when the fit comes on, it may be cut short by holding the head between the two hands, on the front under the chin, and on the back below the back of the head, and stretching the neck by trying to pull the head upwards. This, of course, does not contribute to a radical cure.

Here is another case in which we see most of the symptoms and allopathic meddling and also the after effects therefrom. This was reported in Volume XXXI No. 6, June, 1974, of **The Life Natural** by Sri Jyoti Prakash Sud.

My son, Vinay, who is fourth in the family, started getting fits (convulsions) when he was about 6 years old. None else in the family (up to his grandparents, both on father's and mother's side) suffered from this disease. God alone knows how he got this disease.

The case history is as under: He was born on 27-7-1957. When the pregnancy was 7 months old, the mother had a fall from a bicycle. Delivery took place after the full term. It was a normal delivery. He is the fourth child in the family. Compared to his brothers and sisters, the boy was weak. When he was about an year old, he had an attack of Diphtheria and was treated by a 'qualified' M.B.B.S doctor. When about two years old, he was knocked down and run over by a tonga. The wheel of the tonga passed over him. With this impact stools came out but there was no apparent injury. Once his brother threw him on a charcoal stove, as a result of which he received some burns on his left arm. Once, he slipped on the floor, as a result of which a crack appeared in his collar bone which was set right by a doctor by applying the bandage of 8. All his limbs were normal and well developed for his age, except that his testicles did come down in scrotal sack automatically although they could be lowered and brought in position with the help of the finger. From the beginning the boy is of a "withdrawn" nature i. e. he will not mix up freely with other children. His mind is sharp but not stable i. e. suppose he is sitting in the room and doing something, if somebody enters he will leave the room and go away—and when he is playing while all other children continue to play he will leave them and start doing something else all alone. He was always busy with his hands and feet. When he was 3-4 years old, a round worm came out with the stool. After one and a half year another worm of about 6" long came out after some syrup was given by a doctor.

It was in June 1964 that he got the first fit. He gave a shriek at about 2-00 a. m. in the night and immediately started shivering and there was twitching in the body. The fit lasted a minute and half. Immediately I rushed to a doctor. He prescribed 'Luminol'. All the tests, namely of stool, urine, blood, X-ray of the head, and EEG were done. All the tests showed negative results. All these tests were repeated again after some time but nothing was found out. However, the doctor named the disease as "Epilepsy". The second fit came after about 3-4 months, and the 3rd after about 6 months. In between, he used to get minor fits lasting for a few seconds in which he used to get dazed and his eye balls did not move. He was also found eating crumbs and licking plates thrown by other children after eating their food. He remained under allopathic treatment for 2½ years. The drugs

prescribed were "Luminol" 1 grain B. D. and Dilantin 2 capsules BD. We continued with the drugs. These drugs produced strong side-effects; his kidneys were damaged and he started passing urine in small quantities after every 2 or 3 minutes. In spite of the sedatives given, the boy was not getting sound sleep. He started having constant high temperature and was blinking all the time. With a little rubbing on his body, rashes would appear.

On 22—1—1966 he again had a fit. This was more severe and of a longer duration than the previous fits. In this fit froth came out of his mouth. Then for six months there was no fit, major or minor.

On 22—7—1966 again he had 3-4 fits in a day. This was the severest so far. He was also having fever on that day. He was immediately rushed to the Safdarjung Hospital. Suddenly his nails turned bluish. He was put under oxygen and in half an hour or so the nails regained their normal colour. Another side effect of these drugs was that the boy started getting blood through the nose. I may mention here, that during the course of these 3 years I got the child examined by almost all the prominent private doctors in Delhi and the specialists in Safdarjung, Willingdon and Pant Hospital and the All India Institute of medical Sciences. Dr. Baldev Singh a professor in the AIIMS, who was considered an authority in Northern India, told me, that in allopathy, there was no cure for this disease.

It was in September, 1966 that a friend of mine told me how Nature Cure had helped him and advised me to meet Sri S. Swaminathan Ji. Sri Swaminathan Ji told me that allopathy had done a heavy damage to the boy but I should not lose hope and pray for God's blessings and grace. He advised me to stop all drugs immediately and also give up tea and coffee. He prescribed a daily non-violent enema of plain water twice a day, sun-baths twice a day, stimulating wet pack on the abdomen after meals, spinal bath, hot-water foot-bath etc. For diet, a whole aatta bread with cocoanut scrapings, raw carrots, ripe bananas etc., for lunch, and steam cooked vegetables for dinner. In between the two major meals, a light repast of fruits (only one kind of fruit, preferably seasonal fruit, at a time).

After the drugs were dispensed with and the above rules were followed, the child got the first fit in about a month. This was of about the same previous intensity. The second fit came a month after the first fit, the third followed after 15 days, the 4th after six days. With every succeeding fit, the interval was decreasing. This caused us some anxiety but we did not lose heart and continued the treatment.

Now the cleansing process had begun in the body and the body was making efforts to throw out the filthy matter. I was told that it was a healthy sign and the boy was on the road to recovery.

On 24/25—12—1966 the boy had a number of fits. We kept a count up to 35. Thereafter we got tired of counting and discontinued. On the previous day he had eaten some raw carrots and raddish without chewing them properly and without letting his mother know about it. By about 12 in the night he had the first attack. The second attack came after an hour and then six successive attacks after the same interval. By about 10 a. m. he had two vomitings with which undigested matter—carrots and raddish pieces—came out. I must say that on that day my faith in this treatment had almost been shattered. The boy had also developed fever. Swamiji explained that it was a good sign and the fits would be controlled thereby. After these fits, the boy became terribly weak.

For about one month the boy did not get any fit. On 24th January, 1967, the boy was running a little high temperature. On the 26th we went to see the Republic Day Celebrations. There the boy took two puris. In the evening we didn't get any conveyance and had to walk a distance of about 6 miles. At night the fever shot up to 105° F. We immediately applied cold packs on the forehead and the abdomen. After 3-4 hours the temperature dropped to 102° F. Even with the fever the boy, started getting fits. This time the fits continued for 4-5 days. By God's grace and the expert guidance of Sri Swaminathanji and Sri Ganesa Sarma the boy is completely cured of fits. All the side effects of heavy drugging i. e. rashes on the body, passing of urine in small quantities, blinking of eyes etc. have totally disappeared. The boy is in tolerably good health.

## SYPHILIS

This is only a medical label for an infinite variety of symptoms, which the medicos want to treat with mercury, arsenic, penicillin or any other deadly poison that may be in fashion. Really there is no such disease. But there are a great variety of terrible constitutional diseases brought about by medical malpractice, namely the unlimited poisoning of the patient with the above named or other deadly, health-destroying drugs, such as "locomotor ataxia" in which the whole nervous system also is involved; in this way even idiocy may be the ultimate result. The medicos know that they never cure 'syphilis,' as is clearly seen from their view, expressed only privately among themselves. **Once a**

syphilitic, always a syphilitic,' which means that the patient, who is diagnosed by them as a syphilitic, will never become whole again; and they see to it that he does not do so, by keeping him saturated with their favourite poisons. Indeed what they do to these victims is a terrible crime against Nature and against Health.

As in all diseases generally, so here also the germ theory of disease breaks down completely, because, more often than not, the germ, which is of a cork-screw shape, fails to be present. So for diagnosis they badly wanted a 'test'. A great many tests were invented, of which the first, and still the chief, is the Wasserman Test. None of these tests is specific in the sense that it would reveal the disease where it is present, and reveal its absence when it is absent. Conditions of ill-health which are not syphilitic, such as common constipation, give a positive reaction, which is really only Life's protest against abuse, an allergic response, as they should say. On the other hand, where there are clinical signs of what the medicos call syphilis, the reaction is negative. So the test is misleading and leads to non-syphilitics being treated with deadly drugs, as if they were syphilitic. Actually there is a powerful tendency for medicos to diagnose syphilis in every case where they are unable to give relief with the less deadly drugs. Even when there is not the least evidence of syphilis,—no history of what is called 'venery'—still they would not let the patient alone, but would put pressure upon him—as they know how—to submit to diagnostic treatment, as they call it; this means that the drugs considered as remedies for syphilis are given to him, and if there be any response, then diagnosis of syphilis is confirmed and the poisoning is continued till he is saturated with the drug and cannot take any more, and this process is repeated till he dies.

The difficulty in diagnosing is due to the medical mania for diagnosing a venereal taint, even where there is none.

It has been stated by Dr. Lindlahr that 'syphilis' is not conveyed to the baby through the milk of the supposedly syphilitic mother; what is conveyed is only the drugs she had been given, such as mercury. The reason is simply that the disease is a myth; but the drug being real, it is conveyed, and the child suffers accordingly.

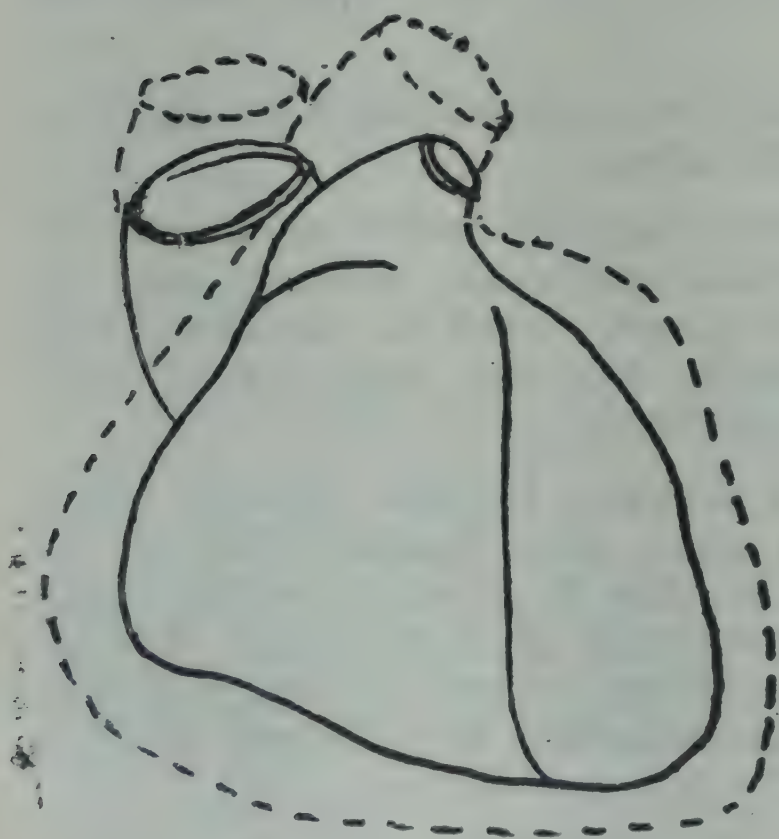
Medicos classify syphilis into four stages. In the primary stage there is a local inflammation and a sore which gets healed if left to itself, or if non-violently treated. But as this is always treated with poisons, there is a secondary syphilis, which is of a subacute nature. This also being treated in the same way, there arises tertiary syphilis, which is more chronic, because the constitution is affected for the

worse. This again being drugged with the same or worse poisons, there comes finally the quaternary (fourth) stage, in which various destructive diseases, like locomotor ataxia or idiocy occur, which, under medical care, prove fatal always.

An example of cure of primary, acute syphilis has been narrated before. Other examples follow.

A successful lawyer of this place, who was the victim of venereal diseases, once had to apply to the author for help, because the medicos could do him no good. His trouble at that time was something called 'paraphimosis,' in which the foreskin of the sexual organ could not be pulled back, nor pushed forward, without extreme pain, due to the hardening of the end part, called the 'glans penis.' By wet bandages and other water-cure methods and regulated diet he got complete relief within a fortnight. In a more recent case the patient, living somewhere in the north, who had been labelled as syphilitic, got a complete cure by following the instructions given in a previous edition of this book. He later joined one of our classes and passed the examination and is now treating others with considerable success.

In our system names and forms are treated as illusory. This is cent per cent true in the case of these patients also. Venereal diseases are not exceptions to this principle. By curing the underlying dyspepsia this satellite disease also—whatever it may be called—is cured radically, and the patients stay cured if they fulfil the condition already specified.



## THE HEART

The heart is a bundle of muscles of about the size of one's own fist. The clenched fist and the relaxed one gives a rough idea of the pumping action of the heart. The figure here shows the heart both at the peak of contraction and at the peak of dilation.

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### THE HEART AT THE PEAK OF ACTION

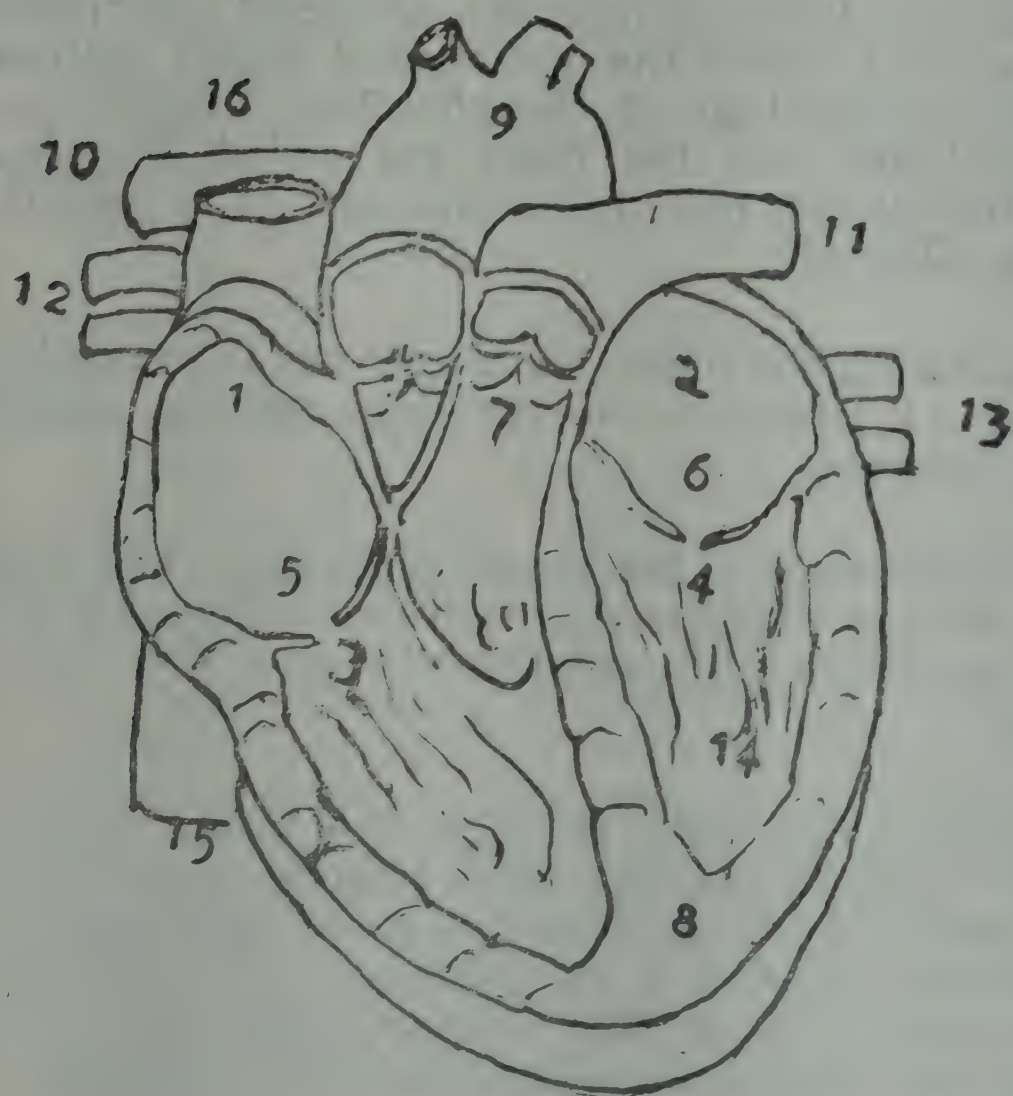
The inner figure shows the heart at the peak of contraction

The outer figure (in dotted line) shows the heart at the peak when dilated

The adult heart weighs about 255 grammes.

Although the heart is a single unit anatomically and functionally, it can be thought of as two isolated pumps—the “right heart” and the “left heart”. The only route of communication between these two parts of the heart is indirectly through the lungs. The right heart receives blood from the veins of the entire body and pumps it into the lungs. From the lungs the blood returns into the left heart, wherefrom it is again pumped out to the whole body.

The heart is a hollow muscle which is divided into four chambers. The right heart consists of an upper chamber, called the Atrium (Auricle) and a lower chamber, called the ventricle. Between these two chambers is a one-way valve called the Tricuspid Valve. Similarly, the left heart also consists of two chambers, the upper and the lower. The upper one is also called the Atrium (left auricle) and the lower one is called the Ventricle. The valve, also one-way, that separates the upper and the lower chamber, is called the Mitral Valve.



#### THE INTERNAL STRUCTURE OF THE HEART

1. Right Atrium (Auricle)
2. Left Atrium (Auricle)
3. Right Ventricle
4. Left Ventricle
5. Tricuspid Valve
6. Mitral Valve
7. Semi-lunar Valve
8. Heart Muscle
9. Aorta
10. Pulmonary Artery (to the right lung)
11. Pulmonary Artery (to the left lung)
12. Pulmonary Veins (from the right lung)
13. Pulmonary Veins (from the left lung)
14. Papillary Muscles
15. Inferior Vena Cava
16. Superior Vena Cava

The right atrium receives blood from the Superior and the Inferior Vena Cava, and expels its contents into the right ventricle passing through the tricuspid valve. From here it is discharged into the Pulmonary Artery. The name 'pulmonary' indicates that it is connected with the lungs. Though the pulmonary 'artery' carries bad blood, it is not called a vein, because blood vessels that emanate from the heart are called arteries. Similarly, the blood vessels that bring back the oxygenated, that is purified, blood from the lungs into the heart are called Pulmonary Veins, because it brings blood into the heart. Other blood vessels that carry blood to the body are called arteries and those that carry dirty blood from the body to the heart are called veins.

The normal heart beats about 72 times a minute, one in less than a second. This adds up to 1,00,000 times a day or nearly 4,00,00,000 times in a year. The work done by a normal heart is almost equal to the work that one would perform by lifting a 4.5 kg. weight three feet off the ground and repeating this task twice every minute all the life span.

The heart consists of several layers of muscles, arranged in circles and spirals. When the muscles contract the spirals and circles tighten up and the blood is literally squeezed out of the chambers. Such contractions that squeeze the blood from the heart are called Systoles. After every such systole, the muscles relax for a fraction of a second and this pause is called the Diastole.

The muscular wall, separating the right heart from the left is called the Septum, and this protects the blood from the right getting mixed with that in the left, and vice-versa.

The thick ventricle walls do most of the blood pumping. The atria (plural of atrium) that are the top chambers of both the right and the left heart, serve mainly as reservoirs, although they do give the blood a boost into the ventricles.

The used blood that reaches the heart through the Venae Cavae (plural form of vena cava) are called superior and inferior, depending upon the position of the parts of the body that they serve—the one that is connected with the head and the arms is the 'superior' one and the one that serves the lower extremities is the 'inferior' one. Also the blood used up by the heart itself drains into the right atrium through a vessel known as the coronary sinus.

A large number of arteries and veins runs into the top of the heart, carrying blood to and from other parts of the body. The walls on one side are thicker than the other, and the surface is covered with a number of small arteries and veins. The arteries on the surface of the heart are called the Coronary Arteries. They carry the oxygenated blood—the food and other necessary materials to the muscle fibres of the heart. After such service, the blood returns to the right atrium through the Coronary Sinus.

The pressure created by the contraction of the heart is great and there could be the fear of the blood rushing back into the atrium, both of the right and the left heart, had it not been for the two valves, the tricuspid valve on the right and the mitral valve on the left. As the name indicates, the valve on the right has three flaps (cusps) controlled by tiny papillary muscles. When the papillary muscles contract, they pull on the cords attached to the cusps and thus pull open the heart valves. When they again relax the cusps raise up and close the atrium entry into the ventricle.

When thus the backflow of blood into the atrium is prevented, the ventricle contracts and the blood rushes into the pulmonary arteries. This has two branches one going right and the other to the left, each connected with the lung on the respective side. There it branches off in stages into tiny capillaries and finally end each in one of the alveolus or air sac of the lungs. It is here that interchange of gases—carbon-dioxide and oxygen—takes place. Such capillaries end up in the pulmonary veins, again one on the right and one on the left. It is reminded here, what has been said earlier that though the pulmonary veins carry the purified blood, because its course is towards the heart, they are called the veins.

It was pointed out that the walls of the ventricle is thicker than the other side on the left. This is so because greater pressure is needed to pump the blood for the whole body, down to the very extremities of the limbs.

The functions of the heart are controlled by the Central and the autonomic nerves. Served by the Decelerator nerves and the Accelerator nerves at the knot, known as the Sino-atrial Node, the heart maintains the rhythm of the approximately 72 beat per minute. Consisting of nerve cells and fibres and muscle cells, this S A. Node is of great importance as the "pacemaker", because it generates the "spark" or impulse that starts the wave of muscle contraction in the heart. This wave spreads over the muscles of the atria and apparently triggers an impulse in a similar node near the junction of the atria and the ventricles.

As the heart beats and the blood courses in the arteries the pressure of the blood causes a pulsation. This "pulse" can be felt by placing the finger on the radial (the artery that runs over the radial or exterior bone of the forearm) artery at the wrist. The number of such pulsations vary with age. It is about 130 in the newborn babe, 70 to 80 in the adult and 60 to 70 in old age. Three aspects of this pulse is generally studied, namely (1) the Rhythm or regularity of the beats, (2) the Volume or the amplitude of expansion of the arterial wall during the passage of the wave, and (3) Force or Tension or strength of the flow, which can be gauged by the force needed to obliterate it by the pressure of the finger.

Some deviations from the normals may be the individual factor with some persons. Excitement or vigorous exercise can cause an increase in the heartbeats per minute from 70 to even 120.

Blood is continuously flowing in the arteries. But its pressure is increased with each contraction of the ventricle (systole) as the blood spurts up. During the pause or relaxation part of the rhythm (diastole) the pressure decreases. This systolic and diastolic effect passes all through the course of the arteries, throughout the body.

If an artery in the living animal be cut across, blood spurts from it to a considerable height, escaping in jerks, corresponding to every heartbeat. This can be demonstrated by connecting a glass tube with the central cut end of the carotid (the principal artery on each side of the neck) artery, the blood will rise in it to a height of 3 feet (in the case of a rabbit), and remain about this height, rising a little with every heartbeat and falling again between the heartbeats. This shows that the blood in the artery is under a constant pressure, which varies to a slight extent with the heartbeats, rising with and sinking between beats, but never approaching the line of no pressure.

The pressure created on the walls of the blood vessel is measured in millimetres of mercury by a sphygmomanometer. The systolic pressure is recorded first, followed by the diastolic pressure. Normally, in the case of adults it is 120 systolic and 80 diastolic. This is not a standard, but only an average. This figure is lower in younger ages, say about 103 on 10 years of age, and 135 when the age is about 60. The diastolic pressure also rises from 70 in 10 years to 89 in 60 years. Correspondingly, the pulse rate also rises from 33 in 10 years to 46 at 60 years. As mentioned earlier, these are just averages and not any indication of perfect health. A person in advanced age in good health need not necessarily have that rise in the blood pressure and pulse rate.

cited above; it may remain about the normal for middle aged persons, i. e., 120 systolic and 80 diastolic and a pulse rate of 40. Averages are arrived at by taking readings of apparently healthy people and not ones that are really so. Therefore much importance need not be attached to a little variation on either side, because it may be necessary for the moment.

Heart health has no isolated existence. It is a part of the whole living organism and it shares the health or otherwise of the whole being. In the Chapter on Unity, we have made it clear that there is no such entity as Disease. We repeat here that disease is Life's expression of its W I L L to Health. It is an indication of the diminution of the health level and a cure is spontaneous with the restoration of the level (a higher level) of health.

Very often certain symptoms are seen as a result of distress elsewhere in the organism. These symptoms are taken as real, pertaining to the heart and poisonous inorganic drugs are introduced to change that symptom. Thus by the introduction of this extraneous matter, a state of dis-ease has been established in the heart. It may be a confirmation of the suspected disease or a conferment of the suspected or some other disease of the heart.

It is often thought that palpitations (rapid forceful beating of the heart of which the patient is conscious), a feeling of pressure in the chest region, of shortness of breath are symptoms of a diseased heart, and treatment therefor is commenced and maintained. This conjecture may be right or may be wrong; very often it is wrong. The same symptoms can be caused by some other cause also. Flatulence (gastric and intestinal distention with gas) can cause pressure on the diaphragm, which can in turn exert pressure on the heart, leaving for the heart less space for it to dilate. Contractions are processes done with effort. Dilation is only a process of relaxing. Unless the heart is able to find enough space to relax fully, it cannot take in sufficient quantity of blood within the atrium. Consequently, the volume of blood (which should be about 85.25 c.c. (3 ounces) that should be normally held is not possible, because of the external pressure on the heart. Equally so, the process of contraction of the ventricles is also handicapped. But the amount of blood needed to be made available to the whole body cannot be brought down. The demand is there and the heart tries to maintain the supply by making more number of beats within the minute. This results in palpitation.

This is not imaginary, but a fact observed in a number of cases. The author's son, Ganesa Sarma, was working in his office, when a Nature-Curist friend came to him and called upon him to help him in saving the life of a friend of his. The family doctor of the patient had just then taken leave, after collecting his fees for the visit, telling the people at home that the case was beyond the scope of any treatment, though he had been able to save him several times earlier. The doctor advised sending for the patient's lawyer, so that his last Will and Testament can be prepared within the few hours that he could remain in that body. Ganesa asked for a little cocoanut oil, which he applied over the abdomen, after making him draw it inwards while lying flat on his back, (the abdomen was bloated to such an extent that it looked like a big earthen pot) and slowly tickled it around the navel in a clockwise direction. Plenty of wind was discharged through the anus and very soon the abdomen shrunk to a considerable extent. Alternate hot and cold fomentations followed next and finally an abdominal cooling pack was applied. The patient by then had regained confidence that he would live far beyond that crisis. That proved a turning point in his life from allopathy to Nature-Cure.

Another similar case has been referred earlier in pages 323 and 324 of this book.

When the lung is inflamed, when the air sacs are very much covered with phlegm, the air cells that are exposed for the interchange of gases being very much limited, a condition of stress and strain, as was experienced by the heart, in the cases cited above, the lung has also to manage to gather enough oxygen to maintain the vital functions of the body by increasing the rate of respiration. That is what is called short breaths. The bellows of the lungs have to work more rapidly and the breathings are shorter than normal. This condition is also mistaken for a heart trouble.

Emotional factors, such as mental distress, sorrow, grief, fear, fright, anger, and also excessive joy can cause a temporary strain on the heart. It is wrong to conclude that it is a heart disease. If treatment is needed, it is for the mind. But where can the doctor locate the mind? Emotional upsets can be tolerable only if the person adheres to dietetic righteousness. Eating of positive foods of a Saattvic nature alone can help.

Addictions to stimulants, such as coffee, tea, cocoa, the cola drinks, alcoholics, etc., drugs, sedatives, and other bad habits can also cause a feeling of pressure on the heart. We wonder as to how they

deserve to call themselves doctors while they know that the cause is the addiction and never care to correct them and prescribe drugs to be able to be 'safe with the bad habits'. In fact the irritated nerves will later fail them so badly that even Nature-Cure may not be able to save them.

Some medicos know as to how they explain their failures as success. One Dr. Martin Gumpert writes in his book, 'You Are Younger Than You Think', that in earlier times people were dieing of infectious diseases much earlier, and now that such diseases having been eradicated the life expectation has risen up considerably that people live up to suffer of heart diseases. He tries to say that earlier incidence of heart diseases were so rampant because people did not live so long as to come within the age group (between 40 and 60 years) of sufferers of heart diseases because the heart is supposed to get 'aged' and be liable to falter or fail. He means to say that this is a situation to be considered a success,—the present day generation has climbed up a higher level of health. This is an utterly false claim. People, did live in the remote villages of our country and even in the towns and cities to a very ripe old age. Statistics can prove it otherwise. There is little truth in it. The average life expectancy was low because of other reasons, such as insanitation and child mortality. Most medicos do agree that heart diseases are increasing in alarming proportions as compared with the past and a good many of them do try to pinpoint the causes as due to many kinds of addictions referred to earlier.

The heart, as we have mentioned earlier, shares the health of the whole living organism. But the medicos who believe in symptomatic diagnosis and treatment take the manifestation locally of any symptom as the disease and treat it as such, ignoring altogether that there is a fundamantal cause which is absolutely untouched and is also allowed to further accumulate and aggravate. We know it is unnecessary to deal with the various symptoms of heart troubles, but yet the readers, being misled as they are by the host of such medical men, need to be educated even in their pattern. So, we shall deal here about some of the heart diseases, culled from various medical literature.

It could be seen from the various descriptions of disease that no one specific type of heart disease is lonely; that there is always an association of a number of them together. We have no need to refer in that detail about the drug treatments, except that such remedial agents only attempt to alter the symptom that is manifest and does not in the least touch the cause of the diseased state of the organism.

## Heart Pain

We have explained earlier that the heart can be in distress owing simply to indigestion, which in turn causes flatulence. The pressure on the diaphragm exerts pressure on the heart and it is in distress.

Anoxia or hypoxia (absence of oxygen or lack of sufficient oxygen in the atmosphere) are causes of heart pain. This oxygen poor atmosphere can also result from high altitudes. Such conditions combined with physical exertion increase the painful state. That is why mountain climbers carry oxygen cylinders with them.

## Angina Pectoris

Angina is a derivative from the Latin word 'angere' which means a sense of suffocation or constriction. This term, Angina Pectoris stands to denote severe but temporary attack of cardiac pain which may radiate to the arms. This pain is different from a pain caused by a blow or a prick.

Ischemia (deficient supply of blood) of the myocardium or the middle wall of the heart accounts for this pain. Ischemia is again a disease state caused by another disease known as Arteriosclerosis, which is a degenerative arterial change by a thickening of the media of the artery. (More will be said under Arterial Occlusion).

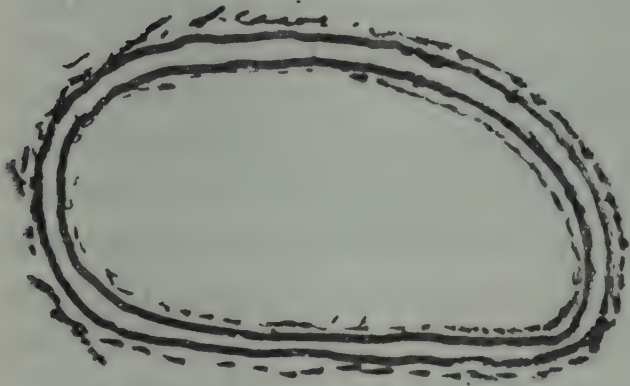
One more companion to the situation can be Atheroma—deposition of hard yellow plaques of lipoids (resembling fat or oil material) in the intimal (of the internal coat of the blood vessels) layers of the arteries. This condition can be brought about owing to a high level of cholesterol in the blood, due to excessive consumption of refined sugar, saturated fatty acids, etc. A state of thrombosis can also be caused as a result of this combination of morbid state.

Drugs that are capable of dilating the blood vessels, such as nitroglycerine and worse still radio-active iodine, are used in the treatment. A quack remedy is also handled in such cases, which is the administration of alcohol, on the plea that its effects last longer than nitroglycerine. These are not cures, not even surgical treatments as are often advised when the disease persists.

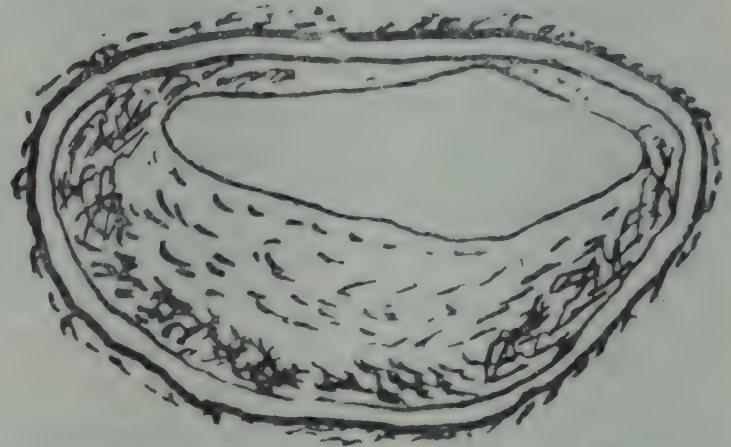
## Atherosclerosis

The trouble may be noticed in or past middle age; but its basis is created, very often, quite at a very young age. Hypercholesteremia or

hypercholesterosis (abnormal deposition of cholesterol) and excessive amounts of other lipoids and lipoproteins (a combination of lipid and protein) predispose to and aggravate atherosclerosis. There may be other causes also. Clinically, it cannot be diagnosed until it has manifested as a disease of the coronary artery, cerebral thrombosis or occlusion of the peripheral artery. This is the reason for its remaining unnoticed in young ages, though it exists even then.



Cross sectional view of a normal blood channel



Cross sectional view of a blood channel narrowed by deposits

The situation is tried to be averted by Life by a reversed arterial blood flow from other not involved vertebral artery at the intercommunication of the branches, or two or more arteries at the base of the brain. But this is done at the expense of the brain causing ischemia (lack of blood supply) to the brain, resulting in dizziness, visual impairment, numbness, or paresis (partial or slight paralysis or weakness of a limb) of an extremity, speaking difficulty and even olfactory (pertaining to the sense of smell) hallucinations. Distinguishing features of this type of passing cerebral vascular symptoms from other causes of cerebral ischemia are decreased pulse, lowering of blood pressure in the involved extremity and a bruit<sup>161</sup> over the obstructed subclavia.

A distinction is generally made between arteriosclerosis and atherosclerosis. The former is used to indicate the degenerative changes that take place in the middle layer of the blood vessels, whereas the latter refers to the thickening and irregular hardening of the inner layer of the blood vessel. Both the kinds are degenerative conditions and both result in the artery losing its elasticity and tone and all the consequences that follow thereon.

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161 Bruit—murmur—abnormal sound heard on auscultation (a method of listening to the body sounds for diagnostic purposes, particularly of the heart, lungs, or foetal circulation; it may be immediate by placing the ear to the body, or mediate through a stethoscope, of the heart or great vessels.

In the case of atherosclerosis the inner lining of the blood vessel becomes very much rough and irregular that at places the passage becomes so much narrowed down that even a tiny blood clot could cause ischemia to portions of the passage in its onward course.

### **Hypertensive Heart Disease**

Hypertension may be 'Temporary', 'Paroxysmal' or 'Permanent'.

Temporary Hypertension is often caused by nervous tension, apprehension and excitement. The last is often caused by the first consultation of a physician and can be readily established by repeatedly measuring the pressure. It will return to normal at the end of the examination or at least on the following day. Sometimes pain in some part of the body could be the reason for temporary hypertension. Polyneuritis (involving the ninth and tenth pairs of cranial nerves that are linked with the tongue, the pharynx and the pneumogastric functions) or lesions (pathological change in the bodily tissue) by external pressure or due to skull fracture may cause temporary elevation of both systolic and diastolic pressure. Prostatic hypertrophy (enlargement) resulting in retention of urine can also cause a temporary hypertension.

Toxic states as are seen in Eclampsia (a severe manifestation of toxæmia of pregnancy, associated with fits and coma), lead poisoning, nephritis, diseases of the nervous system, such as epilepsy, traumatic damage to the brain or meningitis are occasions when Paroxysmal Hypertension is noticed. There will also be a generalised sympathetic "mass reflex" with outbursts of sweating, flushing of the face, congestion of the nasal passages, piloerector erection (the nerves connected with hair, making them stand upright), throbbing headache and blurred vision. It is not uncommon to have also sometimes dilatation and contraction of the pupils protrusion of the eyes, retardation of the respiratory rate and occasional loss of consciousness.

Permanent Hypertension is by far the most common variety of elevated blood pressure. Systolic hypertension, without elevation of diastolic pressure may result from over-active contractions of the heart or from diminished elasticity of the aorta and the great arteries. The general belief is that loss of elasticity of the great blood vessels is the result of ageing, while it also accompanies atherosclerosis, which is proof enough of the fact that negative dieting is the basic cause, and the ageing is accelerated by that wrong mode of living. With constant extra load on the vascular walls and the increased strain on the heart the peripheral resistance reflects the diastolic hypertension, which is generally associated with systolic hypertension.

There is also a misleading situation. With progressive failure of the left heart, the systolic pressure may drop and mask the original hypertension. This confusion may be contributed by fibrillation of the atrium, combined with arteriosclerotic deterioration of the myocardium or any other type of myocardial failure. Arteriosclerosis is often found in combination with permanent hypertension. Right heart failure may precede left ventricle inefficiency. A bulging of the inter-ventricular septum towards the right chamber because of the increased pressure in the enlarged left ventricle brings about this masking of hypertension.

The term 'permanent hypertension' has little significance for us, because in our Science there is no disease that is incurable, though, as Louise Kuhne has said, all patients may not be curable. The term used here is just on the model of the medical tradition.

### Hypotension

A blood pressure of 95/60 may be compatible with perfect health, and considered normal though it seems to be at the lowest border of normalcy. It is understood as "constitutional hypotension" in certain families or individuals. More often in slender, asthenic (physique with small frame and long legs) individuals and rarely in stocky (large build, but short) persons also this sort of 'normal' blood pressure, that is otherwise seemingly low, is observed. Since it is constitutional, it is habitual and is maintained at the same level, with very little variations with age. Certain races such as the Chinese and the Philipinos have on the average a low blood pressure than others. Where a rise in the blood pressure to 130-140 systolic and 85-90 diastolic will not cause serious harm in the general run of people, that much of a blood pressure in the case of a person with a constitutional low blood pressure, as is seen in the Chinese, will exhibit manifestations of retinal (pertaining to the light sensitive internal coat of the eye-ball) changes, heart failure or cerebral haemorrhage.

In the case of persons whose normal blood pressure is higher than the lower level explained above a dropping to this low level has to be termed to be a disease of Hypotension. Acute Hypotension may result from a failing heart action as in myocardial infarction, paroxysmal tachycardia (excessively rapid heart action), carotid sinus (a collection of sensitive receptors sensitive to pressure changes) and similar nervous symptoms or as a result of chronic congestive heart failure. In cases of shock, where the peripheral blood vessels dilate and the visible veins are empty and the blood fails to return to the heart in sufficient amounts, there is a fall in the blood pressure.

Chronic hypotension may be the result of adrenal (pertaining to the small endocrine glands situated near the kidneys) and pituitary (also endocrine glands lying near the sphenoid, which is a wedge-shaped bone at the base of the skull bone, consisting of 2 lobes, one of which secretes several hormones having an effect over other endocrine glands. It regulates metabolism and growth. The other lobe secretes 'pituitrin' which is responsible for raising the blood pressure stimulating plain muscles such as the ones connected with the uterus and the small intestines and diminishing the flow of urine) insufficiency, anaemia, cachexia (a state of general ill-health, malnutrition and constitutional disorder) and tuberculosis. There is also a type of hypotension known as Postural or Orthostatic Hypotension, in which any disturbance in the posture can affect the reflexes regulating blood pressure and pulse rate and there will be a sudden drop. The mechanism that compensates for the influence of gravity upon blood circulation fails due to organic lesion or functional inadequacy of the nervous system. Some patients who resort to surgical methods of relieving hypertension by 'sympathctomy' in which surgical excision of part of the sympathetic nervous system is done, become a prey to this sort of a pitiable state of a great drop in the blood pressure. This is a sign of disturbed state of reflexes controlling the blood pressure and a remedy could be impossible even through Nature Cure.

### **Enlargement Of The Heart**

A common etiological factor of heart disease is over-strain by extra-cardial factors. The term overstrain, as a matter of fact, must be understood in relation to the individually different reserve power of the anatomically normal heart. The so-called "athletic heart" is no exception to this individual factor.

Overstrain has the first consequence of enlargement of the respective side of the heart. It is believed that the enlargement is owing to adaptive dilatation, i. e., diminished tonus of the heart muscles brought about by the vagal stimulation. But continued exertion for years confirms the enlargement, though temporarily hypertrophy results as another protective mechanism, but concludes the increasing failure. Thus the concentric enlargement becomes excentric.

Athletic heart hardly ever surpasses the stage of hypertrophy. Sudden death is known to occur after an extra-ordinary exertion. There is the historically recorded instance of the Greek Marathon runner who dropped dead immediately after delivering the message.

## Inflammatory Heart Diseases

Inflammatory diseases are indicated by the addition of the term 'itis' and in respect of heart diseases there can be a variety of them, such as Endocarditis (inflammation of the inner lining of the heart), Myocarditis (inflammation of the middle layer of the heart wall), Pericarditis (inflammation of the outer serous covering of the heart), and Pancarditis (inflammation of all the structures of the heart), and these conditions will be recognised by the accompanying elevated temperatures.

As already mentioned, no particular symptom of a heart disease appears alone. There is always a confusing muddle of symptoms, especially in any of the types of inflammatory diseases of the heart.

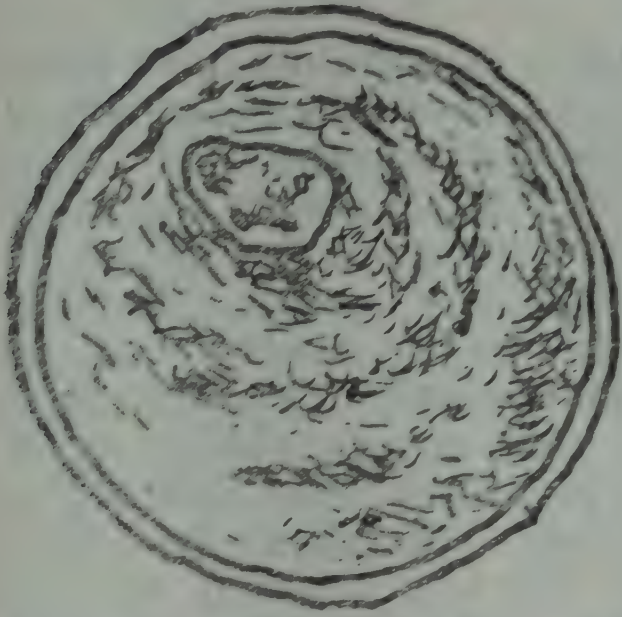
In cases of Endocarditis the accompanying symptoms may be increased sedimentation rate of red corpuscles, petechial haemorrhages (spots of bleeding), splenomegaly (enlargement of the spleen) and embolic phenomena (solid body or air being transported in the circulation), etc. Albuminuria along with red blood corpuscles in the sediment, clubbing of the fingers and toes, and a brownish pigmentation of the face are common. Years of practice of observing the fact that cases of acute rheumatic fever medically treated have brought on endocarditis has not made the medical school wiser of the truth that they are only able to confer a disease on a more vital organ by meddling with a simple form of disease. Violence leads to worse harm than otherwise. Diagnosis of endocarditis through electrocardiography does not yield a conclusive proof of the existence of endocarditis, because similar symptoms are noticed in cases of arthritis and myocarditis also. Also, where a specific infection cannot be pinpointed, the usual theory of 'allergy' is also brought in here.

Myocarditis can occur as an 'allergic' reaction to sulfonamides or to anti-rabic vaccine injections. Serum sickness following administration of tetanus antitoxin or generalised urticaria may be accompanied by transient enlargement of the heart and electrocardiographic alterations indicating acute myocarditis. Myocarditis also occurs as a sequel to diphtheria, heat stroke, burns, poisoning with carbon-monoxide, poliomyelitis, etc. Thready and feeble pulse, hypo-tension, substernal oppression (oppression beneath the breast bone), dyspnoea, cyanosis (a bluish tinge manifested by hypoxia), etc. are the symptoms that indicate myocarditis. It is little appreciated that myocarditis in adults are being followed within 2 or 3 months by active tuberculosis of the lungs, bronchial lymph nodes or miliary tuberculosis (a form in which tuberculous nodules are widely disseminated throughout the organs and tissues of the body.) These are also examples of iatrogenic diseases.

Pericarditis invariably follows acute respiratory inflammation. Pericardial effusion (extra vasation of fluid into body tissues of cavities) should be suspected if the cardiac dullness enlarges and changes markedly with change of posture, if the heart sounds become faint, pulse rapid, the systolic and pulse pressure reduced and the neck veins engorged. There may be "pulsus paradoxus" (alteration of the volume of the pulse becoming greater with expiration, which is reverse of the usual) or "pulsus respirations inequalis", (diminishing in volume on inspiration.) Pericarditis is also observed after myocardial infarction (death of the myocardial tissue, blood supply to it having been cut off) or in ureamia causing a fibrinous exudate which will be recognised by pericardial friction. Serous or sero-fibrinous pericarditis may accompany acute rheumatic fever. Pericarditis following acute inflammatory inflammation if not infrequently misdiagnosed as myocardial infarction and mistreated with the help of anti-coagulance, will lead to a fatal haemorrhage in the diseased pericardium.

Incompetency of the valves and/or stenosis (narrowing) of the involved ostia (openings or mouths of tubular passages) commonly the mitral and/or aortic, impair mechanically the efficiency of the heart action, waste a good part of its activity and thereby diminish its reserve power. Hypertrophy (increase in the size of the structures), dilatation and eventually failure of the over-burdened heart will be the result. This stage of congestive heart failure may come after various lengths of time. But myocarditis will reach the stage of congestive failure more rapidly, because there it is not mechanical overload, but a damaged heart muscle that results in the failure. Pericarditis leads to a special type of congestive failure, known as "constrictive pericarditis" or "mediastino-pericarditis". The pericardial effusion in the beginning gets later replaced by fairly dense thick fibrous adhesions of calcium deposits. This deposit may be limited in the beginning to the visceral and parietal surface of the pericardium, and later it may spread beyond it to the mediastinum and the chest wall after an attack of pleurisy (polyseritis). This extension, solidity and thickness of the adhesions encasing the heart may anchor it in every direction and stifle the cardiac systolic emptying of the heart also. Sometimes, such adhesions around the diaphragmatic opening for the inferior vena cava may cause considerable obstruction to the hepatic veins, and account for a condition resembling cirrhosis of the liver, with really no jaundice.

## Arterial Occlusion



Cross sectional view of a blood channel very much narrowed down by deposits and blocked by clot

material in the intimal layers; may be the result of high level of cholesterol in the blood due to excessive consumption of refined sugar and/or saturated fatty acids).

Sudden arterial occlusion (stoppage of the passage) can be caused by embolism, (obstruction of a blood vessel owing to impaction (firmly wedging in) caused by thrombi) fat globules, tumour cells or air bubble or thrombosis (a blood clot formation in the intra-vascular passage).

Embolism may occur in patients with endocarditis, with auricular fibrillation (uncoordinated quivering contraction) of a long duration, or after myocardial infarction (death of the myocardial tissue because of blood supply being cut off) involving the endocardium. It can also occur with material detached from atheromatous blood vessels (blood vessels with deposition of yellow plaques of hard lipid

Thrombosis may develop after blunt injury, which can also include surgical procedures, in diseases of arterial wall such as atherosclerosis or thrombangitis obliterans (obliterative vascular disease, due to clot in the inflamed vessel, with symptoms of pain in the calf muscle, developing later with severe gangrene of the toes) and in blood diacrasias (a morbid general state resulting from the presence of toxic material in the blood). This causes ischemia (lack of blood supply) in parts of the limbs where pain and numbness is experienced. Besides this, occlusion will cause absence of pulsation in the peripheral arteries, collapse of the superficial veins, pallor and coldness, muscular weakness and glovelike hypesthesia (abnormally diminished sensation) or anaesthesia of the involved area. Occlusion also causes hypoxia (lack of supply of oxygen) and a bluish tinge is observed under the nails, lips and skin.

To some readers it would have been a confusing mess of information. Though a number of varieties of heart disorders were explained, there is not a single instance where any one kind of disorder existed all alone; there is always a combination of a number of them. This only proves our theory that heart is just a part of the living organism and it is a sample of the general health or ill-health.

For a cure of the trouble it will be necessary to know the causes by the elimination of which alone can there be a lasting cure.

Such a lot of details of the various confusing symptoms have been given, having been collected from medical books, and they seemingly also refer occasionally to the causes, which rarely touch the real basic cause of the dis-eased state of the heart, as an integral part of the body corpus. For example, if there be a state of hypotension, the cause is said to be inadequacy of the adrenal and/or pituitary glands. But no one cares to question as to why there had occurred an inefficiency of those endocrine glands. Surprisingly, there is a solitary mention of a state of cachexia or general ill-health. We can accept theirs as a science if there is any indication of positive measures that will be a reversal of the negative way of living that has been the rule so far. It is again Nature-Cure that shows the Right Path—the Life Natural as the only means of restoring better health. This has got to be repeated that there really exists no disease and that all diseased states of the body are results of a lowering of the level of health and that which is to be done should only aim at raising that health with the help of the available Vital Reserve. What calls for great attention is VITAL ECONOMY.

In a word we can tell that the cause of ill-health is wrong living, which includes wrong eating, and reckless living habits, oppressed, over all these, by a mental disquietitude. But this may not be enough for most readers, though all these factors have been touched in the earlier chapters of this book.

At the very beginning of this Chapter, we have mentioned that Dyspepsia is at the root of all chronic diseases and that all such diseased states of the body can be set right by a cure of dyspepsia. That lesson holds good in the case of heart diseases also. Eschewing negative foods altogether is of utmost importance. Hungerless eating should be totally given up. Destructive cooking, to satisfy the palate should be forgotten. Eating with due respect to Vital Economy, i. e., eating at a time when after the meal there cannot be adequate rest, being avoided, is essential. Addictions should be given up altogether—attempting to leave such habits slowly, gradually, is only delaying tactics and not helpful to the individual,—is a must. "Cowards die many times before their death," said Shakespeare in his play, Julius Caesar, and that is true to the letter. One who puts himself always in fear has never lived long. On the other hand the one who does not fear death dies once, but late in life—Death fears to near him. Do the Right and Surrender your cares at the Feet of the Lord, you will feel lighter and will have a quick recovery—this should be understood properly and adhered to.

Modern life has contributed numerous diseases and the heart diseases are much older to the recent one, Cancer. Funnily, it is said that cancer has no answer in allopathy or for the matter any drug system of treatment.

In diseases of the heart, we have seen earlier, that there is inefficiency of some part or the other of the heart and that the blood flow is slackened or arrested. To avoid this, medical treatment is very often to administer an Anti-Coagulant. About this Prof. John McMichael, a member of the Medical Research Council, and Professor of Medicine at the London University, said that there were 19 possible after-effects, and that some of which were fatal. "What one is doing by giving them is producing a bleeding disease to stop a frothing disease. I do not think there is any method of escaping the risk. I am very sad to admit that our efforts with these drugs have proved fruitless".

To a question, as to what treatment should be done to a patient suddenly struck down by an acute myocardial infarction, Prof. Theodore Crawford, the Pathologist, answered, "I would like to have no treatment at all".

Dr. George Pickering, Professor of Medicine at Oxford University, said to the same question, "When I have mine I hope treatment will not be necessary. I am 58 and I think that the evidence that anti-coagulants do any good (meaning thereby no good) for people over 55 is so small that I would not want any".

At the same meeting (British Medical Association, Belfast, 27th July, 1962), Dr. Tage Hilden (Copenhagen) referred to the clinical trials that he had conducted. 371 patients were treated with anti-coagulants and 429 without them. There was no significant difference either in the mortality rate or in the incidence of the clinically diagnosed thrombo-embolic complications.....As to the complications of the anti-coagulant therapy, bleeding occurred more commonly in the 'treated' cases; the finding of the haemorrhagic fluid in the pericardium at necropsy (examination of the dead body) also was much more common among the 'treated' cases. Obviously, Dr. Hilden stopped using anti-coagulants in his own unit.

Speaking at the same meeting, Professor McMichael said "Such therapy was dangerous, ineffective, and a burden to the doctor, to the patient and to the laboratory, and it should be stopped." His speech was over, but its use is continuing, thanks to the efficacy of advertising machinery of the vested interests of the drug industry.

Dr. William Evans, M.D., D.Sc., F.R.C.P., refers to the dangers of anti-coagulant therapy in the British Medical Journal, (September, 1962) in the following terms:

"...anti-coagulant treatment in coronary occlusion will go the way of other discarded remedies is certain; let it go soon, let it go now, before remorse weighs too heavily on those who may continue for a little time longer to advocate its use".

This drug mania should go. This curse of civilization should be wiped out. That is our wish; that is our prayer. But we cannot forget that the world is not all for good. Knowledge is like light and just under the lamp there is darkness; this we see in daily life. And in the field of health also it will continue to be so. In a way that is necessary also. Goodness will not be appreciated unless there is evil.

Refined foods, tinned, ready-to-eat foods are slowly spreading its tentacles even in this country and there is the fear that very soon fresh foods may disappear from the city markets. Preserved foods are dead foods; but how many people know this, until they come to us for relief from 'incurable' diseases, after facing defeat at the hands of all systems of drug treatment. The preservatives added to those foods are not simply not foods, but literally poisons of a lower degree; they cause slow death to the eater.

The craze for protein is increasing with the boost given to it by the so-called nutrition experts, who know little about the biology of the living body—they experiment on dead animals or on animals under anaesthesia. Medical madmen have gone to the extent of not simply ruining themselves, but also ruin the clan along with them, by preaching that animal protein is absolutely essential for real health. In some cases they are able to show a rise in the body weight, as if weight is health. Certain communities who were pure lacto-vegetarians are also enticed to make their stomachs into graves for dead animals.

Keeping quality of foods can be increased by frying and making its nutrients lost to the system, let alone the fact that much of it is not digested and becomes a burden on the colon. Commerce has brought into this country more than 5 decades ago a frying medium that does not go stale. If a vessel is filled with pure ghee flies come over it, but there is by its side another vessel filled with hydrogenated oil, which solidifies like pure ghee, it is free from the invasion of the flies. It is not that the hydrogenated fats are therefore safer and can be free from contamination or infection, it is evidence of the fact that even flies will

not touch it; man is worse than those lower creatures to stand in long queues to get a tin of 'precious' stuff, that causes more diseases than the initial merriness that the eater gets.

Most vegetable oils are unsaturated fatty acids and they do not assume a solid consistency at normal room temperature. Unsaturated fats have a shorter carbon-chain in their chemical constitution. These are therefore more easily digestible. Similarly, just as the saturated fats in the hydrogenated oils are hard to digest, they are equally hard to move through the colon. This gives a masked evidence to conclude that it has been fully digested. A medical man of great repute did contend that the digestive co-efficient of the hydrogenated oil (mis-called vanaspati) is 100%. The author's son, Ramachandra Sarma was quick to point out to him that he was blind to the fact that it is its constipative coefficient and not digestive coefficient. This is a method of confusing the common man with technical terms, in the hope that the world is full of fools and that whatever they blabber in the name of science will be accepted with the least doubt. But his hopes were belied when he got a fitting rebuff.

The indigestible fatty acids are not innocent stuff, as to just cause the simple constipation alone. They get entry into the system along with the blood stream, but do not move about freely. They get silted in the blood vessels, especially at the junctions and in stages narrow down the passages. The deposits, with passage of time get harder and form plaques, as explained earlier. In technical terminology such deposits are called cholesterol. We have seen earlier the extent of damage that cholesterol can cause, starting from simple hypertension to the more serious troubles of arterial occlusion, myocardial infarction, pericarditis and so on and also early death.

Undigestible, insoluble and saturated fats are not taken into the body only through consumption of hydrogenated oils. Eggs, flesh foods etc. contribute to the increase in the cholesterol level of the blood in quite a great degree as experience shows that patients of heart diseases are much more among the non-vegetarians than the vegetarians. But the vegetarians need not feel to have gained an escape, because those who are vegetarians in name and take vegetables only rarely, are as bad as non-vegetarians in many ways and they are also sickly, through accumulation of cholesterol, but because they starve themselves of quite many essential nutrients in the form of mineral elements and vitamins. We are not tired of repeating that a follower of the Life Natural should be a vegetablarian and not be satisfied with being just a vegetarian.

Addictions such as coffee, tea, cocoa, the cola drinks, tobacco in all the forms, and alcoholics are all ruinous to health and especially the heart.

In his book, "The Philosophy Of Human Life", Dr. Jennings has given his views about tobacco in the form of a dialogue:

"A snuff taker, with a box in hand, asked a physician if he thought snuff could injure his brain.

'No,' said the physician.

'Why, Doctor' said a bystander. 'I thought you held that snuff, and tobacco in every form, was positively injurious to the brain?'

'So I do', replied the doctor, if it can get access to it, but no man with brain will snuff''

With all their knowledge of chemistry, biology and physiology and the composition of injurious ingredients in coffee and tea, we wonder if medical men at all put all their knowledge to any practical use of a positive approach to health, when we see that they agree that they are bad and yet recommend being 'moderate' in addiction. Can there be any law fixing a minimum limit for being bad with impunity? If there can be one their recommendation of being moderate is also acceptable. If it has got to be scientific they should accept that 'action and reaction are equal and opposite', as enunciated by Newton. They ignore this Law and still call themselves 'scientists' and have the audacity to call others quacks (quacks, we have already said, are those who use mercury and they use it).

Coffee and tea act as stimulants to hypertensive patients. That stimulation is at the cost of the patient—he is served with tomorrow's energy and so he will have to miss several days to come by regularly taking coffee or tea. And no doubt, the life span of patients of heart diseases is very much short. This confirms the saying that "the diseases of the forties and fifties result from the mistakes of the twenties and thirties". Those who study dead bodies are ignorant of the fact that though the human organism is capable of withstanding a certain amount of abuse, but not endless abuse.

When the coffee habit has been stopped, it has been known, the tension drops as much as 20 points. Theobromine (there is nothing Divine in this 'theo') in cocoa also produces similar injurious effects as caffeine in coffee; even smaller doses on experimental animals are fatal enough.

Obesity has been covered earlier. Not all obese persons are so because of accumulation of fat alone. There is plenty of fluid (water) stored in the system. It is owing to the excessive intake of common salt. The sodium in salt has a tendency to attract water. Consumption of salt creates undue thirst. This difference can be seen by taking the same fruit without salt and with salt; When one takes a fruit without salt, he feels that his thirst, even if it was there, has been satisfied by thoroughly masticating and eating the fruit. But when the same type of fruit is taken along with salt, firstly, he is not able to masticate it properly and in a short time there is thirst, which demands much water. Secondly, there is also a need for him to drink profuse quantities of water repeatedly because he does not drink solid and eat liquids.

So, if a person should save his heart from the danger of failing, he must shed his weight by cutting off salt because whatever be the weight of a person, the heart remains the same size and has to serve a bigger body in the case of obese persons and therefore finds itself placed in a very strenuous labour and that it falters and fails.

Medical men also know this cause and they advise their patients to use rock salt, instead of sea salt. It is an ignorant statement that rock salt is natural and sea salt is an unnatural product for the living organism; Chemically, both are sodium chloride; there is absolutely no difference. In fact rock salt also is from brine (sea water), that has got encaged under the earth owing to some geological disturbances, such as earthquake or landslide. During the course of several years that the water had remained under the surface of the earth, the water has evaporated and the salt in the water had crystallised into rocks. Some others, who not only know this truth, but also know that chloride of potassium will be a water repellent advise all their patients suffering from diseases of the heart to take 'diet salt'. When they go to the chemist, he sells them a product branded 'K' salt. It is Kalium Chloride or potassium chloride. In fact there is little difference to the system in that both are inorganic and that both are not food, and ones to be thrown out, putting undue labour on the kidneys. If the heart is saved from the extra labour, the kidneys are over-burdened. It is a fact that the kidneys are the strongest of the organs in the body and that it is the last to fail, and if they fail, the man is also lost. It is therefore a bounden duty for those who wish to have longevity to avoid all inorganic stuff in their food, including salt.

The late Rajarishi Babu Purushottamdas Tandon, the famous freedom fighter and national leader of Uttar Pradesh, had Hypertension and a board of doctors declared that he might manage to live for 2 more years,

provided he took (1) their injections and drugs, and that (2) he remained confined to bed i. e., he took complete rest, so that (3) he could live at least for 2 years. He made a counter declaration, which meant a challenge to the medical science that he (1) will not take their drugs, (2) that he will not rest and (3) he will outlive that 2 year term that they have 'granted' for him. He consulted the author telegraphically and the telegraphic reply, having had to be short, was that he should subsist on fruits. He was also told that the author's youngest son, Ramachandra Sarma will visit him from Banaras Hindu University and give him a fuller programme. When Ramachandra went there, he was seen with a basket of mangoes, which was the fruit of the season (and a good variety of 'langda' mangoes are available in his place). Ramachandra knew that his taking so much of mangoes was also harmful, and so when he was invited to join him in consuming them, he readily joined him, so that he could minimise his (Babu Tandon's) eating all the mangoes. Later when they sat for a matter of fact discussion, Babu Tandon spoke in clear terms that he wanted to belie the medical theories and that therefore he was prepared to follow the ideal path, however difficult it be and be able to show to the world that he could live longer, doing his usual work and also not taking the drugs. He was told that living on green edible herbs alone will be the ideal. He took to that way without any hesitation and he lived for about 25 years after that.

Extracts from Sri R. N. Iyengar's case report that appeared in the August, 1958 issue of **The Life Natural** are given below.

"During August 1954, while in service in Madras, I was suffering from palpitation, sleeplessness, giddiness etc., with the result I was very weak and had to avail of 4 months earned leave from August 1954 to November 1954.

"The doctor to whom I went for treatment examined me thoroughly and said that it was only due to high blood pressure which needs complete rest and medical treatment during that period. I had a series of vitamin B and Glucose injections, Serpina tablets to be taken orally, 2 tablets twice a day and some other drugs and mixtures every now and then to be gulped.

"After 3 months of leave the blood pressure which was 190/120 at the time I was admitted for treatment, came down to 170/115. During these 5 months I was advised by the doctor not to have any stimulants like coffee or tea and reduce the common salt which is added to my food to the minimum possible which I followed strictly. Even though

the B/P came down slightly, my health did not improve and I was weaker; I was not able to walk even a furlong and within a few yards walking I used to get giddiness and tiredness. The doctor advised me to have a change of place which may do me some good and hence I planned to go to my village which is about 250 miles south of Madras. While I was contemplating this, on one fine morning an order came to me from my Head Quarters Office transferring me to Ahmedabad and this helped my B/P to go to its maximum which I was having originally. Added to this I had a severe heart attack. One night, even now I shudder to think of that, I was actually raving, gasping for breath in my bed without even a wink of sleep. The whole night I had no sleep for a second and I had an acute pain in the region of my heart. That night I even thought of committing suicide. Such was the agony and pain I had in the region of my heart. I had no sleep throughout the night, all the 24 hours and this weakened my health. The doctor prescribed some narcotic pills to be taken orally before sleep daily which also failed to give me any relief after a couple of days of continuously taking those pills.

"With this state of health, and as my leave was nearing its end, I went to my village to spend a few days there. I left Madras with no hope of my survival which I told my landlady also at Madras, and hence I never thought of joining my services at Ahmedabad. My parents were shocked to see me in this bad state of health. They called an ayurvedic vaidya who diagnosed my case as nervous debility and gave me a lehyam and choornam and by taking the prescribed quantity daily twice he said I could regain my lost health and would be able to join duty after the expiry of leave.

"The daily pricking of injection needles, gulping of mixtures and swallowing of pills were stopped during these few days and I tried this ayurvedic system of medicine. I had my daily regular bath in early mornings in the adjoining Cauvery river, prayers and oblations to God and meals twice daily without any kind of restriction as to the quantity and quality of the food. In this connection I may say that I am a strict vegetarian and I continue to be so even now. With this change in medicine, environments and diet I was able to put on some flesh and enough strength to walk a few furlongs at a stretch. I avoided coffee or tea but instead I used to have  $\frac{1}{2}$  lb of fresh cow's milk daily in the mornings. I am a man who believe always in Nature and like natural things.

"Few days were only left for me to join duty at Ahmedabad. So one evening I went to my family doctor, of course allopathic, to get

myself examined and to get my fitness certificate. The doctor tested me thoroughly and told me that I was having a B/P of 200/115 which was more than normal for a man of my age of 46. He then told me that some people are generally having high B/P from their infancy and that may be the case with me also. I also told him that I had giddiness and weariness of head since my boyhood. So the doctor told me I need not worry much about my health and to join duty at Ahmedabad on the due date. He cautioned me to have periodical check up of my health under some expert heart specialist as he envisaged a kind of murmuring near the heart.

"With all the good wishes of my friends and relatives I left for Ahmedabad and joined duty there. It is needless to say I maintained a very poor health. I used to get some sort of giddiness and reeling sensation while walking. The B/P was tested periodically which ranged from 200/115 to 185/115. Under expert medical advice I began to drug my system with serpina, serpasil and the like. I had too many intravenous injections also this time. Day by day I was getting weaker and weaker and one day while going to office my whole body profusely perspired and my legs refused to carry me further. The general physician to whom I used to go for blood pressure test directed me to a heart specialist who tested my blood pressure, took cardiogram graph—radiological tests—and informed me that I was suffering from very high blood pressure. The mercury level showed 220/140 pressure. From the cardiogram graph the doctor told that I might have had a serious heart attack some few months back and not then at the time of the test. He gave me a long prescription of drugs to be taken orally and a series of intravenous injections. He advised me not to eat rice in any form and to refrain from adding salt to my dish. Two months leave was recommended and I was asked to have complete rest and to have the treatment prescribed by him.

"While on treatment I had serious setbacks in health such as unconciousness, insomnia, restlessness and sleeplessness. No amount of multi-vitamin pills and vitamin B injections could restore my normal health. The B/P came down to 170/115 within these 2 months and my weight remained at 140 pounds. I felt life to be a miserable one not worth living. I was completely without any stamina, vigour or vitality in me.

"I completely stopped having breakfast of any kind. Stimulants like tea or coffee had been stopped by me even since a year then. I began to fast completely for two days in a month drinking water only. To observe this fast rigidly and in a systematic way I gave a religious

tinge to this and I fasted on Ekadasi days. As before I used to talk and discuss daily with my friend about our daily life regarding each and everything, diet regulation etc. I used to consume more of vegetables and less of starches, rice, wheat etc. I purchased the works of Sri Lakshmana Sarma, Sri Adolph Just and Louis Kunhe on Nature-Cure. "Return to Nature" by Adolph Just and "Practical Nature-Cure" by Lakshmana Sarma are exceedingly good books. Fresh and dried fruits also used to form a part of my meals. I used to have only two meals a day, one in the morning at 9 A. M. before I went to my office and one in the evening at 6 P. M. Sun bath in the mornings for about  $\frac{1}{2}$  hr. daily, 2 times bath and puja and prayer, all these things could instil in me some courage. Added to this my B/P came down to 160/115 which gave me a further fillip to pursue the course. People around me including my own relations began to discourage me in this sort of trial with life. I went headlong in my own way. I used to take milk in raw state without being boiled and many tender vegetables in raw state without being cooked. First in my life I was then on fruits alone for 15 days. Even though previously I had fruits as part of my meals, this was the first time I was entirely on fruits. This fruit diet I had twice a day. During this period of 15 days I had a boil in my finger tip which gave me a severe pain and was cured by Nature-Cure method, wet bandage only. After the successful completion of these 15 days I was only skin and bones without any flesh on me. My friends were shocked to see me in this state of health. But I had the vitality and energy in me more than I had before, even though my weight was then reduced by 15 pounds. I was feeling hale and hearty. This loss of weight did not affect me in any way. After a lapse of a couple of months I was again on this fruit diet for 10 days only and repeated this successfully, 2 more times. My weight still went down by 10 pounds.

"By then I was transferred to Bombay and I had to shift my family to Bombay. It is not out of place to mention here that at one time I was not able to climb up a few steps of my Ahmedabad office, while by this Nature-Cure treatment I was able to climb up and down not only a few steps but tens and hundreds of steps in Bombay Office without much strain. My weight was only 115 pounds then. My wife used to tell me always to get my blood pressure tested so that she could rest assured that I was improving as she could not find any improvement in my health with her naked eyes. I was under the firm belief that my B/P has come down to normal and I avoided going to a doctor simply because I may be prone to think otherwise if he says anything else and this might upset me mentally.

"Nature works wonders. Once it happened that I was one among the many in my office to contribute blood to the blood bank. I was rather reluctant as I was not keeping good health. Anyhow I was asked to get my blood tested before contributing the same. I consented and the blood was tested with the result I was called at the hospital for contributing the blood. Something struck me to avail of this opportunity to get myself examined thoroughly. I was on the hospital bed and the doctor tested my pulse, blood pressure etc., as usual for everyone who donates blood. All the materials were kept ready to extract blood from my body. After the usual test the doctor asked me about my 2 years' previous history of my health, whether I suffered from any disease like jaundice etc. I narrated my entire history from the beginning, the B/P, the heart attack, the treatment I had and was then having. The doctor again examined my heart, B/P etc., very thoroughly and asked me how I feel nowadays. I told him except for my loss of weight and general weakness I was keeping quite all right. He informed me that my B/P was normal i. e. 150/105 and there was no trouble in the region of my heart such as murmuring or displacement. He asked me about my diet and I explained him in detail about my hygienic way of living. He appreciated my way of cure and advised me to take care of my health and not to venture any more in this kind of bold steps as to contribute blood at this state of health when I myself needed more blood. My weight was then 109 pounds. This news was flashed to my wife as soon as I reached home in the evening.

"Then I was transferred from Bombay to Coimbatore where I am at present working. I had to undergo a number of curative crises which I have gone through successfully. Now I can say with confidence that I got rid of the hypertension and palpitation once for all and I am now completely cured of them."

Sri Iyengar, in his 54th year (1963) is still feeling all right. He has treated many others successfully for various ailments by natural methods.

There is no need to stress the great importance of the soundness of the heart. So long as it is sound, it does its work rhythmically and somewhat slowly, so as to obtain sufficient rest between the heart-beats; it is during these short spells of rest that the heart's muscular structure receives its supplies of repair material and is relieved of its wastes. This organ cannot become abnormal or sick so long as the general health is maintained by living righteously in all respects. On the other hand, abuse of the living body in one or more of the ways known to civilisation is very likely to end in breakdown of the heart or any other equally important organ.

It is worthy of note that among the members of the allopathic medical profession there are proportionately more sufferers from diseases of the heart than among laymen.

Functional disorders of the heart are manifested by palpitation or pain, the heart itself being quite sound all the time, its functioning being disturbed by indigestion or dyspepsia, or other abnormality of the digestive organs. Among other things flatulence (wind) affects the heart's function. If the stomach be distended by gas, there is a pressure on the heart which interferes with its functioning. So also nervine poisons, that affect the brain, introduced by excessive indulgence in 'stimulants' like tea, coffee, tobacco or the like, also interfere with the heart.

Reckless living, such as overindulgence in sweets, may lead to a specially dangerous crisis, due to the formation of a blood clot in the arteries that carry blood to the heart tissues. It is also caused by an excessive intake of fats or proteins. A waxlike substance called 'cholesterol', is formed in abundance, which sticks to the inside of the wall of the arteries, thus narrowing the passage (lumen), which would lessen the blood-supply to the tissues that are served by them. If a blood-clot is formed, then there is danger of death, unless the lifepower is able to restore the blood-supply by some other route. It has been stated by competent witnesses that this particular affection,—called atherosclerosis—is less in countries where fat-consumption is low, and high where it is high, as in the U. S. A. But excess of cholesterol can arise also by an excessive eating of starch, protein or sugar. Thus it is seen that the civilised preference for negative foods and neglect of the positive ones, is one of the basic causes of this and other deadly diseases.

It is said that wrong postures are among the causes of these diseases. But the habit of falling into wrong postures coexists with unawareness of the wrongness of the posture, and this unawareness is due to the systematic neglect of Health. On the path of Retrogression of disease, the follower recovers this awareness and then corrects the postures.

It is possible to see whether or not a patient is likely to become a victim of heart disease, and then to save him from that fate by suitable hygienic treatment. A patient, J, who had been an inmate of our Sanatorium, in 1956 had the following afflictions, namely severe indigestion with gastritis,—manifested by a burning sensation in the region of the stomach—flatulence, throbbing at the solar plexus, palpitation of the heart, pain in the finger ends, exhaustion with very little exertion

and so on. His skin was dry and would never perspire. He suffered from sleeplessness and from anxiety about it. He was a slave to the smoking habit, and all his attempts to stop it proved in vain. Being encumbered on the back side he was evidently on the way to organic disease of the heart.

The question was whether he had any remnant of Vital Reserve by which he could recover positive health, so as to escape the heart-disease that was waiting for him. This was tested by giving him a Whole-Pack Sun-Bath as described earlier. In 20 minutes there was a vital reaction; he got some perspiration. After a very brief whole bath he felt lighter. He was then put on a course of positive diet and other items of the hygienic cure. On the very first night he had a crisis. He had stopped smoking on coming. He had a headache and heaviness in the head. The usual hot foot bath for the crisis gave him some relief. He could not sleep that night. But he resisted the temptation to smoke, and thereafter remained free from the habit. Enemas were given even after a natural motion, and the other details, the drink of herbal juice in cocoanut water, sun-bath with banana leaf and well-wrungout wet sheet covering with head protected from the sun or a hot immersion bath, spinal bath, an approach to fasting, taking only tender-cocoanut water, not more than twice daily—was carried on for four days. The headache left within 24 hours. During the crisis hunger disappeared and weakness increased, showing that absolute fasting was indicated, and so he fasted. Old stools were brought out by enemas. After 3 days of fasting hunger returned and weakness became less. The diet was modified, a little cooked vegetable being given at night; in the day only tender cocoanut water was given; but after some improvement in the digestion, vegetables were given in the day also. After two weeks some cereal-food was allowed along with vegetables at night<sup>162</sup>. Soon Mother Nature gave him good sleep also. His weight, which had been 98 lbs, went down to 90; the lost 8 pounds was sick tissue, the loss of which was really a gain. After these two weeks he was greatly improved and gained strength, so that he was able to cycle 32 miles and walk up a hill, to see a Jain cave temple on one side, and another cave on the opposite site at Sittannaval, 17 k.m. away from here and another place further off. The improvement continued and he was well started on the road back to health when he left the Sanatorium at the end of a month.

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162 The diet during the day was kept light and the night-diet increased, so that the patient might live by the same programme of diet after his return to work.

In a recent case of arterialocclusion, the medical man who was treating the patient was called upon to treat the patient when the patient had lost consciousness and there was bluish tinge all over the body with oedematous swelling on the face. He prescribed some drug and left saying that the patient was collapsing and that he need never after be called. The patient's daughter-in-law, in the absence of her husband, called upon Sri S. Swaminathan. He advised that he be given very dilute juice of banana pith about 4 times in the day. Each time only a few drops could be administered, because of fear of choking the windpipe. After a stupor of a week, the patient recovered consciousness. The bluish (it was so dense as to say that it was black) tinge gradually disappeared. The oedema also gradually came down. The patient took juices of banana pith, ashgourd, and also soup of ripe banana. Within 15 days, he regained strength enough to move about to answer calls of Nature. It is a second lease of life to him; and the patient feels that. He now realises that he has all along been under the Maaya of drugs, doctors and the disease. Now he has avowed to resort only to Nature Cure. All friends and relatives see that Nature has worked a miracle. By the time this matter goes to the press (9th March, 1975), the patient is taking only fruits with cocoanut scrapings and vegetable soups. He is digesting the food that he takes and is having regular motions. He is surprised that his constipation has also taken leave of him.

Whenever there is an attack, the patient should not be disturbed at all, not even to put him on a comfortable bed, for that could cause danger. Treatment has to start with slow sipping of cool water. Cooling (or stimulating) packs over the abdomen and chest, etc. should be done only after the attack passes off.

### Postscript

The sufferer from any disease of the heart would do right if he goes on a course of an approach to fasting for a fairly long period, so as to allow for the repair and rejuvenation of the vital machinery. The more serious the condition, the more necessary will be this measure of recovery of health. In the very light diet that is had as an approach to a fast, salt must be prohibited. If the patient happens to be in the coastal regions, where water of tender cocoanuts are available, it is quite easy to have a course of such a programme on only water of tender cocoanuts. After a satisfactory measure of improvement has been achieved by this course, supplemented by the other important measures, such as mild Sun-Baths, Air-Baths, Spinal Baths, etc., the patient must follow the course recommended for Dyspepsia, which wil

complete and confirm the cure. No one can definitely say as to how long this course must be followed, because the time needed for a complete cure will vary according to the degree of injury the constitution has already sustained. Firstly the blood will become normal in its composition and then the other vital structures, through the medium of that good blood, will be renovated. Unnatural appetisers must be avoided during the treatment for a rapid cure and afterwards also to stay cured.

The use of herbal juices, such as manittakkaali (मकोई) leaves, Bahama grass (Durva), or of ashgourd or banana pith are very helpful in the purification of the blood. The last one, dilute juice of banana pith, is very helpful in de-silting the arteries of the otherwise insoluble fatty deposits. Arteriosclerosis, thrombosis and such diseases can be cured with the help of banana pith juice.

## HINTS AND CAUTIONS

Most patients wish, if possible, to get into a Sanitarium for treatment for at least a month or two, because of serious handicaps in their own place, due to the hostility and persecution of kinsmen and friends who are firm believers in allopathy and are sincerely convinced that one must be a lunatic to take to Nature-Cure even after becoming a medical failure. But there are facts about some of these Sanitaria, which should make them hesitate, and it is highly probable that other Sanitaria and clinics are subject to similar defects. As a rule the men who run these Sanitaria are not themselves well-versed in this Art of **Non-Violence in Healing**. Most of them are fanatically persuaded that one particular author is the sole authority on the subject, and that those who do not accept him as the authority are unworthy of consideration. That so-called authority may be wholly without a suspicion that there is a principle called Non-Violence, which is of fundamental importance in practice. The reader knows that this is the principle of sanity in our hygienic practice, and that it can be set at naught in a great many ways, as has been shown before. Non-Violence requires recognition of **the right of the patient to a voice in what treatment is to be given to him**. To treat him as having no such voice is the besetting sin of allopaths. If one calling himself a Nature-Curist treats his patients as little better than cattle, he is, in our opinion, not a Nature-Curist at all. The patient, if treated with due respect as one capable of judging for himself what would suit him, at least after necessary explanations are given to him, can correct the dogmatism of the doctor. In our Sanatorium the patients, where possible, first read through **Practical Nature-Cure**, and their doubts and difficulties are cleared, so that they become co-partners in

framing the programmes for their cure. Another point is that it would be violence to prescribe a routine treatment for all patients, without regard to their idiosyncrasies, peculiarities or personal likes and dislikes. Father Kneipp, a very sane healer in his day, told us to 'individualise in treatment', a maxim that seems to have almost died with him; for in Sanitaria as a rule this is not done. Prescribing baths or fasts or anything else according to a routine without regard to the patients' personal needs and limitations would result in Violence to some of them at least. These measures have to be adjusted in each case to suit the patient, and often it would be needful to consult him and make a decision with his assistance, and which will be accepted by him as proper.

In respect of fasting there are dangers to be avoided. The bigoted worshipper of authority believes in certain rules, for fasting laid down by the pioneers, which are not accepted as safe and beneficial by all Nature-Curists of the present day. In the chapter on Fasting it has been explained that in chronic ill-health there is an acid-laden bloodstream, which makes fasting for more than a few days useless, and even dangerous, that before such fasts are thought of, the blood-alkalinity must be raised to its normal level.

Also there is the need for giving a suitable corrective diet for every chronic, since he is already a sufferer from the cumulative evil effects of decades of eating wholly negative meals. These effects can be neutralised only by giving him, for a sufficiently long time, an almost exclusive diet of positive foods. Instead they impose upon him highly nourishing foods, such as milk or curd in heavy rations, which would by no means conduce to his recovery of health.

Also many self-styled Naturopaths have not shed their past allopathic ideas. They retain them and therefore practise an allopathic, crippled Nature-Cure. In one case a sufferer from long-standing and advanced lung-tuberculosis,—himself an allopathic doctor, who had gone through the stuffing and streptomycin treatment, which only worsened his condition,—was compelled to take highly nutritious, unassimilable food for so long as to completely upset his Vital Economy so that he died.

The healer who is to treat a chronic patient successfully must have a sound knowledge of the twin principles of Vital Economy and Positive Dieting; the latter as has been said before, implies the choice of foods, not according to their food-value, but according to their health-value, which is altogether different. Above all he must have a perfect grasp of the principle and policy of Non-violence.

These facts and considerations must be borne in mind in making a decision on this question. If still the patient has to go into a sanitarium, he must see to it that his right to the mode of treatment he considers right is freely conceded. Else he would do well to go to a secluded place, where he would be free from the persecutions of his well-wishers and carry out his treatment there.

2. The patient must also be well-informed as to the length of time that would be needed for a radical cure in his case. Even though in many cases after a month or two, it may seem as if the patient's disease has subsided or vanished, he must not conclude that a radical cure has been reached in his case. The time needed for a radical cure in each case can be approximately known only by diagnosing the encumbrances of the patient. As a rule no chronic case is curable within one year; the chances are that in many cases it would take longer; it may need two or three years according to the seriousness of the encumbrances; if there be advanced back encumbrance, then it will not take less than 3 years. In our Sanatorium patients seem to improve considerably during the very short time they remain here; but the truth is that the encumbrances still remain; they have only been somewhat lightened. The real cure comes only by a great reduction of the encumbrances, so that from the second stage they are brought to the first which is the stage of acute diseases. Hence they are informed that the complete cure is still far off and they are given practical instructions as to how to proceed with the cure till it is completed, and also how to live thereafter, so as to stay cured to the very end.

In the meantime there are likely to occur ups and downs in the apparent health of the patient. These should not be taken at their face-value; for what appears to be a 'down' is not really a down, but a concomitant of a spell of vigorous curative elimination. The truth is that this elimination does not proceed at a uniform rate of speed or slowness all the time, like the movement of the hands of the clock. For some time it proceeds vigorously, and then it is slowed down or suspended for a period, and thereafter the process is recommenced; and thus it goes on, somewhat irregularly, until there is a return of positive health, at which the patient will remain steady for a considerable time, if he follows a sufficiently healthful regime thereafter. During these suspensions the patient feels well and even thinks his cure is complete, which is not true; but when the elimination starts again he may feel ill. This is on the surface. But underneath there is a steady healthward progress. That is to say, though the final cure will come long after, the patient will be getting some improvement, of which he will become aware at intervals; and with this he must be

content, and persevere calmly and faithfully till the cure is completed. Being a 'patient' he must not be impatient. No one can make bargains with Nature, because She is Divine.

3. During the progress of the cure, the patient is not unlikely to have what have been called 'Curative Crises,' which are acute illnesses; these are proofs that encumbrances have become less and vitality has increased, because without these favourable changes acute crises cannot arise at all. Therefore he must not be frightened or discouraged by their coming, but must welcome them; this is because a curative crisis is a crisis that carries the cure forward and raises the patient's health-level. He must then modify his programme, taking to fasting or a very close approach to it; he must also use the sun-cure, the water-cure and the air-cure more vigorously. Thus in the course of a cure of chronic disease, there are chronic as well as acute phases alternating and each of these must be dealt with according to its nature, as chronic or acute. When the last crisis is gone through naturally, then the final and complete cure is reached.

In some cases there may be few or no acute crises at all, the cure coming on smoothly without these seeming interruptions.

4. The next point the follower must take note of is the observance of Brahmacharya or sexual self-denial. In one of the preceding sections it has been shown that the rule of self-restraint is not the same for the chronic as for the patient of acute disease. The author does not seek to lay down a uniform rule for all chronics, because their vitality and mentality vary greatly. He rather makes the patient responsible for his actions and expects him to steer a line of safety between the two extremes of absolute abstinence and excessive indulgence, as stated before in the chapter on Continence. But during the acute phases—the curative crises—he must be strictly continent, as he would have to be in a fever or other acute illness.

5. If in a chronic case the patient complains of different symptoms or afflictions, he must understand that there is a natural order in which he would be relieved of them. The more superficial ones will be relieved earlier; the deeper and more chronic ones will persist for a long time and be relieved in the later stages. The patient cannot ask for the immediate relief of those symptoms which he considers least bearable. Neither 'doctor' nor patient has any control over the time that each of those symptoms would take to be relieved. He must be content to receive such reliefs and benefits as Nature chooses to give him from time to time.

6. The chronic must, from time to time, deal with the varying states of his mind so that it will not put spokes in the wheel of progress, so that it would faithfully and enthusiastically co-operate in carrying out the curative programme. He must remember the fact that this Science is based on the Truth of Biology as taught here and be concerned with his own part, the conduct of the methods of cure, leaving to God what belongs to Him alone. He must not be elated, nor depressed, by the changing conditions, the ups and downs mentioned before. He must remember that on the whole what Nature does is for the best.

7. An important problem to be faced is the giving up of bad habits, which have been the cause of his ill-health; for if he continues to be a slave to these habits, his ill-health will persist and he will not deserve—and therefore will not attain—the radical cure he needs and desires. As the bodily constitution and the mental temperaments vary enormously from patient to patient, and as it is the patient that needs to be cured, and not the disease, it is not possible to give the same advice to all; each patient is free to solve the problem in his own way, provided he understands the necessity of reform and is in earnest to make the needed changes sooner or later. To change habits by a mere effort of the will may be possible for some; but the rest would require some aid, such as fasting or an approach to fasting, or the mere lapse of time, during which, due to the improved diet, the constitutional hindrances will become less. Also the bad habits may be renounced one by one. But that is not enough; the patient must be watchful and make sure that the evil habits do not stealthily return and take possession of him again.

8. If the patient's constitution be not good enough for a continuous practice of the methods of cure, then it is permissible for him to suspend the treatment at intervals and resume the course of the cure after each suspension with renewed zeal. What sort of programme he will follow during these suspensions is also a question the author would gladly leave to the patient, with the hint that it would not be proper for him to go to the other extreme and indulge himself recklessly so as to undo the good effects earned by him by his practice of Hygiene. Let him follow the **middle path**.

9. An important hint for most chronics is that it would be a good policy for them to **GO SLOW**. Excessive zeal may lead to attempting what may be more than what the patient would be able to carry out. It may be safer for him to do a little less than a little too much. It has been observed that followers, that went to extremes in their reforms of

life habits later went back to their old habits. The necessity for this policy may be realised by the reader by the analogy of the caution that is observed in modifying the speeds of railway trains according to the nature of the track and other conditions. The speed of a train on a metre gauge line has to be less than that of a train on the broad gauge. Also the speed when running on a curvature of the line has to be made less than on a straight track. If the cautions are disregarded, then disasters are almost certain; what happens to a chronic, who,—through excess of zeal and over-estimation of his abilities,—disregards this caution, is exactly like what happens to the train described here. The patient seems to be making rapid progress and is jubilant over it. But since the amount of foreign matter that is stirred up by this imprudence would be great deal more than his vital power can eliminate, it is probable that a premature, and therefore more dangerous, acute crisis would be brought about, which might cause death. It must be understood that we ought not try to hasten the pace at which Nature will cure us. We must follow Her reverently and be content to allow Her to cure us in Her own good time.

10. The patient should attend to his bowel-health all the time. If the food-residues stagnate in different sections of the large intestine (bowel), the food-masses in the stomach and the small intestine would also stagnate, being hindered by the stagnating masses in the bowel.

11. Let not the patient forget the main theme of this book, that all disease is one, that chronic disease, whatever its medical label and its symptoms, is one, and hence requires only the restoration of health by the cure of the basic disease, the Dyspepsia. He must read the **whole** book and understand this central teaching and act according to it. It is not proper to search for the place where one's particular disease is dealt with and copy the treatment described there, because the disease is not the same in every case, but varies from patient to patient. It is also not right to feel disappointed if one's particular disease is not specifically named and dealt with. That would be an allopathic approach to this hygienic system. The follower must make up his mind to be his own doctor, at least in part to begin with, and master the science as a whole, before considering how to cure himself.

12. A useful caution is about rest and relaxation. On this subject there prevails a great deal of ignorance. Really there is no rest, but only economy of vital power, saving it from waste in certain ways, so that it may be available for the more urgent service of cure by elimination. Such saving is effected by a fast, or an approach to fasting or such practice of Vital Economy as is suitable and necessary.

## 27. DESTRUCTIVE DISEASE

This belongs to the third and last stage of the disease-progression. As the diseases retain the chronic character of those of the middle stage, they are also called **Chronic Destructive Diseases**. The background of these is the further impairment of the patient's bodily and mental constitution. Undeniably this impairment is due to medical treatment continued during the two preceding stages. (They have been dealt with in detail in the chapter on 'Iatrogenic Disease.') There is no third stage for those patients who get themselves radically cured of their diseases of the second stage by the rational methods of Natural Hygiene. The reader will in this context remember the thesis maintained by Dr. A. S. McNeil in his book on Cancer, that cancer is chiefly due to the general poisoning of the living tissues by the use of vaccines and serums. This being the case, it would be utter folly to hope that these diseases could be prevented or cured by allopathic means. Since violent drugging and improper feeding have brought about this progress from the chronic to the destructive stage further treatment on the same lines can only lead to the release of the patient from these doctors by death. It must be remembered also that medical prophylaxes—vaccinations and inoculations—also contribute to the passage from the first stage, through the second, to this, the third and last stage.

In some cases what begins as a simple acute disease, such as a simple fever, changes under medical care into a destructive disease, as in the case of the author's friend, at the end of which a fatal dropsy arose of which he died. In another case a boy who was treated for 'typhoid' fever finally became a consumptive and died; the tendency to this disease had come to him from his father whose death was due to it. This patient might have been saved if his 'typhoid' had been treated rationally. Another case that ended fatally, due to long-continued medical treatment, will be narrated in this chapter. Examples of this kind are inexhaustible. These cases show up the true nature of allopathy as a builder-up of incurable disease, not of health.

The endless search for less dangerous remedies, to replace those that have been found to be too dangerous for use on patients, itself shows that 'Medicine' is not medicine. All these have uniformly failed, as stated before. Among these is streptomycin, an antibiotic guaranteed to be a harmless but effective 'cure' of tuberculosis. It has since been proved to be more deadly than the disease itself; the patient dies because he is unable to eliminate this deadly poison. So are radium

and deep Xray for cancer. The third stage of disease being the last, there is no further stage to which the patient can be carried; there is only death, waiting for him, if he does not return to Nature at least then. Cure can come only by reversing the direction of the progress, as explained before, and allopathy does not even know of it.

A few examples of the hygienic cure of destructive diseases will now be given.

## CONSUMPTION

In 1922 the author got his first chance to treat consumption. In that case fever was the dominant symptom, and probably for that reason the case was easy to cure. The patient, a grownup woman, mother of two boys, had inherited the seeds of the disease from her mother. For three days she fasted. Also she got all the sunlight she needed, being exposed to the sun on the open top of a house for hours at one stretch, and was having achamanas of cold<sup>163</sup> water. On the fourth day the fever left and hunger returned. After this the diet was carefully regulated according to the author's knowledge at the time. In the beginning only tender cocoanut water or orange juice—in limited quantities—was allowed. Finally Saattvic iddali was allowed once and some other light food another time.

In about six weeks the patient recovered strength and some degree of health. She was warned that she was not yet out of danger. But the patient got out of hand, and began to eat forbidden food and this led to the treatment being discontinued. About nine months later there was a very bad relapse and in three more months she died; the patient might now be alive if she had had more self-control in her eating.

2. The patient, whose cure of coma and fever was narrated on earlier, later suffered from consumptive fever when she was about ten years old. By very low and positive dieting, with sun-baths, trunk-packs and other very gentle methods she was perfectly cured in one year.

3. In a case of consumption in Lyallpur (Punjab) which was successfully treated according to instructions by post, the cure was reached by a strict observance of Vital Economy, that is, by very low and positive dieting, and was completed by an absolute fast of 11 days. Previously, under allopathic care, she had been heavily overfed with highly nutritious negative foods, which is the routine in such treatment. It was

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<sup>163</sup> The word 'cold' does not mean the same thing here as it would mean in Europe or the U. S. A. The term is only relative; it does not mean the same temperature at all times and in all places.

because that treatment made her worse, that she came to Nature-Cure. The patient's husband had serious doubts about the rightness of the new treatment. The author explained to him that, the stuffing treatment having failed, it was reasonable for him to give a fair trial to the diametrically opposite method now prescribed; by this argument his doubts were cleared. The diet was confined to thin butter-milk and fruit-juice of one kind, given not more than twice a day; neither milk, nor solid food was allowed. The result proved that this dreaded disease, which has been found to prove fatal under drug system, when treated according to Kuhne's system, is curable by Vital Economy and Positive Dieting.

4. In a case treated much later the patient was Sri N. Ramaswami Pillai, formerly an Ayurvedic physician, now a herbalist and Nature-Curist. He himself became a sufferer from consumption, which began as low fever, which came only in the mornings, and lasted for 15 days. Though the fever abated, hunger did not return; he could not sleep during nights, his weight was going down, and he had other symptoms arising from a breakdown of the nervous system. Allopaths, who diagnosed by clinical examination, pronounced his case as tuberculosis. Others, who sought to diagnose by looking for the germ of the disease in the blood, sputum, urine etc, said that he was not tuberculous. To be on the safe side the patient underwent allopathic treatment for tuberculosis, which consisted of drugging and heavy feeding with negative foods. These foods were taken according to the programme, though there was neither appetite nor hunger. The disease only progressed. Then by the advice of a friend he came to the Natural Way. He waited for hunger before eating, incidentally observing the No-Breakfast Plan and giving up high-protein foods; he also took enemas and sun-baths. This was just sufficient to reverse the direction of progress.

Later he stayed for two months in our Sanitarium in 1942. He began with an approach to fasting for two weeks, and then went on a diet programme on the usual lines for the third stage of disease, fasting one day in the week. By this he got a new lease of life and temporary cessation of the lung-affection. Later he got what seemed to be consumptive fever. Then he fasted for about 17 days and then took only ragi gruel (kanji), until the fever left. This completed his cure of consumption. He has remained healthy and fit up to date.

5. Another case that was treated by correspondence was the following. The following is the substance of the letter written to the author by the cured patient's husband, Sri Nanak Prasad Srivastava of Gonda, (U.P.), dated 31-3-'44.

After it was known that the case was tuberculosis, for some time, the patient was put under Ayurvedic treatment, because she had faith in it, the husband himself being inclined towards Nature-Cure. As Ayurvedic treatment failed, the patient was put under the care of a 'professor' of Nature-Cure, at his clinic in Lucknow, where electric and ultra-violet ray treatment was available. The treatment began on July 2, 1940. It consisted of the above named treatments, with two or three cooling baths and diet taken four times<sup>164</sup> a day, and also too heavy for the patient, because the 'Naturopath' had the same views on dieting the consumptive as the allopaths. The treatment was both useless and exhausting to the patient, and so she was taken back to Gonda and put under Ayurvedic treatment. But now she began to spit blood. At this stage the husband wrote to the author. The further history of the case will appear from the following passages taken from his letter written on 31-3-'44:

"I referred the case to your good self and sought your advice, some time in the beginning of August, 1940. I received your most kind and valuable instruction without delay. You ordered the patient to take only a cup of buttermilk (in the morning), fruit juice in the noon, and vegetable soup at night. As to the baths, you advised me to apply only one Stimulating Wet Pack morning and evening, and that for only half an hour each time. You further asked her to bask in the morning sun daily for sometime and live in a place where plenty of fresh, cool, moving air was available all the time. For this she was at once shifted to another dwelling having only a few rooms and a big compound,—open space. Instead of the buttermilk (prescribed for the morning) she took a little goat's milk; otherwise your instructions were fully carried out. In less than a month the terrible temperature went down to normal and she began to feel happy. In about six months all her annoying symptoms disappeared and she began to feel strength. After six months she began to take hip and spinal baths daily. Within a year she put on enough flesh upon her lean body, and she could take long walks. She had discontinued baths long ago, but she is observing your instructions in other respects fully well till today. She keeps in view to eat only positive diet. Through the Grace of the Almighty she is still alive and feels herself fit in the discharge of household affairs and keeps herself busy with some work or other all the time".

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164 Morning : Milk. Butter and Badam paste.  
 Noon : Wheat dalia (broken wheat), cooked vegetables, Butter etc.  
 Afternoon : Fruits.  
 Night : Same as at noon.

As in this case, so in every case of destructive disease, the loss of flesh and of weight, that occurs, is not a reason for the giving of nourishing food; for here the Divine Power is getting rid of sick flesh built up from negative food and poisoned with toxic filth, in order to make room for healthy flesh. Our experience proves that this loss of flesh is not danger to life. The Vitality has to be economised, so that the cure may proceed to a successful issue. In due course, even on the same low diet, the patient will put on flesh. Patients who are overfed are of course likely to put on flesh; and doctors are firmly persuaded that in this way the disease is being conquered. The patient feels that he is not restored to health; but the doctor overrules him and tells him that because he has put on flesh, he has been cured. Most of the cases that are treated allopathically—by overfeeding—prove fatal because of this mistaken policy. In this case the goat's milk that was taken in the mornings did not prove too heavy for the patient, because there was practically no nourishment in the vegetable soup taken the previous night.

6. A case of consumption that was cured at the Gandhi Swasthya Sadan' at Alwar, when Shri Ramachandra was the Director there, is narrated in detail in Vol. X (page 99, 1951 The Life Natural), which is a striking example of how the allopathic treatment brought the patient very near to death, in spite of 150 injections of Streptomycin, and a programme of dieting in which there were six heavy feedings, predominantly negative including two very substantial meals, whereas in our scheme there is no room for even one substantial meal a day. The patient writes in his narrative: "When I complained that I did not have any appetite, the doctor gave me something to stimulate my appetite. Frequently I had pain in my stomach, which also was relieved with drugs". For four months this treatment continued and then the fever stopped, and weight increased from 96 to 115 pounds. The doctor told him he was now free from the disease. But it was not true. The patient, Shree Prithvi Pal Singh, gives the further history as follows:

"But in the meantime a new trouble had started; it was pain in the chest, the abdomen and the legs. I do not know if it was the result of the treatment. I am only stating a fact when I say that the pain came after I took the injections. The pain in the chest in particular was so severe that I found it difficult to get sleep. An X-ray photograph was once again taken and the report was 'Bilateral Pulmonary Tuberculosis, apical and sub-apical.'. But the doctor said that the X-ray was sometimes unreliable. Since I had put on weight, he said, it was apparent that there was no disease. I consulted other doctors also; they all expressed the same opinion. For

a period everything seemed to be well with me except for the pains. My general appearance was good, and I was strong enough to go about a mile. But all this lasted only for a short time. After about a month or so the pains became more severe and fever also started. By eating plentifully I managed to keep up my weight, but my strength gave way completely. I became so weak that I could hardly walk a few steps from my bed".

Up to now the patient had believed in the allopathic 'cure' of tuberculosis, notwithstanding the earnest pleadings of an uncle of his, who had tried his best to convince him, on the strength of his own personal experience, that "Nature-Cure is the only cure there is." In spite of all this the patient had gone to allopathy and in reply to the uncle wrote back to him that the drugs had done him a great deal of good. The uncle wrote back to him that it was only superficial and hence would be only temporary. "You are only driving the disease inward," he asserted. But the patient 'refused to be convinced until the suppressed symptoms came back again, one after another". He then began to think that his uncle "was probably right, and told him that he was ready to follow his advice. The uncle then gave him a copy of **Practical Nature-Cure** and a few issues of **The Life Natural**. After he read these his conversion was complete. On the 25th December, 1950, he went to the Gandhi Swasthya Sadan outside of Alwar.

"When I got admitted into the Sadan my condition was as follows: There was no hunger. There was severe pain in the chest, particularly in the upper region near the tops, called the 'apices' and the sides. The throat was sore and my voice hoarse. A little coughing was there, but no phlegm was coming out generally. The entire abdomen was very sensitive to touch. I was absolutely incapable of the least exertion. About 12 noon I would begin to feel feverish, the head would begin to ache, eyes would begin to burn, and there would be severe pain in my chest and in the legs. Though I felt that the temperature was very high, the thermometer rarely recorded above 99°F. During the night I had no sleep on account of the chest pain. At about midnight I would get some shivering and there would be a rise in my temperature. I would get up in the morning with a very bad taste in the mouth and a sickly feeling in the whole body. This feeling would last up to about 9 a. m. after which I would feel a little well. Then once again, at about 12 noon, it was the same story."

Naturally the Director told him that the right course was to take no food—to go on a fast—till he became hungry. The patient asked:

"Supposing I began to lose my weight?" The answer was; "Why do you say supposing I began to lose my weight?" You will and you must lose a little of the dead weight which you are carrying, and on account of which you have become so weak." Not only that, he was told that absolute rest was not only unnecessary, but positively harmful. There must be a little movement, he was told, but without any kind of strain.

"The Nature-Curist distinguished between physical and physiological rest. He explained to me that I had not had any real rest so far, even though I had been confined to bed, and had even avoided talking, since I had been eating plenty all the time. I had been putting a heavy burden on my internal organs and thus I had been ruining my chances of cure. Real rest, the Nature-Curist explained, is rest for the organs of assimilation.

After the first day's fast he was put on a diet of raw vegetable salad-8 ounces, and composite rotis-4 ounces-at 12 noon, and fruit juice-8 ounces, at 6 p. m. The dough for the roti was prepared by mixing whole wheat flour with the juice of raw spinach (palak), no water being added; this roti is called composite roti.

At about 9 a. m. he had a mud pack over the lower abdomen, which used to get warm within ten minutes. With the pack on, and with the head in the shade, he used to remain in the sun for about an hour. After that, the pack was removed and he had a cold spinal bath, along with a trunk pack, for only ten minutes, the whole body being covered with a blanket, because it was the cold season. Then he had an ordinary bath, after which it was time for the noon meal. About 3 p. m. he had another similar spinal bath. Before he went to bed he had a wet compress on the chest, the cloth being wetted and then wrung out completely; this was folded three-fold and put on the chest, so as to cover the front and the sides, and a dry piece of woollen cloth was closely wrapped over this wet cloth and kept in position with safety pins. One hot water bottle was placed near the chest pack and another at the feet. Thus he had the pack without being chilled. Over all this, a warm covering was adjusted, to keep him warm. There was shivering and a rise of temperature.

This course gave him a feeling of lightness, with increase of energy, and keen hunger also asserted itself; but only a very light meal was allowed. The bowel also, which had been sluggish, began to move somewhat more freely. In a week he was able to walk about a furlong, both in the morning and evening.

But this initial improvement was followed by an apparent set-back, which lasted a fortnight; the fever which had subsided, now reappeared, and hunger disappeared, and the pains, which had lessened, became intense. The patient was naturally discouraged, but he was reassured by the explanation he received, that this was a curative crisis.

The following is the remainder of this history.

"During the eighty days I was in the Swasthya Sadan there were four such periods of crisis. During every one of such crises I took a day's fast and thereafter lived on fruits and vegetables only, as long as the crisis lasted. I was also asked to take rest in bed as far as possible.

"One trouble which all along made me miserable was flatulence. Not that this was a new trouble with me. But during these crises flatulence became extremely annoying. Gas would accumulate in the abdomen, and the abdomen would get bloated up, leading to breathlessness and a choking sensation in my chest. On such occasions the abdominal compress did me much good.

"However unwelcome or unpleasant the crisis itself might have been, after each crisis I was taken a little further on the road to recovery. After the fourth crisis I improved very steadily, till I was able to walk easily a distance of two miles. There was also a fifth crisis; but it was very mild and lasted only a day.

"Now I do not suffer from any kind of pain. My bowels move regularly of their own accord. Consequently I have given up the regular use of the enema. I get very keen hunger, In the morning I walk about two miles. In the evening I again walk more than two miles. This walking does not lead to any kind of strain. Previously I used to get very severe pain all over my body even if I walked a few steps. My diet at present is as follows.

12 noon: Composite Roti, 4 ounces.  
Cooked vegetables, 6 ounces.

7 p. m. Fresh raw cow's milk, 16 ounces.  
Very ripe bananas (weighed with-the skin),  
20 ounces."

The cured patient wrote this narrative in the hope that it would prove useful to others. He concludes it thus :

"I listened to the message of Nature-Cure when my disease had advanced pretty much. Still Mother Nature has blessed me with New Life and Health. When I left the Swasthya Sadan I asked the Director if he had any instruction for me. This was what he said: LIVE TODAY FOR TOMORROW."

A serious mistake which might be committed by a Nature-Curist is the unrestricted use of oranges as the diet for consumptives. These being mostly grown far away from where it is consumed,—plucked from the trees before ripening—are usually too sour for being permitted to chronics or victims of diseases of degeneracy. The author came to know of a case of consumption in which the patient consumed 20 oranges a day, though he was hungerless. Whether because of this hungerless feeding, or because of the acidity of the orange, or both combined, the patient died. Fruit acids need to be digested before they become harmless to devitalised constitutions, and there is no certainty that such patients would be able to digest them.

One point that deserves to be noted in one of the above histories is this. In the case of Sri Ramaswami Pillai the so-called causative germ was not found, though all the clinical signs of tuberculosis were present. Dr. Muthu and other doctors have placed it on record that this germ is often absent in most cases of the disease; in a great many cases it comes into being only in the advanced stage, when lung tissue begins to break down. This is one of the numerous cases which clearly disproves the germ theory, and the fact that the allopaths still hold on to this theory is one of the proots of medical refusal to face facts, which, as we have seen already, is due to the Vested Interests that have been built upon this false theory; also medical prestige is at stake, and probably this is also the reason for their obstinacy.

But this is not all. The reader will remember that the medicos have the belief that by their inoculations or vaccinations immunity is produced through 'anti-bodies'—otherwise called 'anti-toxins'—generated as a consequence. This belief is now shown to be false. The following passages taken from Dr. Beddow Bayly's article on the Salk Anti-Poliomyelitis Vaccine (*Health From Herbs*, July 1956) will clarify this position.

'The fallacy of the assumption that antibody formation is a measure of immunity was fully demonstrated in a Report issued by the Medical Research Council in May, 1950, entitled *A study of Diphtheria in Two Areas of Great Britain*,".....

"It appears that in the course of the study by these nine doctors, inquiry was made into 'clinical diphtheria' in 25 fully inoculated persons at New-Castle and Gateshead with special reference to the anti-toxin concentration of the serum of these persons and of hospital nurses, familial contacts and carriers.....

"The 'paradox', they say, was this: on repeated occasions it was found that a sample of serum, taken from a patient with a clear history of inoculation, who had yielded diphtheria bacilli from nose or throat swabs, and who according to the clinical history exhibited some one or other of the classical symptoms of diphtheria, was found to contain quite large quantities of diphtheria antitoxin.

"They therefore decided to renew the investigation on Tyneside and to take the greatest possible care in the selection of patients and collection of pathological material and in its examination. But still they found as many as 40 persons with clinical diphtheria in whom the antitoxin content of the serum was one-twentieth of a unit or more per ml.

"They encountered another paradox, 'namely the occurrence of several instances of non-inoculated persons having no circulating antitoxin, harbouring virulent organisms, and yet remaining perfectly well; of nurses with little or no circulating antitoxin, regularly employed in diphtheria wards, and remaining free from diphtheria; of persons, previously inoculated or not, with, little or no circulating antitoxin living in intimate contact with diphtheria in their homes and yet remaining perfectly well'".

On the facts already set forth before, it would have been seen that the germ theory is false, and that disease can arise and proceed without the germs. The antitoxins can kill only the germs, but that neither prevents, nor arrests, the disease.

## COLONIC TUBERCULOSIS

The facts of a case to which the above name was given after medical examination, are taken from an article by the patient, Miss. C Pain, (now Mrs. C. Mackenzie), which appeared in *The Life Natural*, (Vol. XI, No. 9). The patient, born and brought up in French Guiana, S. America, went to Paris in her 14th year. She had inherited a very bad constitution,—with a tendency to the above named disease,—from her mother. All along she had the 'best' medical treatments, every time with the latest medicines. She writes that aspirin was her normal food,

because of frequent headaches, and this set up disease of the stomach with severe pain. Other afflictions followed. Finally by an X-ray photograph Colonic Tuberculosis of the last stage was confirmed. In 1936 she underwent Nature-Cure somewhere in the south of England, fasting, dieting, packs, sun-baths, air-baths, massage, and chiropractic (spinal) adjustments, for three months and got some temporary improvement. Later she went to the same clinic for a thorough cleaning; but the results achieved were disappointing, due, as she puts it, to ignorance of the principles taught in this book, which led to errors, especially going to extremes in diet and fasting, so that only slight improvement was achieved. Feeling that what she needed was a warm climate she came to this country. Being in search of genuine Nature-Cure, and coming to know of the author, she came to his Sanatorium here in February 1944. The further progress of the case is given below in the patient's own words:

"For seven weeks it was not possible for Dr. Lakshman to say whether I would survive it or not. Had it not been for his wonderful knowledge of the science and also his skilful application of one of his most important principles, namely Vital Economy, combined with positive feeding, I would have been on the other side of physical existence. All the emphasis he lays on this most important principle is yet insufficient when we realise its essential necessity in bringing back to health a person like me, whose delicate system resented the slightest mistake. Though Dr. Lakshman knew it well, it was to me a discovery to know that the water of tender cocoanuts has wonderful properties. I had clay packs for the spine combined with trunk pack during the whole night for a period of over 18 months, I must say, with great benefit. I had to go through some crises during the treatment, several, not one. Very often sun-baths and spinal baths seemed to infuse new vigour into me.

"I must here record that, but for the great and deep spiritual knowledge of Dr. Lakshman, it would not have been possible for me to be living now to make it known to the world.

"Thus it was possible for me to verify that all that is given in 'Practical Nature-Cure', both theoretical, and practical is not mere speculation, but truths which give us the real knowledge of the Laws of Nature—of Life, of beings, of Health and of Disease. The application of these laws gave me the chance to see for myself the miracles worked by great seers that we talk of."

It must here be stated that during one of the crises the patient's life seemed to be in imminent danger, but she remained calm and unconcerned, and it was this together with the Non-Violence that was observed in the care of her condition, that made it possible for her to survive the crisis. Miss. Pain, now Mrs. Mackenzie, is an ardent and skilful Nature-Curist, residing at present in Los Angeles, California, U S. A.

## NEPHRITIS AND PARALYSIS

In the case to be now described, medical treatment for Nephritis, a severe disease of the kidneys, causing failure of elimination by the secretion and passage of urine, led to paralysis being added to the pre-existing trouble. The history is taken from an article by the cured patient in the Ninth Volume (page 193) of *The Life Natural*. The cure was effected in the Gandhi Swasthya Sadan at Alwar under the supervision of Shri Ramachandra Sharma.

The patient was a B. Sc., and a front-rank hockey player. But even strong, seemingly very healthy persons become victims of deadly disease. In 1940 he became a victim of acute Nephritis (Bright's Disease). There were albumin, red blood corpuscles and other toxic wastes in the urine. Soon, because of the allopathic treatment, the inflamed kidneys stopped work and the filthy fluid accumulated till the body had swollen to about three times its usual size. The doctor admitted that there was no specific remedy for this disease, but that there is just a possibility that it may disappear spontaneously in course of time. But he continued to take medicines for a year or more, after which he stopped taking any more. After this Nature began efforts to save him by curative crises of diarrhoea, and after each crisis he felt somewhat better. But in December, 1944, exactly 4 years after the first onset of nephritis, he got paralysis of the whole of his left side. After some more allopathy he went to Lucknow for Nature Cure, with little or no good effect. At last in 1949 he entered the Gandhi Swasthya Sadan. At that time his condition had become worse. His weight had dwindled to sixty pounds, and he had barely strength enough to stand with the help of an attendant. Digestion was poor. The kidneys were functioning badly and sometimes oedema (swelling by gathering of fluid) occurred in the leg. Along with the paralysis there was stiffness in the neck, back, etc. After only 14 days in the Sadan he began to feel slightly better and got a slight increase in weight and some strength. Now he left the Sadan intending to continue the cure at home. But there he overate, became worse again and then returned to the Sadan. The doctor ignored his mistakes and treated him on the same lines as

before. At 12 noon he had a raw vegetable salad and juicy fruit; at 7 p. m., he took one pound of fresh, raw goat's milk, 4 ounces of dried fruit and some juicy fruit. He had also morning enemas of about 12 ounces of fresh well water. Then massage, a warm bath and then a cold spinal bath. Occasionally he had an enema in the evening also. In a week the oedema vanished, and increased morning and evening walks became feasible. Later, as he improved still more, passive exercise for the neck and limbs was given, and later Yogasanas. After three months' stay in the Sadan, he left it, feeling a different man altogether. All his disease-symptoms had ceased, and he acquired a new outlook of hope and cheerfulness, in the place of the old feelings of helplessness and despair, and looking forward to taking his place as a useful member of society.

## LEPROSY

1. A patient of Thanjavur suffering from advanced leprosy was partially cured in about two months by a restricted diet, of a one-course-meal of rice, vegetable, cocoanut scrapings, very little dal and buttermilk, all mixed into one, wet earth bandages for the festering sores, sun-baths and spinal baths. The sores began to heal in a few days, and soon the patient was able to stand and later to walk with the aid of a stick, and it seemed as if he would be cured if he persevered patiently, long enough for the cleansing of his bodily tissues. But the patient's mind revolted against the restricted diet. He wanted more food at first, and was allowed a little cold milk and fruit at night; but this only increased his discontent; he began to hanker for his customary fare made up of highly appetising items, which he could eat till he could eat no more. He was being treated as an inpatient in a Gurukula outside the city. One night he decamped secretly, and soon grew worse. At this stage he came back and begged to be readmitted, but the inmates did not do so. He went home and soon died. This was in 1922.

2. The next case is more instructive, because the father of the patient persisted for about 30 months until a radical cure was reached. The following narrative of the case was given by Sri N. Ramaswami Pillai, already mentioned, who directed the treatment. The narrative was written for the VIII Volume of *The Life Natural*. (1948,-'49)

"The patient was a boy of 16 when the treatment began. The symptoms of the disease were first noted only in 1939. I began treatment in January 1942, that is, three years after the marks of the disease were first noted. The treatment—(I should not call it

treatment it was only a reformed mode of living and eating) — continued for full two and a half years, by which time the patient was completely cured. No one now seeing the young man can even guess that he was once a victim of this dreadful disease.

“At the time Nature-Cure was started the disease had already progressed to some extent. The hairs on the eyebrows had already fallen. There was a thickening of the skin at the brows, the cheeks and the edges of the ears, the thickening being greatest on the cheeks. There was a sort of shining appearance characteristic of leprosy at these places. The skin on the fingers and the back of the hand shrunk and had the same shining appearance mentioned above. Similar change was observable on the feet also. The little finger in the left hand had stiffened and was always half bent and wholly insensitive. As was to be expected, the general health was poor. Constipation and indigestion were at the root of the whole trouble. Real hunger was conspicuous by its absence, and there was general weakness and lassitude.

“Fortunately the boy’s father, a fairly wealthy man, was noted for his learning and spirituality. Because of his religious temperament, Nature-Cure philosophy appealed to him very much and he decided to give it a thorough trial. The boy’s education was suspended, and he was housed in a big garden in a village near a town. Almost all the time he spent in the garden with only a thin muslin loin cloth. In the nights too he slept in the open. His daily programme was the following:

**From about 6 a m:** Enema (non-violent), drink of one pint water, basking in the sun for some time, Yogasanas, pranayama for 15 minutes, and then rest for 20 minutes, and then a bath in cold water.

**At ten forenoon:** One pound goat’s milk.

**At 2 p. m.:** Tender cocoanut water or dilute fruit juice.

**At 4-30 p. m.:** Sun-Bath; then a bath in cold water.

**At 6-30 p. m.:** The principal meal.

**At 9-30 p. m.:** Sleep

The meal consisted of about a half pound of brahmi (Tam. Vallarai) leaves ground as a chatni, one and a half pounds of conservatively cooked vegetables, leafy and non-leafy ones used

alternately. Excepting drumstick leaves and agatti (bitter) leaves, all common leafy vegetables and herbs were generally mixed and cooked. Sweet pumpkins and plantains were excluded. Among tubers only the elephant yam was allowed. Lime juice was added for taste. Salt was greatly reduced, and only a little pepper was allowed; sugar, oil, pulses, grams and eggs were completely eschewed.<sup>165</sup>

"Every Saturday he had the usual weekly oil-bath; and every Wednesday a clay bath. For the oil-bath the oil was prepared thus: the juice of brahmi leaves was mixed with fresh cocoanut oil and the mixture was exposed to the sun for two hours and used after thorough mixing. For the clay bath the brahmi, bel (bilva) and a few other herbs were ground with clay, and the whole body, excepting the face, was smeared with the paste, allowed to remain for four hours and then washed off.

"A complete fast was observed once a month. In doing the Pranayama, the instructions in 'Practical Nature-Cure,' were followed."

For about 18 months there was no definite sign of improvement; but the father remained firm in his resolve to give the system a fair trial. The remainder of this history is given below.

"It was about this time that a severe crisis of coughing and dysentery came and lasted for full three months in spite of my best efforts. During this crisis the patient was either put on a fast or given very light food like tender cocoanut water or orange juice, as the occasion demanded. The patient became emaciated, just a bag of bones, and very weak too. Even the old man, his father, began to lose hope, and indeed I myself began to lose confidence. But something wonderful was happening meanwhile; the boy's little finger, which had so far remained half-bent and insensitive, was slowly coming to normal. He could bend it and straighten it at will. But the other signs of leprosy persisted.

"But now that a definite improvement was seen, the treatment was continued with renewed hope. For another six months the treatment was continued with slight modifications. In two months after the above crisis, the thickening of the skin in different parts of the body slowly began to disappear. Now the patches looked no longer like leprosy, but like eczema or itch. Yes, the itching

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<sup>165</sup> Cocoanut scrapings though not mentioned here, might have been used. In any case they are permissible and it is as a rule good to include them in the meal.

was very great and some filthy liquid was being eliminated. In course of time these patches dried and disappeared completely.

"In the meanwhile, though the leprosy seemed to have made its exit for good, some other disease was making its appearance. There was thickening of the muscles at the elbows, knees and ankles. On the surface the appearance at these places was very rough and black, and these portions were also insensitive to touch. Now the diet and the yogasanas were continued, but the other details of the treatment were stopped. Another year passed. Now another serious crisis developed. A big abscess formed on one of the thighs; it was so big that the people around thought there was no chance of survival for the boy. But Nature came to the rescue; the abscess opened of itself and a great deal of pus and foul blood was eliminated. When the abscess healed, the miracle was achieved; the thick patches at the elbows, knees and ankles disappeared mysteriously; no sign of the disgusting disease could be observed; no one seeing the boy could guess that he might have been once a leper."

Here is another case of leprosy reported by Sri M. Anaiappan, in the July-August, 1972 issue of *The Life Natural*.

"My grand father and grand mother, my father and his younger brother all of them were severely attacked by neural or tuberculoid leprosy. The right hand and the left leg of my father were affected by nerve lesions on account of leprosy. In the year 1960, in my twentieth year, some leprosy patches were seen in my left elbow and in front of the right leg. I tested the patches in the St. Joseph's leprosy Hospital at Tuticorin. The doctor informed me that the patches were of leprosy, by testing my blood from the affected parts. He advised me that I might take any food except fish or salted fish and gingili (til) oil and prescribed D. D. S. tablets through the whole life or atleast for five years.

"Also I went to the Vellore Christian Hospital to get the remedy. The professor of Dermatology, the skin specialist—the European doctor—diagnosed me as a leper and advised to take D. D. S. tablets 100 m.g. every day except Sunday or any day in a week.

"From that very day, I began to swallow Dapsone tablets 100 m. g. daily except on Sunday and did some yogasanas especially Sarvangasana in the morning for half an hour. I ate all foods except fish or salted fish and gingili (til) oil. I did not find any improvement even after a year.

"Through the questionnaire column of the 'Nalwazhi'—a medical Tamil journal, I started taking vitamin B complex tablets, and its injection. 3 Fersolate iron tablets and one D. D. S. tablet in a day with yoga practice from 1961 till the year 1965. I took half a litre boiled milk with two plantains after my supper. Though I followed the vegetarian diet, occasionally I took eggs and meat. For a few months I ate wheat Dosai a diet like chapati in the morning and cooked polished rice for my dinner and supper.

"Somewhat I felt cured, but it was a mirage. There was no improvement in my body. But my little finger of my left hand and my little toe of my right leg became bent. Often I felt feverish and some physical troubles with the reaction of the medicines, I took. An ulcer formed in the patch of my left wrist. My ears became thick and rigid. Some nodules were visible on my face. The bone swelled in my left elbow and an ulcer formed in my left ankle and the flesh diminished at the foot of the little finger. Wet dreams or night pollution, semen wastage in the urine, black spots in my tongue and white patches became my companions.

"In the year 1966, Sri Ramakrishnan, the founder and the Vice-President of the World Goodlife Ashram, Sivasailam (Tamil Nadu) a colony for the fruitarians, which is aimed to spread the raw eating and leading the natural life, guided me to take fruits and nuts as food as well as medicine. He explained clearly the truth of the great saint, Tiruvalluvar, "There will be no need of medicine to your body if you eat again after seeing carefully that the food already eaten has been fully digested."

“மருந்தென வேண்டாவாம் யாக்கைக் கருந்திய  
தற்றது போற்றி யுணின் — குறள் 942.

"He pointed out one more saying of the same author St. Valluvar, "There will be no disaster to one's life, if one eats with moderation, food (natural diet), that is not disagreeable (to our body and mind.)"

“மாறுபா டில்லாத உண்டி மறுத்துண்ணின்  
ஊறுபா டில்லை உயிர்க்கு — குறள் 945.

"According to his divine advice I followed the natural diet, that is fruit and nut exclusively. I stopped all the cooked carrion foods except the Dapsone. I used fruits and cocoanuts, occasionally groundnut and did yoga practices regularly.

"After six months, there was a great deal of improvement in my body. All patches in my skin were diminished. My bent little finger and toe became straight, the ulcer in my wrist was cured. Gradually I felt hale and healthy.

"Mr. Ramakrishnan advised me not to take the Dapsone, the so-called drug for leprosy and explained the after effects of that poisonous drug in the latter course of life. So I boldly stopped taking the Dapsone or any kind of medicines.

"Till the year 1968, I followed the fruitarian diet with yoga practice. On account of my family circumstances I married in the year 1968. Though they had the knowledge about my food change before my marriage, my wife and her relations denied me the raw diet on account of their illiteracy. To convince them, I came back to cooked food once or twice in a day. But I never went back to Dapsone. Within a few months, all the patches and the defects in my body reappeared gradually.

"I calmly explained the defects of the cooked food to my wife and once again I returned to fruitarian diet. Not only all the nodules and patches diminished, but also cured the tooth ache, eye complaints, bad smell in the mouth and gas troubles.

"If I had no chance to follow the fruitarian diet which is the only way to cure the leprosy, certainly my fingers and toes would be rotten shapelessly and I might not live in this world!"

Sri Anaiappan is maintaining the same cocoanut and fruit diet still and is healthy. Though he is lean he is able to do hard labour. He is a Gramsewak in Tamil Nadu. We feel even a raw vegetable diet with cocoanuts would do the same good. We do not get all the vitamins and minerals in fruits. Further, good, fresh, organically grown fruits are not available everywhere.

#### A NAMELESS BUT VERY SERIOUS CASE

The following case was successfully treated by Srimati Tripura-Sundari Venkataraman, daughter of Sri F. G. Natesa Aiyar, mentioned before. An old railway coolie had an occasional fainting fit for about 20 years, which defied both allopathy and Ayurveda, as well as other miscellaneous means. Once a quack persuaded him to swallow a raw drug whose true nature was not revealed, taking five rupees in advance. The quack never came back again. The old man's mouth, throat etc., became inflamed and swollen. Hospital treatment, with milk diet, did

him no good. After three weeks he was ordered to go home; they said they could do nothing more for him. At last, in absolute desperation his people brought him to the Nature-Healer named above. On examining the patient's mouth, who could open his mouth only with pain and difficulty, she was terrified and discouraged. There was a very foul smell, for pus filled the mouth. There was soreness in the throat, which was also swollen, and there was high fever, which perhaps was a good sign. Being entreated to do her best, the lady took up the case, "casting on Mother Nature the burden of making him whole". The facts of the case are taken from the narrative contributed by the healer to **The Life Natural**, Vol. X, page 161.

"The first day was spent on fasting. With a small spoon cold water was given in small doses, gently opening the mouth just a little. A wet bandage was tied around the neck. By the second day the patient became able to open the mouth slightly, and about half the neck-swelling had subsided. He was then asked to gargle warm and cold water alternately, to cleanse the mouth as far as possible. Also a neck bandage was given once in the night. The cold water doses were continued. The same programme was followed on the third and fourth days also.

"The fifth day suddenly the old man yawned and it became easy for him to open and shut the mouth, and the neck swelling had also wholly subsided. The pus had gone and the sore and somewhat bloody surface was exposed. Also he got good sleep and true hunger appeared. The family was warned to be very strict and give only tender cocoanut water whenever he asked for it. The neck bandage was given twice daily, one hour each time.

On the 7th day the soreness in the mouth healed completely, and yawning, sneezing, coughing, speech and sleep came on spontaneously. And the hunger became keener. Now at 7 a. m. tender cocoanut water was given. At 11, juice of Manittakkali (Macao) leaves in non-sour cow's buttermilk, a tumblerful, was given. Again at 3 p. m. tender cocoanut water. At 7 p. m. milk from the scrapings of half a cocoanut, to which some palm candy was added, was given. On this regime the patient improved greatly. After a week of this regime, he was given the pulp of three ripe bananas well mixed with the milk of cocoanut scrapings, sweetened with palm candy; and a few badams (almonds) were given to be chewed. Later he was asked to take green leafy vegetables also. After a month and a half in all he was in a fit condition to take his usual meals. All through these

six weeks, the bowels moved naturally and hence enemas were not needed. Nor were any tub baths given. But the body was well rubbed with a wet cloth. The 20 year old fainting fits also had vanished. But all the same the patient was told what to do if the fits came and how to prevent them. This shows what Divine Grace would do to those that deserve it by doing the right things and not doing the wrong things.

## LIVER AND SPLEEN ENLARGEMENTS

Babies, who are not breast-fed, as Nature intended them to be, are the chief sufferers of these deadly maladies, though grown up persons also may get them. The foods of civilisation, especially polished rice and refined sugar, are to blame for these, as for other afflictions. Mothers in civilisation, do not have milk for their babies, due to a great many causes, one of which, according to Dr. Lindlahr, is the perversion of the bodily tissues by gutter medicine, so that the breasts do not develop as they should. The little ones should regularly be given grass or other herbal juice, vegetable soups, fruit-juice where possible and in the place of polished rice should be given fresh aval (chivda) or unpolished rice, and Vital Economy should be observed in their feeding. Mothers who have no milk can correct this defect by positive dieting and taking grass or herbal juices regularly in addition.

The disease, if far advanced, may prove incurable. If curable, the same methods as are proper for the cure of other chronic destructive diseases will cure this also. The methods must be wholly non-violent. Sunbaths must be given. The water of very tender cocoanuts, which has a salty taste, tea made from orange peel, juices of raw tender vegetables, especially the ashpumpkin, carrots or radish will be useful as food-medicine. A few such cases have been cured naturally. Immersion baths in warm water, to which herbal juices have been added, will also be useful.

## CONSUMPTIVE FEVER

A middle aged lady of Ajmer fell ill of fever. Under allopathic treatment—which lasted for 15 months—degeneracy of the bodily tissues set in, and medical treatment was stopped. A friend of the husband suggested Nature-Cure as a forlorn hope, and so the author was sent for. The patient was found to be extremery weak, emaciated and beyond hope of survival. She was unable even to sit up in bed. But treatment was given, and during the first week there was apparent improvement. But thereafter there was no vital response; her vital organs

seemed to have been injured beyond all chance of repair. She passed away in the sixth week. This was a typical case, similar to that of the author's friend, whose case ended in a fatal dropsy. Such cases prove that allopathy leads up to diseases of degeneracy, whereas by the non-violent measures of Nature's Cure the patient has a fair chance of a new lease of life, through the Retrogression of Disease.

## BRAIN-TUMOUR

This is another sad case illustrating the tragic ignorance, incompetence and violence of the allopaths. The reader would remember the case of the old lady who suffered from head-ache, which, being treated non-violently, brought the toxic filth to the outer surface, so that the brain and life were both saved; it was a case of incipient brain-tumour. Now we shall see the course of a case where the tumour was not diagnosed till quite too late, and meanwhile the patient was ill-treated, so as to ensure her death by the bursting of the tumour inside the brain.

A girl, ten years old, had 'malaria' in November 1943. It was driven in by drugging with quinine. In a month it brought on a head-ache; her eyes became myopic (dim), and she had become anaemic (bloodlessness) also. Medical treatment only worsened the headache, due evidently to the brain-tumour growing inside. Vomiting started and persisted. The weight came down to 40 pounds. As allopathy failed, resort was had to Ayurveda which also failed. In March 1944 three doctors examined the patient and even then they suspected brain-tumour as only one of three possible diagnoses.

In April the left eye became affected. The uncertainty in diagnosis continued till June 1944. Meanwhile the disease had advanced, and, due to the increasing pressure inside the brain, the sutures (bone-joints of the skull) had given way, and only then was the diagnosis of brain-tumour arrived at. But then the tumour had become 'inoperable.' The pulse-rate was between 110 and 150 per minute, and the pulse-tension was poor.

Also there was no appetite; but still the doctors did not restrict the diet. The liver had also enlarged. She felt hot in her head. Homeopathy was tried for four months, without effect.

Nature-Cure was started in the second week of October, but without hope. Mild sun baths packs, and diet of dilute fruit-juice seemed to do some good; the patient slept naturally, without drugs; the

temperature came down to the normal, though it did not remain steady at that; stools passed every alternate day,—hard, black stools—without drugging. But the pulse rate did not improve. There was profuse perspiration during the convulsions. The vomittings continued and the weakness persisted. Within nine weeks of this natural treatment the patient died, as expected.

Medical treatment being violent, it needs correct diagnosis for making a beginning. Not so for Nature-Cure; it can be started at once, without a medical diagnosis, without giving a name to the disease.

## CANCER<sup>166</sup>

### Mutually Contradictory

On the one side there are repeated claims of advancement of medical science. Off and on there are claims to have solved the cancer mystery. There are also the issue of challenges to any one that dares to accept it, to demonstrate any cure of cancer.

Are we expected to be blind to realities, deaf to the wails of the sufferers and dumb not to talk of Nature's benevolence? Any one can see the contra-indications of the medical claims of progress on the one side and the issue of challenges to find an answer to cancer on the other.

### Failure of Research

As early as 1927, Dr. Andrew Sergeant McNeil has made it plain that "In the realm of experimental research it is notorious that many 'proved facts' have subsequently been completely disproved."

Later in 1936, Dr. M. Beddow Bayley has quoted in his book, "Cancer—The Failure Of Modern Research" from the Medical Times (1934), ".....The cancer mystery will certainly never be unravelled in the laboratory."

### Vaccinations Cause Cancer

Should we not point to the utter disregard to the fact that the substances introduced through vaccinations and inoculations "combine with the molecules of the body-cells, and so alter their character in a profound and interesting manner. This re-arrangement of the molecules

is of a more or less permanent character in many individuals, and in any case, persists for a considerable time. The very common use made of these remedies in recent times has.....a significant bearing upon the increase in the incidence of cancer." (The Cancer Mystery Solved by Dr. A. S. McNeil, L.R. C.P., L.R. C.S., L.F.P.S.G.)

### **B. C. G.—No Exception**

Of the same class of 'preventive medicine' is the B. C. G. You will remember that the first and the last Indian Governor General of our Country, Chakravarti Rajagopalachari (lovingly called "Rajaji") conducted a regular campaign against B.C.G. inoculations. He was awake to the dangers of the operations. The Government cleverly slackened their mass inoculation programme till his force abated.

Medical men sincerely believe in their preventive medicine—but not all; there are quite many among them who do not accept it as an allopathic prescription at all. One such physician of the allopathic school inoculated his daughter with B.C.G. and then the poor girl got tuberculosis and the father himself treated her with two hundred streptomycin injections and then she suffered of leukemia.

### **Confusion Of Diagnosis?**

Have we not seen medicos treating patients having patches in the lung revealed by Roentgen (X-ray) examination, whether attended by fever or not, as tuberculosis? Dr. Julius Bauer, M.D., F.A.C.P., says in his book, "Differential Diagnosis Of Internal Diseases," Hemoptysis, slight or severe, occurring for the first time in a man over 40 without history of tuberculosis, who has been coughing for the last few weeks, complains of pain in the chest and does not have fever, should arouse the strong suspicion of pulmonary malignancy."

### **Similar Case**

There was a case exactly similar in symptoms which was treated for tuberculosis. A later stage confirmed pulmonary carcinoma, in a manner exactly as described in the same book, as follows: "Physical examination does not yield specific signs except for evidence of metastatic lymph nodes in the supraclavicular, cervical or axillary region or other manifestations of far advanced, inoperable tumours."

This was further confirmed by a biopsy. The patient felt happy at the medico's failure to detect 'in time' the carcinoma of the lung in the

initial stage because his surgeon had also felt that he could have done the same treatment as that Dr. Bauer has mentioned in his book, as a means of "curability by lobectomy", (Excision-removal by cutting—of a lobe, as of the lung) had he been able to detect the disease in the early stage. The patient, would have had to lose his right lung, without any guarantee that the disease will not pervade into the left lung or other Vital organs. When he was declared incurable at that late stage, he resorted to Nature-Cure and after 82 days of his stay at Sarma's Sanatorium in Pudukkottai, he was again the usual lawyer and sportsman.

### **Surgery or Biopsy Drives Deeper**

That the disease tends to go deeper after biopsy or removal of the affected part has concrete examples to educate and warn us. A housewife, Mrs. M. S. in Bhadravati (Karnataka) had had her breast removed after it was conclusively found that she had a malignant tumour in that region. In a short time it was noticed that the disease had invaded the uterus. This was also removed. The next invasion was in the intestines. The surgeon felt that she had to meet the inevitable end, but preferred to allow her have it without his lancet.

### **A Second Lease Of Life**

But Mother Nature has rewarded Mrs. M. S. with a second lease of useful life after her strict adherence to the methods of treatment as described to her in Sarma's Sanatorium. She does all the cooking at home now, most of which she does not taste. She takes only what is proper for her.

### **Last Minute Change**

The last minute change of thought of the surgeon, who was sure of the fatal end of the case, discharging the patient for a week so that he could be in the company of the members of his family and also to give him time to prepare his last will and testament, proved a blessing to Sri L. J. in New Delhi. A relative of his, who paid a courtesy call, insisted that he should take to Nature-Cure, which, he was sure, will grant him a new lease of life. Having had little faith in this Science but impelled by the faint ray of hope that was totally absent in surgery, he submitted.

### **Sincere Warning**

One of the patient's grandsons, a medical student, who had discussions about his grand-father's case with a number of eminent

doctors in New Delhi, warned me of utter failure because he had a number of basic drawbacks. The patient had diabetes, distended liver, hypertension, hyperacidity and what not. The young man was really very sincere, while he very much wished his grandfather all well.

### **All Disease Is One**

We can never think of diseases (plural). There is only one—lowered level of health. In this case, it is quite lowered, having encumbrances in quite many regions of the organism. The growth in the abdomen looked as if a full sized cocoanut was hidden inside his belly.

### **Regresses Or Bursts Open**

The patient strictly followed the prescriptions. Whether the tumour will gradually regress and disappear in the course of some time, or burst open and get discharged, no one could affirm. We were specially warned by the medico-grandson that the latter course would take the patient to the inevitable end suddenly and bring a bad name to Nature-Cure. The surgeon had already discharged him while alive and has had nothing to worry him.

On the 12th day of the treatment, they felt a very dirty smell in the home, as if a dead rat was rotting. The whole house was searched for the source of the unbearably foul smell. No one knew that it was the patient who was the source of the stench; he was himself the first to complain!

Suddenly he felt an urge for a bowel evacuation. The bed pan was brought. The dirty matter shot out with rotten flesh, blood and pus. Two hours later this recurred, but much less that time. The externally visible 'cocoanut' had disappeared. The foul smell completely disappeared after the room was cleaned—the patient remained then of course.

### **Fear Set Aside**

The warning of the medicos was haunting in the minds of his wife, daughter and son-in-law. Obviously, they ran to me. It was about 5 hours after the clearance. We assured them that when death has not occurred within 2 hours, he is blessed to live beyond the crisis. Greater caution in the diet was advised. Only very dilute juice of manittakkaali (मकोई) leaves was permitted in aachamana doses for 3 days.

## Warning For Future

When the patient had fully recovered we told him what we had told his family members earlier. That was a warning that refined white sugar and salt should be totally prohibited for the rest of his life. He agreed without reservations. It is not a baseless fear that the use of those two things will prove an invitation to cancer, especially when it pertains to the digestive tract; it is based on experience of others, and we do take a lesson from others too.

## A Case Of Breast Cancer

A case of breast cancer was treated in the Sanatorium at Pudukkottai by the latter part of 1974. During the 3 months that the old lady stayed there, she obediently and faithfully followed the treatment, which included the following:

- a. Drinks of dilute herbal juice, diluted with either water or water of tender cocoanut, every morning.
- b. Saltless vegetable diet, which included a good part of raw ones.
- c. Sun-baths under a banana leaf, preferably in the early hours of the morning.
- d. Spinal-baths (following the sun-bath, and also at other times).
- e. Local clay packs twice a day, kept on for about 2 hours each time.
- f. Short fasts at intervals, extending to maximum of 5 days at a time.

There was a general improvement in her health. Constipation, and the dyspepsia at the foundation, were greatly relieved. The tumour ceased to be painful (Can we take it that its malignant nature was changed?). But instead of any regression, there was a visible increase in the size of the tumour. This feature could be due to any of both the following conditions:

- i. That its density was getting lesser, i. e., it was becoming bulkier;
- ii. That morbid matter from the rest of the body was being collected at the site of disease-manifestation.

It was probably the former only, as was observed later.

She returned to New Delhi and continued the treatment almost on the same lines at home with frequent advice from Sri S. Swaminathan, whose role was essential in maintaining the lady's perseverance.

After a further one month, the tumour burst open and foul matter in the form of pus, blood and fluid was thrown out. But the opening that Nature made for this elimination did not completely seal up.

The patient was confounded to see that after some weeks, the tumour re-appeared. She was assured that it was a healthy process—a second instalment of collection from such parts of the body as have not contributed to the first instalment of disease manifestation, and held matter that is foreign to the organism, though in a dilute form. So a second instalment was also there.

That was not the end. There was a third instalment also.

These were warnings enough for Sri Swaminathan to caution the lady that even if the sore healed up completely, she should not make haste in giving up the treatment or taking to any heavier feeding. She should wait for the confirmation of the cure—that there is no further instalment coming up. For this purpose, she was advised to allow time which could approximately be twice the time gap (the longest in the past experience) between 2 such instalments, which could be about the reasonable period for the confirmation.

Encouraged by her God-fearing husband and the faithful devotee of Mother Nature in her son, she continued and reaped the benefit at last. Her patience paid her the reward. This confirmed her husband's faith in the Powers of the Supreme.

### **What is Cancer?**

Cancer, the Medical Dictionary says, is 'a general term which covers many malignant growths in many parts of the body'. But the explanations given further in the same dictionary by Nancy Roper (English Language Book Society Publication), says that 'the growth is purposeless, parasitic and flourishes at the expense of the human host'. The author is not going to listen to my protests. I can never agree that that which happens in God's design is purposeless. May be, man's knowledge is poor, never God's.

## A Parasite ?

A 'parasite' is an organism which obtains food or shelter from another host organism. If this be true of cancer, it should be possible (1) to introduce the disease in a healthy person more easily than in the sickly, and (2) it should not be possible to excise the parasitic growth, except by surgery.

Prof. E. H. Kettle has spoken on January 18th 1927, at a meeting of the Cardiff Medical Society (quoted by Mc Neil in his book, 'Cancer Mystery Solved') 'In a series of inoculations tumours failed to grow in a certain proportion of the animals. Further, some tumours, after a period of progressive growth, retrogressed and finally became completely absorbed' (In fact the foreign pathogenic matter gets eliminated, armed with health).

## Contributory Causes

Several causes are attributed to cause cancer. Let us see some of them. We can never claim to exhaust the list. It should be agreed that the pre-disposing causes in different individuals are infinitely variable.

### 1. Acuity

Acuity, or awariness of Life to the presence of intolerable pathogenic matter in the system is definitely responsible for these growths and this alertness is not to be considered as a drawback but a saving feature.

### 2. Age

It was supposed that cancer is a disease of old age. The explanation adduced by medical men for the tremendous increase in cancer cases is the rise in the average age of the present day population. They say that more people live till very advanced age, an age in which man is prone to be a victim of cancer. Should we take it then that the improvement in life expectancy achieved through a better sanitation, etc., is a curse?

Even this has become an out-dated argument, because we have plenty of cases in ages below 40. No age is cancer age. No age is disease-free.

### 3. Congenital

Several authorities have warned against drugging the pregnant woman with antibiotics, arsenics, sedatives and tranquilisers as a possible cause of congenital tendency to cancer at a later stage in life. "An error of growth during foetal life can give rise to growth of tumours later in life" says Dr. Mc Neil.

### 4. Racial Traits

We are familiar with the story of an Arab, who refused to go to the British Capital, where, he was told, he may have to wait for his turn to attend to his bowel evacuation. The so-called civilised races are regular in their irregularity of, and intolerant in allowing sufficient time to, the function of defaecation. This is a major cause.

There are other contributions:

- i. Turning nights into days.
- ii. Faulty clothing—artificial fabrics.
- iii. Destructive cooking.
- iv. Use of refined, tinned, canned and processed foods.
- v. Use of artificially saturated fatty acids.
- vi. Use of devitalised foods.
- vii. Meat eating (as observed by authorities on cancer such as Dr. Alice Chase, D. O., Ph. D.—Herald Of Health, U. S. A., Dec.67).

Until the beginning of this century India was 'backward' in the above 'advancements' of disease-culture. But the affluent people are in a race with the West in apeing them. The lower classes of society, whether they can afford, or not, copy the higher strata of society and their diseases.

### 5. Insanitation

Sense of sanitation has progressed in the higher and middle class of society. But unfortunately it is based very much on the psuedo-science. The use of disinfectants, pesticides, etc., in the home has greatly increased. People do feel it intolerable for them to sit in a room where such things have been used. The manufacturers are clever to widen their market by adding pleasant flavours to such products. These

irritate the epithelial cells, which include the outer layers of the mouth, the throat, the intestinal tract, the genito-urinary tract, etc., without our knowing the harm to which we are submitting ourselves.

## 6. Habitats

Buildings with little ventilation—we mean the modern air-conditioned rooms also—take a priority over the slum-dwellings. At least the slum-dweller spends a great part of his life in open air and escapes pollution.

## 7. Inorganic Substance

Refined white sugar will not be considered to be an inorganic substance, because it is a product of sugarcane. But it is no more an organic substance, having lost its good friends—the vitamins and mineral salts. It is sensibly termed as the 'Vitamin thief'.

There is no question about the common salt. It is inorganic, and therefore not food. Some people, while agreeing that salt is bad for health, prefer the rock-salt. It is in no way better. It is also crystallised out of brine,—water of sea that had been submerged due to geological changes,—and therefore no better than the common salt. Common salt is gross and is therefore capable of making unavailable the subtle natural organic salt present in vegetables to which it is added.

“Proof of the pudding is in the eating.” All the persons we treat are given food without these two enemies and this practice is continued even after a cure is found, to insure safety in future.

Several drugs work as irritants and contribute to the incidence of cancer. Regular or oft-repeated use of cathartics (purgatives and laxatives—chemical as well as organic) pave the way for the disease.

Occupational hazards cannot be ruled out. Working in industries in which coal-tar products (dyes and flavours) are used are contributory of cancer.

## 8. Addictions

Use of tobacco in any form—smoking, chewing or sniffing (snuff) tobacco in its triple forms—has been condemned by one and all as causative of cancer. Spiritous drinks—we have no statistics to prove—are said to be either the elder or the younger brothers to the above one, the tobacco.

## 9. Other Diseases

Inflammations ill-treated become ulcers and ulcers ill-treated become cancer. By the term 'ill-treated' I mean surgery where it is not needed. When 'remnants' are cut off from their normal trophic (nutritional) nerve control, are in a state of more or less unstable equilibrium, and if suitable conditions arise, proceed to tumour growth", as observed by Mc Neil.

## 10. X-Rays

Diagnostic use of X-Rays have long back been condemned as possible hazard to health. The Life Natural, Vol. XVI, No. 9 has reproduced from "Fitness", January 1959, the following;

"In 1939 the great British physiologist, Sir Leonard Hill wrote: "Large doses (of gamma and hard x-ray) produced destruction of normal tissues such as marrow and lymphoid tissue, leucocytes and epithelial linings and death ensues".

Cancer specialists (National Health Federation of Australia—Bulletin for May-June, 1974) "at Rosewell Park Memorial Institute in Buffalo recently showed that X-raying a pregnant woman can enormously increase her unborn child's later risk of contracting leukemia".

This fact has been exposed by quite many authorities, with no evidence of any effect on the medical man, utilising Deep X-Rays, Radium and Cobalt irradiation, which only destroy the ability of the body to regenerate itself and shorten life.

## 11. Pollution

Pollution of air, water and the soil with chemicals, industrial wastes and artificial manures and pesticides and fungicides have their share in the incidence of cancer. While there was a time when we felt the possession of an automobile as a help to link the regions of our country, that time is fast approaching when we would be sorry for our desire without a forethought, for then it may be difficult to retrace our steps without a doom.

## 12. Anti-Biotics

I could never say that this is the last of our list. I conclude with this because of the length of this paper. Few authorities have linked

these two, antibiotics and cancer. But it is my confirmed view that this is not a minor cause. Surgery was there even in the last century. Only, one can say that then it was resorted to as the last, rarely without a need. Now it is there to the rescue of the physician to cover up his failures. But why should surgical operations of ulcers in this century turn most cases into cancer? It is my belief, which should be contradicted with laboratory proof, that antibiotics lead to cancer, when used before and after surgical operations.

It sounds well to reasoning! Anti-biotics are products of fungus. They sow seeds of similar growth in the body, choosing the diseased site.

### **Nothing Purposeless**

While giving the dictionary meaning of the word 'cancer', we saw that it is said to be 'purposeless'. This is a hasty statement. They could try to maintain that their research over several decades has revealed no more information about the disease. Then we have to say that it is also a blind statement. Those, who understand the Divine ways, will realise that there is nothing in Nature that is without a purpose we may not know it. Why should we fight shy of expressing our ignorance?

### **End Results Of Accumulated Wastes**

Cancer is a tumour of some sort. Either it regresses, as in the case mentioned on page 636, or a natural surgery occurs, as we saw in the case of Sri L. J., and thereafter the affliction ends, provided the adherence to Life Natural is kept up.

Life, in a body with lowered level of health finds it impossible to throw off the wastes, which includes mostly of inorganic poisons, such as drugs, through the normal channels of elimination and puts aside such matter in some part of the body where weakness already exists and that takes the form of a tumour or tumours. Dr. Alice Chase, D. O., Ph. D. in her article on "The Cancer Problem," (published in the Herald Of Health, U. S. A., December, 1967, and republished in The Life Natural, Volume XXV, No. 3, March, 1968) also says the "Cancer is an end-result of accumulative waste retention within the body to such a point where it becomes a burden to susceptible or vulnerable organs or tissue pronouncedly so".

## No Difference

There is absolutely no difference in our handling a case of cancer or a case of tuberculosis or rheumatism, each with some minor modifications to suit the locale of the encumbrance, the constitution of the patient and the prevailing weather conditions.

## Strict Adherence Essential

While we may say that the benefit through return to health will depend upon the extent of return to the Life Natural, and not insist on the patient's total and immediate surrender, when the mind is not co-operative for want of a total conviction, we have to insist, both to save the patient, as well as the fair name of our Science, that more strict adherence is essential to the cautions given below in cancer cases.

The following are of primary importance :

1. All addictions should be given up forthwith.
2. Salt and refined sugar are taboo.
3. No inorganic applications—internal or external—is permissible.
4. No preserved or processed food is allowed.
5. No solid (concentrated) foods, except in the form of raw (bulky) vegetables or fruits—if the site of the disease be anywhere in the digestive tubing.

Etc.

## Therapy

Mild sun baths daily, preferably with a banana leaf and also a thin well-wrung out white wet sheet covering the body is given. The head is kept either in the shade or is covered with a thick wet towel.

Spinal Baths and a short normal full bath follow the above. These are repeated at other times in the day, though the sun bath is given only in the morning.

In certain cases warm applications, like hot water foot baths may need be combined simultaneously with the spinal Bath, to improve and increase the benefit. But only warm water is used, for foot bath so as not to cause any violence in the system of the patient suffering from

a degeneracy disease. The nervous system, having lost its tone, is ineffective in communicating the warmth to the inner parts immediately and demands use of water of a very high temperature. But, because he does not get the message properly, he cannot expect the absence of the reactions thereto. The epithelial tissues being diseased, there is a danger of haemorrhages which will be internal and the defect will not be noticed before an untoward result has occurred.

Some patients desire deep massage. We deprecate that. The already inflamed capillaries and nerve endings get crushed. They cause internal haemorrhages, and clots without any knowledge of the danger immediately. Obviously such patients desire more pressure to have any pleasing effect. This is ruinous. This should be given up at once. Only tickling alone is safe. It may not be soothing enough in the beginning. Gradual restoration of tone of the epidermis will make it pleasing and effective in the real sense.

Water, whenever it is drunk, is advised to be taken in aachamana doses only, so that undue labour is not put on the system. Not all the poisons are directly soluble in water. Deluding oneself in the belief of flushing out the accumulated poisons in the system, even Nature-Curists advise drinking enormous quantities of water, with deleterious effects. The kidneys are unduly over worked.

The diet is more or less liquid. Dilute juice of any of the following is given daily morning.

- i. Manittakkaali (मकोई) leaves.
  - ii. Durva (Bermuda) grass.
  - iii. Banana pith
  - iv. Ashgourd (पेठा)
- Etc.

Dilutions of the above juices are done either with good water (Hamsodakam is preferable) or with water of tender cocoanuts. This may be repeated more number of times alternating among the suggested ones. This should not be taken only as medicinal feeding, but as essential foods.

If the conditions of the patient permit dilute juice or soup or the two alternatively of positive, saattvic bulky vegetables and fruits (like banana soup) can be given. All raajasic and taamasic foods are strictly avoided.

Living as far as possible in the open air under the shade of trees is advantageous.

Pollution of the atmosphere should be avoided. Nothing that will give out a stench (foul or fair) should be permitted around the patient. Smokers should not be there near that place. The smoke breathed out is more harmful than the smoke itself. Roasting coffee seeds in the house should be avoided.

Total fasts are unnecessary. Feeding, being very low, and medicinal (we have only food medicines) it amounts to an approach to a fast spread over a long time. Not even short spells of fasting will be necessary.

No one around should talk in a sympathising or pitying manner. People should, if at all, encourage on the gradual though slow progress. It will be good if the patient has a devotional attitude. People around him should try to maintain such an atmosphere around the patient.

### **No Choice**

There is one great difficulty in handling cancer cases. In treating chronic or even other degeneracy cases, we can more or less choose the periods of treatment with an approach to a fast or even total (though short) fasts. But here we have no choice—we have to submit to Nature's Will.

### **To The Pinnacle Of Health**

The patient has on the one side the Pinnacle of Health and on the other the Abyss of Death. He may jump over to any one side.

There can be occasions when great hopes are built up through improvement in health. And if the Vital Reserve is enough and Vital Economy has been observed to a great extent, he leaps up to the Pinnacle of Health. If, inspite of the progress towards health to a great extent, he has little Vital Reserve to carry him through to Health, he slips into the Abyss of Death. But to the patient, be it anything—health or death, both are to him a release from the bondage of disease.

### **Vital Economy For health**

Therefore to be able to return to Health and not to get diseased at all, Vital Economy is of utmost importance.

### Cure—Not In One Instalment

When even a chronic disease is not cured in a single instalment, it will be preposterous to claim to have effected a radical cure of cancer, when the disease symptoms have vanished on the first occasion. It must be remembered that it is only the first instalment. It is only the manifest portion of the disease that has been eliminated. The latent part is still there. We must not forget that the "Latter Half" is more dense and takes a longer time than the disease that was patent in the first instance. It will be betraying the ignorance of the physician to claim to have effected a radical cure in such a short time. Ruining health can take place in quite a short time. But building up health again is a tremendous job. Louise Kuhne feels that one must have the patience to wait for a cure through at least as many months as the number of years as one took to cultivate the disease. A degeneracy disease was 'cultured' through the years that has passed; and to expect a cure within a few months will mean ignorance on the part of the physician.

Let alone the matter that it is improper for one to return to 'normal' feeding to stay cured; a cancer patient should continue the treatment, with intervening periods of slightly increased eating of positive foods. That means that periodical fasts should be maintained. Taking of medicinal drinks of dilute herbal juice in the morning should be kept up. Sun-baths and Spinal-baths are helpful even to the healthy ones to become healthier. Mental equipoise can be preserved by these two methods:

- a. regular prayer, and
- b. transference of worries to the Supreme Being.

Respect for the two basic principles, namely Vital Economy and Non-Violence is the most important part of the treatment.

A cancer patient, who has recovered a fairly higher level of health should be cautions not to exert himself too much. Such violence may be directly harmful. It can also be indirectly so in this manner. Subjecting oneself to hard vigorous exercise would obviously increase the demand for food, which can easily border on 'gluttony', which is worse violence than physical labour. Vital power will have a drain in the digestion of the food that is not presently essential. The curative process that Life will like to maintain will be hindered. Possibly therefore there can arise a crisis which may be complicated and very difficult to manage.

Respect for these rules may bless the person with a gradual rise in the level of health and there may perhaps be no need for a second instalment and a third for a cure. Elimination can be maintained through the normal channels, which are less exercised in the elimination of the current wastes, which consists of very little matter other than roughage in the vegetables, fruits, etc. Though the roughage part of the food is indigestible and has to be eliminated, it is not a thing to be avoided. Its presence is essential in the act of peristalsis in the intestines (small and the large).

Disregard of these rules can cause a crisis which can be very serious and even impossible to handle.

Not knowing all these consequences, if the physician claims to have radically cured cancer in the first instalment, he is ignorant of the mysteries of Nature.

### HINTS AND CAUTIONS

Destructive disease being only chronic disease with a fatal tendency, the hints and cautions given for the latter are equally applicable in the treatment of these diseases. But because these diseases belong to the third and last stage of the disease-progression, therefore there must be greater restriction of the diet, the digestive power being less than in simple chronic disease. Also there must be more stringent observance of Non-Violence in every possible way, since the least violence will prove fatal to life. Long fasts are not to be thought of in the beginning and for a considerable time, until the general health improves. Also negative foods must be completely excluded until definite improvement is established, and thereafter they must be used sparingly. There is no room in these cases for even one substantial meal a day, though in some cases limited rations of solid food may be given but cautiously, as will be seen from some of the examples given. For here the underlying dyspepsia is far more advanced, and the nervous system far more weakened, than during the previous stage. A patient who takes two substantial meals a day, suffering from one of these conditions, is practically certain to die from failure of vital power. Also hungerless eating is dangerous to life; if hunger cannot be revived by repeated short fasts, or by a close approach to fasting, it would mean that the patient is fated to die.

Immersion baths of long duration, in comfortably warm water, would do good. These may be concluded with moderately cold or cool baths or simply with baths at blood-heat kept up long enough to normalise the circulation. To the water of this immersion bath, juices of

mild, saattvic herbs may be added with benefit. Sufficient precaution against chills must be taken if the weather be too cold for comfort. In this bath the patient may remain as long as he finds it pleasant. But if the weather be not sufficiently warm he would do well to remain in bed, well wrapped up for 10 to 15 minutes, or until his skin-function is fully restored. The milder methods in sun-bathing, water-cure and exercise should be used in preference to the more strenuous ones. Also there must be the fullest use of pure, cool, or even cold air in breathing must be made. To ensure the best results the patient should lie on a cot in the shade of a tree during the warmer part of the day, except when basking or taking a sunbath. The patient must see to it that his bodily warmth is maintained almost all the time, especially when the weather is colder than he can tolerate; in the latter case he must make sufficient use of warm clothing and woolen blankets or quilt, but without depriving himself of access to light and air to the needed extent. An important caution is that the treatments should not be overdone, so as to be exhausting to the patient; in this, as in most respects, the middle path is the safest as well as the most profitable. Let it not be forgotten that this caution applies to exercise also. On the other hand, absolute rest in bed, as advised by allopaths, may do harm. The mental condition is most important and should be attended to frequently, so that it remains right always.

## 28. MOTHERHOOD

The Brahmachary on the day of his Upanayana (investiture as a student in the Gurukula) is given a number of teachings. The first one is मातृ देवो भव । (Worship the Mother as Divine), and it is of profound importance. The Indian mother is held in very high esteem and her sway is supreme.

That her words are unquestioned not because of the powers vested in her by any authority, but by the all-winning and sacred quality in her—Love. If an embodiment of love could be seen at all, that is in the Mother.

Thus it behoves any woman to live up to that Divine status that she is respected and worshipped by not just her own children, but by all men and women of age younger than her.

The future of human race depends a great deal upon the health and practical wisdom of the mothers,—a fact which is often forgotten in modern civilization. It is necessary for the mother to be herself healthy and also to have a practical knowledge of Hygiene.

There are the problems of womanhood, namely pregnancy, giving birth to children and caring for them in the right way, so that their health would increase, until they become able to care for themselves. The basic principles and methods heretofore expounded are applicable for solving these problems also. In this way the family as a whole would enjoy complete independence of medicos and hospitals. In particular the dangers of child-birth would be overcome. This Hygienic Science will thus prove to be the means of raising the health-level of the human race.

The unborn child really begins life as a part of the mother's body, which gets separated, to live an independent life thereafter.

The influence of the father on the health of the child is not less than that of the mother. What the father contributes is like the seed of the plant. That invisible speck of the seed called the spermatozoon (singular form) holds in it all the features and characteristics of the future child. As is the seed, so is the crop. Every parent has this desire that his progeny should be even better than himself, so that when the son or the daughter gets fame and public acclaim, he is

happy—it is not simply that he is pleased. Happiness is a Divine experience and could be enjoyed by those that have attained Salvation. But here, in this very world, each one can experience it. That is by the act of giving. Here in giving the son or the daughter a good body and mind, the parent gives something that money cannot purchase. When the children enjoy the advantage of these endowments, the parent is really happy. So, if Svarga should be experienced in this world, and in this life, it is in the Healthy family both in body and mind.

As to how a person can be an ideal father has been given in the earlier chapters.

The mother is like the soil on which the plant grows. Hence the mother's influence on the growth and development of the child is equally great. The unborn child remains in the mother's womb for more than nine months (280 days), and all that time its growth till birth depends upon the mother's blood stream, and is influenced by her nervous system. Hence the health of the future child depends a great deal on the constitutional excellence of or defects of the mother. Hence the mother-to-be must take good care of her health, not alone for her own safety during the trials of motherhood, but also for the health of the future child.

This implies that she must eat an abundance of positive food—vegetables, herbs and fruits—and observe the Laws of Vital Economy and Non-Violence in eating them. Those women who live thus need have no fear of pregnancy and of the process of giving birth to the child. Those that live in disregard of these laws of health will alone face the risks there are for women in civilization, attendant on motherhood.

For those that follow this way, it is very likely that their children will be more healthy than themselves and will thereby escape the diseases, the tendency to which they inherit by birth. Bequeathing movable or immovable property is a matter of will and chance. But bequeathing the property of health is a sure act. Where it is ill-health, whether it be of the father or of the mother, the child is sure to inherit. It is a fact that the seeds of disease—in the shape of encumbering foreign matter, together with the weaknesses of particular organs,—are passed on to the children, while they remain integral parts of the

maternal bodies.<sup>167</sup> Apart from following the Life Natural, the mother has to eschew the following and other bad habits to which she might be subject. While it is necessary that she does so after conception, it will be of greater benefit if such an act preceds conception; it is a safe and ensuring preparatory ritual for the parents.

The first of these to be noted is the habit of tying the garments (under or upper) tight about the waist, so as to divide the belly into two, which has been dealt with before (see page 223). This is particularly injurious to mothers, because it displaces the internal organs and weakens the muscles that have to carry out the process by which the child is brought out into the world.

A narrow hip is of course a matter of beauty to the woman. But that has to be attained not by physically strangling it tight. It can, as prescribed by the famous ancient Tamil Poetess, Avvayaar, (உண்டி சுருங்குதல் பெண்டிற்கு) that "Abstemious eating adds beauty to the belle"

The next thing is to make sure that the monthly menstrual flow is as near normal as possible. This flow is one of the means by which the organs concerned in motherhood purify themselves periodically. According to her health level, a certain amount of toxic filth (foreign matter) is got rid off in this way. Hence this is an important function.

Here it is necessary to point out the dangers of the modern fashion. Women, especially as have the regular duty of attending to their education or service, find this menstruation a hindrance to their routine. The case of the girl student referred under AMENORRHOEA is worth remembering here (page 551).

The quantity of this flow depends on the severity or lightness of her encumbrances. In wild animals and in healthy women this flow is either absent or scanty. In the case of heavily encumbered and unhealthy women it is usually excessive, (menorrhagia). And this excess is necessary for them. It is bad for them if the flow is hindered, as it leads to dysmenorrhoea, which is painful menstruation, or amenorrhoea, which is suppressed menstruation, as was seen in the case referred

167. दुराचारपरित्यागः सदाचार परिग्रहः ।

सुस्थिरस्वास्थ्यसिद्ध्यर्थं स्त्रीणां कार्यमिदं द्वयम् ॥

*Svaadheena-Svaasthya-Mahaavidya*

"Women, for the sake of attaining (and maintaining) good health, should mind these dual acts of giving up wrong habits and adopting good ones."

above. These conditions will subside and give place to healthy functioning if hygienic reform is effected in the eating and in other ways. A sedentary mode of living, with avoidance of physical exertion, is often one of the causes of female ill-health, which must be set right. Some regular work or exercise, or both, must be adapted.

सा भवेत् स्वस्थनारीणां पूर्णिमा सन्निकर्षतः ।

सा स्यादस्वस्थ नारीणां अमावास्या समीपतः ॥

*Svaadheena-Svaasthya-Mahaavidya, 18, 9*

It is said that healthy women menstruate on or about the full-moon day, while unhealthy women do so on or about the new-moon.

Another bad habit to be eschewed is the chewing of betel leaves with its accompaniments, the arecanut, chunam (calcium hydroxide), and sometimes even a little tobacco, etc. Healthy women may seem to be unaffected, if they take this stuff occasionally and in moderation. The inorganic stuff of lime (calcium) is unassimilable and harmful. It blisters the soft membranes of the mouth at the junction of the lips first and later the intestines. Supari causes anaemia. Betel leaves may seem to relieve indigestion, but that becomes an addiction, for without it the person will feel lack of proper digestion. Also she will have to chew more leaves as time passes. It is good not to be in the grip of any addiction.

The use of cosmetics is also unhygienic and should be given up. It is said that some of these are harmless and safe; but the claim is mistaken or fraudulent. All of them are chemical preparations, inorganic and therefore harmful to skin health directly and to general health ultimately. The simplest thing that is most commonly used is the talcum powder. Talc is a soft stone out of which the white powder, otherwise used as French Chalk (as a preservative for rubber), is prepared. May be this is not harmful beyond clogging the pores of the skin and preventing its healthful functions. But it is not so simple as that. It contains boric acid, an irritant and a poison, artificial dye-stuff to give it that colour and an artificial scent, which is also harmful. Nowadays the craze has gone to that extent of madness that men and women (they harm their children also like that) literally pour this powder all over the body immediately after the bath (sometimes even without it), so that they are free for the whole day from B. O. (body odour). A German lady doctor has observed that this habit brings on initially some skin disease, such as eczema, which further treated (or even without drug treatment) takes on the person to asthma.

It has been explained in our book, 'Praanaayaama or Breathing For Better Health,' that the skin is also a breathing organ. Interposing an artificial layer of some foreign substance between the skin surface and the outer light and air, is denying oneself of two of the subtle elements of Nature, which are essential foods.

The fat soluble dirt over the skin, which cannot be removed by an ordinary bath in water, can be washed away with the help of a number of simple organic stuff, such as

- a. Flour of green or Bengal gram
- b. Powder of shikaikaai
- c. Powder of a green leaf ( உசிலந்தழை, Suni-podi in Canarese)
- d. Powder of an oilcake ( அரப்பு out of இலுப்பப்புண்ணாக்கு மஹா)

Ladies can have an addition of a little turmeric ( மஞ்சள், हल्दी) to add to the glow of the facial colour and also to prevent unwanted growth of hair on the face and the body. A natural scent can also be added by the addition of a type of fragrant turmeric ( கஸ்தூரி மஞ்சள்) available in South India.

For an initial cleansing the best is fine powder of anthill earth; the smooth silken texture of skin is not to be described but experienced. The South Indian habit of having an oil-bath once every week (ladies on Fridays and men on Saturdays) is a good habit. This is done by applying a little profusely on the head and body of gingely or (sesame, til) oil, waiting for sometime, while some mild self-massage is done and then bathed, washing off the oil with any of the powders listed above. If the bath is taken in warm water, that should be finished with cold water. If the weather be too cold, as is experienced in winter in Northern India, at least the head should be washed with cold water quickly, so that the heat is not retained there. The secret of long and luxuriant growth of black hair that the Kerala women have is because of the fact that they had (Many of the sophisticated women have dropped that habit, it is a pity, and are apeing the other women in losing that beauty also.) this habit of never putting hot water on the head, even if the weather demanded a hot water bath; they used only cold water on the head.

"There's no beauty in artifice;  
Natural beauty is hygiene's prize."

*From the poem, "Care Of Health" by L. Ganesa Sarma*

Another simple method of caring for skin health is the application of the juice of a baked lime fruit, waiting for some time and then bathing. Herbal oils, prepared with Sattvic, non-poisonous, non-specific, edible leaves, can also be used for the hair and the skin.

The lady of the home generally eats the last, after feeding all others. They remain satisfied with what little is left over. Indirectly, they observe abstemiousness and enjoy good health. But this has been misunderstood by some women, who manage to eat all that is left over and overstuff their bellies. Such women grow weak, dull, and obese though apparently healthy.

The fear of pregnancy and of the ordeal of childbirth is one of the 'blessings' of civilization with its multitude of unhygienic practices. Healthy women are free from this fear, just like the wild beasts in their native forests. But even unhealthy women can become free from this fear by cultivating good health; this they can do by cultivating Natural Living sufficiently early.

It must be understood that the process of maturity—by which girlhood ceases, giving place to womanhood—does not occur suddenly but slowly, through a process of special growth, whereby the organs of sex become perfected. Menstruation is only the beginning of this growth, not the completion, and hence it is the view of the biologists that a period of 3 or 4 years must be allowed for its completion. In the interim period there may be irregularities in the menstrual flow. The chief cause of these irregularities is surely the eating of negative foods and the disregard of Vital Economy. A sufficient extent of the situation could be caused by psychological reasons, experiencing as she does entirely new situations and feelings. Time and company of good women will slowly attune her to the new status that she is coming into. But there will be little avail until living habits, especially of eating negative stuff is given up. It is positive feeding that helps in the moulding of an emotional poise, when alone can the normal growth and maturity can be attained in due course. This completion can be known by the woman herself by the displacement of the mentality of girlhood by that of womanhood.

What has been said before about the novitiate of the wife in the beginning of conjugality and the cautions to be observed for ensuring non-violence to her personality and other details regarding sexual relations are relevant here also; they should be taken as repeated here.

In the beginning of married life, the two partners should initially understand each other and develop a love, which should bear a relation to the Soul and not be just carnal. Each one should be ready to share their pleasures and troubles. In the case of 'went, saw and conquered' instances the love can only be shortlived, and the continuance of the matrimonial life will be more an imposed bondage than a desired one. The husband who is prepared to be patiently waiting, making his approaches slowly proceeding step by step, taking enough time, will be more successful. That which is had by waiting patiently for the time, when desire is mutual, yields a pleasure that is comparatively lasting. On the other hand the husband who demands what he wants from the wife by force of his right from her will have a bud crushed before it blossoms.

The act of intercourse should never be on a loaded stomach. In the cautions of eating, it has earlier been told that work on a loaded stomach is harmful. The same rule applies to this major exercise also. That is why it is prescribed that the couple should fare a light meal of just fruits or something in liquid form before that and allow time even for that to descend from the stomach, meanwhile having only superficial contact. Better still it will be to postpone the act to the late part of the night, say beyond midnight, after some sleep and relaxation. If it nears the time of the early morning the atmosphere will be well attuned both physically, (which includes physiological) and mentally.

In the beginning of pregnancy, not simply owing to ill-health, errors in eating or other causes, there often arises a period of dyspepsia, manifested by aversion to food, and in a few cases even to water, and also vomittings. This is surely Nature's hint that the digestive organs need rest, and if this hint be respected the dyspepsia will pass away.

A totally new process of life has been initiated. There are a lot of biological changes internally. There is a transformation of the woman into a mother. In between these two there is a transition. At the time of every transition, Nature sees to it that due preparations are made. Those preparations include a cleansing of the system, which needs an overhauling of the digestive system. Before a house is to be decorated, it needs to be cleaned thoroughly. It is exactly that which Life arranges through those vomittings and aversion for food. These feelings should be respected and feeding started only when Life demands. Changing the mode of feeding, with ones of destructively cooked ones, such as stuff that is fried and in which plenty of salt and other condiments are used, can to some extent make the food acceptable to the tongue; but never to the body; it is violence. Vomittings may increase and cause

more harm. If again attempts are made to stop them with drugs, the reader can well understand that new growth has to take place in an atmosphere not clean enough for it. That begins the complications during the pregnancy.

A grave error propagated by the ignorant medicos is that a pregnant woman must eat for two, herself and the growing child within her. Considering the weight of the foetus—the unborn child in the womb—at the commencement of the pregnancy and the rate at which it grows, which is on an average less than half an ounce (about 14.5 grams) a day,—this is ridiculous and ruinous to the health of the mother and the growing child inside. Physically the space needed for the growth of the child is denied. Deformed children are caused because of the foolishness of the physician and gluttonous eating of the mother. What is eaten according to the rules of Vital Economy will be quite sufficient for all purposes. The mother's appetites and cravings, in so far as they are not morbid, may be taken as a guide to the proper quantity of diet. But the meals should be predominantly vegetablarian, positive, and not totally subjected to destructive cooking. Stale food is as bad as badly cooked food. Along with salads of non-starchy tender vegetables, it would be desirable to partake of ripe, sweet fruits,—for safety, taken on separate occasions. Sub-acid fruits must be taken moderately, like medicine.

Our ancients laid great stress on the preservation of a happy, healthy mentality by the mother during pregnancy. Among the means for achieving this end is the eating of the right food at the right times in the right rations. Self-indulgence in eating improper food is at least as bad for the pregnant woman as for the others; indeed it is worse

The dress should be light, porous and of cotton and should be worn without pressure on the belly. If the pregnant woman denies herself of sunlight, it is not simply that she will develop anaemia, but will confer that on the child within, with all its attendant defects of weak assimilation of calcium, phosphorus and other features of malnutrition. The subtler elements are highly essential to her. Living as far as possible in open air, free from the environmental pollution, will help her to bear a child that is strong in bones and sinews, though small-looking at birth. The development in size outside the mother's body after delivery will be rapid and healthy.

यदि शाकफलाहारा नवमासांस्तु गर्भिणी ।  
भविष्यति ततस्तस्याः सौलभ्यं प्रसवे भवेत् ॥

Provided the pregnant woman stays for that period of nine months and odd on a diet which is (predominantly) of vegetables and fruits, then the delivery of the child is achieved with ease.

The delivery of the child need not be a difficult problem. It has been said before that the muscular contractions, by which child-birth is effected, are powerfully helped (initially by an empty colon) a cooling wet-pack over the whole of the belly, renewed every few seconds, or even oftener. A still quicker effect can be achieved if an alternate hot and cold wet fomentation be given. In doing this the performance for cold or hot water, that may be soothing to the woman, ascertained by her feelings, must be respected. Hot applications alone are not advisable. This aid is generally so reliable that forcible delivery, which is often resorted to by so-called trained midwives or surgeons, can be avoided. In this connection the reader is reminded of the case of the daughter of Sri F. G. Natesa Aiyar, whose narrative appears on page 315 of this book, where it is said a tear in the womb had resulted, because the child had been forced out prematurely in a hurry; this is one of the numerous instances showing the great danger there is in employing those wrongly trained persons. It is always safe to trust in Nature and proceed non-violently.

In contrast, we reproduce here a portion of the narration written by the same gentleman and published in *The Life Natural*, Volume II, No. 3, August, 1942.

".....The pain was not continuous and as I expected an early delivery, I ran to the midwife and brought her to the labour room, telling her just to stand by and help Nature to effect an easy delivery and not to force things in any manner or administer any drug.

"By 1-10 p. m. Dr. Sarma arrived from Pudukkottai to our great relief and he immediately took charge of the case. He said that Nature can always be relied upon; there would be nothing to fear if we did not meddle with Her.

"Just then the nurse said it was more than 2 hours since the expulsion of the amniotic fluid and yet birth had not begun. She feared a serious complication. I was terrified and asked Dr. Sarma about it. He calmly replied that Nature was giving rest to the body before its final effort at ejecting the child, and there was no need for alarm. (The suffering might have been due in great part to the heavy diet that was taken the previous night, having been pressed by her fond relatives.)

"He said that alternate hot and cold packs might be applied having regard to the reactions of the patient.

"The hot pack was put on first, but it was quickly removed as the reaction was unpleasant and a cold pack was applied from time to time to help the contractions. Within another 10 or 15 minutes the baby announced his arrival with a lusty scream, and Dr. Sarma pronounced that it is a grandson that is born."

This is not a lone instance of such ease and safety attained in child-birth. This is just a sample. This method has helped a mother in ejecting even a still-born child.

For cleaning the outside of the parts immediately after the delivery clean good water should be used. Substances like Lysol should never be used. The use of Boric acid powder to spread over the cut portions of the umbilical cord of the child should be avoided; instead a wet bandage of fine wet cotton cloth should be applied.

'As regards ergot, invariably administered to women after delivery, the 'Universal Home Doctor', published by the Statesman, Calcutta, says: "Ergot is the spawn (produce) of a fungus growing on rye. It acts on the muscle tissue of blood vessels, causing them to contract, and this factor is made use of to check bleeding. It is invariably used after child birth. Ergot is a poison and an overdose<sup>168</sup> of the drug will have serious consequences, one in which the fingers and toes tingle and itch and finally become gangrenous or dead; and another which seems to affect the mentality.'

Modern mother have little milk to suckle their children. While negative eating is a known cause, there is one that is little known, that is vaccination. The more a family is sophisticated the more do they voluntarily resort to repeated and regular annual vaccinations and the result is this sinful situation of denying the newborn babe its right to exist on the mother's milk.

स्तन्यदोषानपाकर्तुं पथ्यं मातुरपेक्षितम् ।  
क्षीराभावे तु पर्णानां रसान् माता पिबेदलम् ॥

*Svaadheena-Svaasthya-Mahaavidya, 18, 31*

168 The right dose is an individual factor. An overdose can be only seen from the untoward results that follow. The patient or her people may not know that the consequences are iatrogenic.

There would be sufficiency of milk in the breasts for the new born babe, if the mother's feeding has been right. If there be no milk, or if there be not enough, the remedy is to resort to eating of highly positive meals, and to supplement them with juice of grass or other herbs, as has been done in several cases with success.

In a case in Matunga, Bombay, the advice was given by the author's son, Kamesvara Sarma. Since he had to be brief and bearing in mind the aristocrat family that the mother belonged to, he gave her 3 ideas in the order of ascending preference, namely

1. milk of groundnuts, extracted by wet-crushing of groundnuts soaked previously for 24 hours and diluting it,
2. milk of cotton-seeds, prepared in a similar manner as the above, and
3. dilute grass juice.

Any one of these is to be taken as the first feed of the mother and nothing else should be taken for 2 hours after that, to allow for time for digesting and assimilating that fully. The lady telephoned after a week to thank Kamesvara that she chose the best (last) and had also the 'best' result—there was milk enough for the child and at times even in excess.

If due to ill-health, the mother's milk be suspected to be defective, the remedy is not artificial feeding; breast feeding should be continued by giving dilute herbal juice to the babe and the mother. Similarly, even when the child's health is not good, the mother should undergo treatment, as if she is herself unwell,—she will have to undergo a fast or subsist on low rations of positive feeding, depending upon the intensity of the crisis. The author's son, Ganesa, was requested to suggest treatment for a suckling babe that was suffering from leukemia. He advised an intensive course of treatment for the mother and less so for the babe. But the mother refused to accept that and he felt that she did not deserve to be a mother and told her that he could not help. It is not simply a matter of physical care that the child needs, but that soaked in her love.

There sometimes occur some complications during confinement. Let us quote again from Sri F. G. Natesa Aiyar's article;

"Sometime during the ten days, an abscess of the breast developed, which was at first painful. It was treated with wet (ant-hill) earth packs and it opened and healed naturally in a few days. The

earth packs before the abscess opened absorbed a good deal of morbid matter which was evident from the foul smell."

The usual medical treatment would be to resort to surgery and no one knows where the result will end.

"As regards the baby, it did not suck for the first 3 days. He like his mother, subsisted only on water of tender cocoanuts, which was given to him in small doses. Also, his eyes did not open till the second day. And more surprising still, he did not pass urine till the evening of the third day. Further, the eyes and face put on a yellow colour, as in jaundice. Dr. Sarma directed a course of putting the baby in the open sunshine between 8 and 9 in the morning, covered by a green (banana) leaf. The baby took it pleasantly and slept soundly, while in it. After 15 days the yellow colour completely disappeared.

"About feeding the child the instruction was that an interval of not less than 6 hours should be allowed between feedings, so that genuine hunger should be present each time. Water was directed to be given in the intervals if necessary, i. e., if he cried or otherwise seemed to be in trouble."

The child has only one way of expressing, weeping, and that need not necessarily mean only hunger. It may also mean thirst. Water must therefore be tried. Even if there be any other distress, aachamana doses of water could relieve that condition also.

Every woman wants to preserve her beauty and strength. Both are gifts of healthy living. But this is not properly understood. This mistake of feeding the lady in confinement with highly nourishing diet is prevalent both in the South and in the North of our country. Very often it is too heavy for her to digest. She may be seen to put on weight, much more than what she has separated from herself after delivery. Equally so the child also seems to put on weight. But that is not for good ultimately. Complications are sown this way. The author's prescription can be had, again, in the words of Sri F. G. Natesa Aiyar:

"From the very day of her confinement, upto the seventh day my daughter was given nothing but water of tender cocoanuts all through the day and night for food—nothing else—not even the tender kernel. From the seventh day after delivery for 3 days, she was given, in addition to cocoanut water, cow's milk mixed with

juice of Manittakkaali (मकोई) leaves.<sup>169</sup> This was found not to agree with the patient and so milk was stopped from the tenth day and the diet was restricted to cocoanut water alone. From the thirteenth day, the mother was allowed to eat the tender kernel of the cocoanut also with the water. From the twentysecond day<sup>170</sup> she was given cooked vegetables at midday and ragi conjee (porridge) at night. This was continued till the fortieth day, after which she was allowed normal food. My daughter felt light and happy."

The most dreaded complication is Puerpural Fever, about which we have reproduced Sri F. G. Natesa Aiyar's article on page 315 of this book. He faced a similar crisis in the case of his daughter, Sankari, also. On the 11th day she felt tired and feverish. That was a day when there were too many visitors, friends and relatives who came to congratulate her. She had to explain to each one of them as to how fine she felt and that proved too much of a strain on her. Earlier there was also a preparation for this crisis in the violation of the feeding routine. The temperature rose to 104°F. The patient was given a short hot immersion bath, finished with a pour of cold water on the head. The temperature came down to 99°F and later to normal. Such a sudden bringing down of the fever is not desirable.

The baby should be by the side of the mother. It had been a part of her and to separate it suddenly from her warmth and to put the child in a cradle, all aloof, is inhuman.

For nearly the first 2 months the babe will sleep all the time, except when sucking. Later the child will be awake a little earlier to the feeding time and again go to sleep after feeding. That is an act in strict obedience to the Law of Nature that one should rest after a meal.

The composition of the mother's milk changes along with the growth of the child. In the very beginning it contains more of mucous so that the colon that has newly started functioning does not get clogged. It is also more watery. Even cow's milk, that it yields immediately after delivering the calf, has a similar composition for about the first 10 days and that milk is not therefore taken for normal human

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169 This addition of milk was done in violation of the author's directions and there was a complication on the 11th day.

170 The author's direction in this regard was that no solid food should be given until she regained strength enough to look after all her work by herself. This is a proof of the fact that the food is not the source of strength. That stage was reached by the 20th day.

use. It is all a Divine plan and for the good of the babe. Substituting with any other milk is not good, because the composition cannot be according to this plan

This fact should be borne in mind, that the rate of growth of different species of creation is not the same. The calf attains adulthood within 4 years, whereas the human species take about 20 years. The total life span of the cattle is about 20 years and that of man is about 100 years. Obviously the rate of growth, if it should be healthy, should be duly spaced in time.

The wrongness of the feeding on substitutes can be observed not in the bulk of the person, but in the strength of his bones and sinews. That ideal that Swami Vivekananda spoke of, "muscles of iron and nerves of steel", can be had only through feeding on mother's milk—never otherwise. This was practically observed in the case of the fracture of the tibia bone that Ganesa sustained in 1949 (see page 388). When the doctor at the Gurgaon hospital saw his motorcycle whose petrol tank was crushed between his knees, the doctor was surprised to see such an impact did not powder his bones. Ganesa proudly remarked that his bones were the loving gift of his mother who suckled him as a child upto 4 years. Bottle-fed children have a rabid growth unsuited to humans. Steady growth is real strong growth.

The habit of feeding through a bottle is a deceitful contrivance to make the child get a feeling of sucking the breast. This is carried too far. The contents of the bottle is not milk, but a solution that resembles it, being prepared out of (dead) dry 'milk' (spray-dried) powder with the addition of sugar. One can call it a pure stuff, but not a complete stuff, nor live stuff. Live milk goes also stale, not so this dead milk—it rots. How can we expect that liveliness in a child stuffed with this dead material? Science has given commerce the means of selling dead stuff for live ones.

Children fed thus do not easily get much of patent disease—disease remains latent and therefore the child passes an unpleasant living; it keeps weeping. The mother, who does not want to suckle, also wants freedom from the boredom and to silence the child uses a rubber teat that resembles to the child the mother's breast-nipple. Sucking this teat, the child gets tired and slips into a sleep. They are not mothers by choice, but by chance. The result of using the teat regularly is that, besides being sickly, when they grow up, have deformed pouting mouths. This also causes the growth of teeth that project outside the mouth (what people, out of fun, call 'spade-teeth')

We see most people nowadays suffer of indigestion, flatulence and dyspepsia. All that starts in the carelessness of the mother in her rearing the child. It has again to be repeated that all that is due to the 'dead' food that she has forced down the child's throat. The future man's (or woman's) health has its foundation in the childhood. The building cannot stand the vicissitudes of the weather (the tribulations of life) if the foundation be poor.

As we referred earlier, women who become mothers by chance, care less for the health of the child as for the maintenance of their personal beauty, and take steps to protect it. It cannot be said that any of the modern methods is conducive to health in general and to beauty particularly. The wearer is pleased with the appearance of youthfulness and beauty—they do not last, but are lost in the search. Breast feeding is also avoided in this search. Some mothers, who feel placed in a conflict of ideas of filial affection on the one side and personal beauty on the other prefer to feed partially on breast milk and partially on substitutes, through the bottle. That helps neither the child fully nor the mother. It is only that breast which is sucked fully that also fills well and maintains the shape—not the ones that are allowed to be sucked half-heartedly. It is the fear that brings on the loss. The loving mother whose main aim is the health of the child, gains both.

We cannot deny that there are loving mothers who are unable to maintain their beauty, of course allowing for the advancement in age, which is because of reasons other than simple suckling of the child, the main one being the eating of negative foods. Addition of salt, condiments, asofoetida and spices tend to loosen the muscles, which begin to sag with weight. The healthy sinewy constitution is not one that can be desired after child birth; it has to be deserved by proper living all through.

The next question will be about how long breast feeding should be kept up. Many fantastic reasons are put forward for weaning the child after nine months, or at the most one year. One of these is that the teeth begin to be formed then. But the complete formation of all the teeth takes between two and three years. The grinding teeth, called the molars, by which alone chewing is possible, appear last of all. Hence this argument about the teeth indicates the naturalness of breast feeding for 3 years. There have been cases where, because the mother did not become pregnant, the child was given the breast for four years or more, and in all these cases the child was all the better for this prolonged breast feeding; of course in such cases the child has other foods also, which means that for some considerable time the child takes

both mother's milk and other foods, which provide an easy transition after which the child is weaned. Herein is relevant the opinion of Dr. Lakshmi Narayan Chowdhury, retired Civil Surgeon of Jabalpur, in his book 'Ideal Children' that the minimum period for breast-feeding is two years. Dr. Chowdhury, after some experience of the unnaturalness and blind violence of allopathic practice, became an ardent convert to this Non-Violent science, and was a teacher of it until his death at an advanced age, without any disease. He presided at one of our conferences, which was held in Madras, in 1938, and in his presidential address detailed his own personal experiences and showed both the mischievousness of allopathy and the enormous beneficence of the Natural Way.

How many times the baby must be fed is the next question. Dr. Page in a book, 'How We Fed the Baby', gives it as his opinion that three feedings a day is the optimum. This is well in accordance with the principle of Vital Economy. But it would be more convenient to fix the intervals between feedings, so that the number of feedings will automatically adjust itself to not more than three. An interval of six hours between two feedings will be right. But, in between, the baby should be given something to supplement the mother's milk, so that its defects, if any, may be neutralised. This must therefore be something highly positive; herbal juice, diluted with water and some fruit-juice, or cocoanut water if available.

If for any reason the baby be not breast-fed, then the best substitute would be diluted goat's milk. Cow's milk comes next.

मिश्रं पर्णरसैर्देयं गोक्षीरं यदि दीयते ।

प्रायः शुद्धिकरांशानां तत्र स्यान्न्यूनता वत ॥

*Svaadheena-Svaasthya-Mahaavidha, 18 . 36*

If cow's (or goat's) milk is to be given, let it be mixed with (at least a few drops of) juice of (fresh, green, edible, saattvic) herbs; because it (milk) contains less of the cleansing agents.

Dr. Teofilo de la Torre, editor, Edenia, Central America, suggests cocoanut milk diluted with cocoanut water. This mixture will be definitely better than cow's milk. The vagaries of the animal health will not pose a problem in this.

Excessive feeding should be avoided at all costs. Failure of digestion and a great many satellite diseases arise from over-feeding.

When the child is fed with some substitute for mother's milk, a mistake is often committed, the child being forced to swallow the food rapidly. Nowadays, because of the use of feeding bottles, this evil seems to be disappearing.

As food supplements malts of different cereals can be used. One should prefer the dry crops as superior to the sophisticated ones, like wheat or rice. Malts prepared out of ragi (கேழ்வரகு, मण्डुआ), or bajra (கம்பு) are superior to barley or wheat malt. However, they are far better than the marketted products. Ragi malt has gained a name and several commercial products are on the market with added artificial colours and flavours. Such additives may be supposed to be ones of the 'permitted colours' and 'permitted flavours', but none of them as such is food and therefore none of such additives are good for health, more so to the tender child.

Malt preparation is explained in the book, *Eating For Health*, by L. Ganesa Sarma. Malt as a drink, can be used by people of any age from the child of 6 months. For a cup of the drink, put one table-spoonful of the malt in a vessel and pour about 100 c. c. of boiling water, a little jaggery (gur) syrup and 50 c. c. of milk and stir well; the drink is ready. Allow it to cool sufficiently, so that it does not upset the child's digestion.

If animal milk has to be given, whether it be cow's or goat's milk, it must be fresh and raw. Milk can be kept fairly fresh for about 4 hours by keeping it in a vessel (or bottle) that almost fills it, and is placed immersed in the cool water of an earthen pot. Pasteurised milk is pauperised milk and dependence on that milk prepares the ground for the incidence of consumption (tuberculosis) in later years.

If the child be fed naturally and if sufficient positive food-supplements be given also, the bowels would move naturally. In case of need, non-violent enemas may be given. A simple tonic measure for children is the wet abdominal bandage. This will prevent indigestion and constipation. Radical cure of constipation, when present, must be achieved by means of fasts and positive dieting. Vegetable soup may be given, when the food given is not positive enough. Of course juices of fresh herbs are also needful and should be given regularly as a measure of health-insurance.

Children of delicate health need all the sunlight they could get, as well as occasional exposure to the cold air outside. They should also have plenty of pure air to breathe.

An important caution is against the formation of a craving for so-called stimulants. Parents who themselves take coffee or tea should understand that the child must not be burdened with a craving for them when he is not able to choose for himself whether to become a slave to those cravings or not. These unnatural drinks hinder the proper growth of the vital organs. Even among allopaths there are some who hold the view that these drug-drinks are worse for children during the age of growth. Whether they would take to them after their growth is completed is another matter. Indeed it would be right for the parents to tell them that these indulgences are bad for health for all, whatever the age.

It is also desirable to bring up children on Saattvic food alone, if possible, and for as long as possible. At least they should not be allowed to acquire a taste for oversalted, pungent and otherwise appetising foods.

Also in due course children should be taught the practical details of the Life Natural and the Natural Cure of illnesses so that they may become their own doctors when grown up. Theoretical instruction should be given as part of their education.

From the cases given before of sick children who have been successfully treated in this non-violent way, the reader will see that there is very little difference between adults and children in the modes of treatment. In giving them the baths, the time is lessened to a third or fourth, five to ten minutes being sufficient. But the baths will have to be given much oftener than for adults. It will be noted that in a case of persistent cough the coma-bath was given about 6 times daily for about a week. This is all the difference there is; otherwise there is no difference, and hence in this system there is no need for specialism, as there is in allopathy.

Children's diseases should in nature be all acute, such as fevers, smallpox, measles, eruptions or itch on the skin and so on. But civilisation and medicine have long ago decreed that they shall also suffer from serious subacute, chronic and even destructive diseases also. In the case of children there is a necessity for acute crises for lessening the inherited encumbrances, whereby the latent seeds of future diseases are destroyed. Hence suppressive treatment of children's diseases is a crime, which deserves punishment. It has been remarked even by some allopaths that the chronic diseases of adulthood are the effects of suppressed diseases of childhood.

Mothers should relax at intervals. Practice of Savaasana or better still the Spinal Bath is very good for all women. But that relaxation has any justification only if they work.

Both the mother and child need all the Five Primary Elements. There will never be a shortage of Earth—food; but the other finer ones should be remembered. It is at least the gaps between feedings that ensures the assimilation of Ether. Air, Sun and Water should be availed of, as explained in the earlier chapters.

The occasional upsets in the child's health is nothing that should upset the mind. Such occasions are necessary for the healthy growth of a child. The author's wife used to feel gladdened with such crises. She will tell the elder children in the home to mark the height of the child then and mark the difference after a few months. She would thus teach them that such crises are the periodical or annual clearance programmes arranged by Nature before undertaking a rapid building programme. It is done to ensure that the new constructions are of a healthy growth, because building up in a body filled with morbid matter will only result in building a sickly body. So, she would always be awaiting such occasions when she knew that the next spurt of growth is to be there.

Such a situation arises just before the teeth are to come out. Taking the child to a 'doctor' and giving him drugs to suppress the natural event is ruinous to health. Left to Nature, that is not forcing the child to take food, when it does not want it, and giving only water, the crisis will pass off leaving him healthier. If there be fever, be happy if it be a high fever; low fever indicates a low Vital Reserve and it may be treacherous. The most that is needed is to give an enema, a short warm immersion bath, followed by an abdominal wet cooling pack. The child will sleep a great part of the day and recover soon. If there be loose motions with greenish foam-like excretions, banana (ripe) soup and whey (water that separates from curds) can be given separately at intervals and they will help in soothing the inflammations inside. Enemas will help cooling the rectum and also in throwing the matter that has to be pushed with effort in the following motions. Abdominal cooling packs are more effective if applied repeatedly after gaps and each time for a short duration; the child's reaction is fairly quick and does not need long applications. Sipping cold water at intervals will help in bringing the fever in check. Acute crisis in a growing child is a must and suppression of such a healthy process is suppressing the healthy growth.

When the child begins to recognise faces, it must get the father's affection also. Unless the child develops that love for the father, the father cannot easily become his first teacher. But that does not mean that out of affection the parents should submit to do wrong things, because they are not able to quieten the child, when it demands something bad for health. Its attention should be drawn away from bad things.

Parents ought to know that children are not their property. They should not be regarded as slaves, having no right to grow up to independence to fulfil their own destiny, whatever it may be. The child is born with a distinct and definite personality, which is unfolded slowly. The child-mind is not at all like a clean slate, on which the father or mother can write exactly what he or she pleases. Westerners do not understand this. But Hindus and Buddhists have no excuse for being ignorant on this point.

What the parent can do for the child is to give him all the love and proper care he needs for growing up healthy in mind and body. The child should be brought up with kindness and gentleness, without mental or physical violence as far as possible. But love should not mean weakness. In dealing with refractory children a policy of appeasement will be a tragic mistake. Refractoriness may be the consequence of impure blood or irritated nerves. Louis Kuhne has stated that children brought up naturally are good tempered, teachable and amenable to reasonable discipline.

In the education of a child, the aim must be to train him to think and judge for himself on every disputed question. Dogmatism in teaching is a crime against the future of the race. For example, telling the boy or girl that vaccination is safe and is a protection against smallpox is an abuse of power. The state has no right to meddle with education to serve the purposes and policies of the men in authority. It should not be allowed to make use of education as a means of creating a future generation of spineless, submissive subjects, that would not resist abuse of power.

A right attitude, a right behaviour a right living, to be short, has got to be cultivated in the child by the parents and the people who come in his contact. They can do it better by example, and not by imposition. Therefore, at least for the sake of a child the people around should take to right habits.

Growth of a child is not simply of the body; there is the mental aspect also. That is the way to character building. The most important

habit that a child needs to cultivate is to tell the truth, the courage to speak the Truth. Human as we are, we do commit mistakes and the child is also one of us in that respect. And to forgive is Divine. With this in mind, the child must be taught that he will have no punishment even if he had committed a mistake by chance, provided he himself comes and reports of the mistake; he gets a punishment if he tries to hide his mistake. The punishment given should be of a corrective and constructive nature for his future. Such a practice should be adopted by teachers in the schools also. The rod must be spared for those who are incorrigibles. Of course our country needs schools of the old Gurukula type, where we can concentrate on character-building along with real education.

## POSTSCRIPT

We can only look back upon the time that has passed with the help of a mental picture or from written records or hearsay reports; we can never bring it back. The woman of yesterday is not the woman of today.

If it was bad that women were treated like beasts of burden and machines bearing children, in modern 'reformed' society, having assumed 'liberty', women, who have taken up the right to err, the right to ape the men and those of the so-called civilized nations, is worse. In so adapting, it is unfortunate the good ones of the 'forward' countries are lost sight of and only ones that they would themselves like to shed are chosen.

Keeping themselves busy with the household chores through a great part of the day, the Indian women rarely had any problem in childbirth. Midwifery was not an art set apart for a professional class. If every woman may not have been able to attain the expertise in that job, there was no dearth of such women as did it as a social service to the women in the neighbourhood. They took it as a privilege to help the friend; as an act of virtue (punyam)

Because they never went to a nursing college, their knowledge was that rudimentary. It was partly carried from mother to daughter, partly by experience, and partly by intuition. From the beginning of this century, it has become a fashion in the homes of rich people to call the expert for any trifling matter. This happened some 40 years ago. The first delivery of a woman was expected any moment. The most popular lady doctor of the city was called. She came along with another midwife. When the doctor found that it was going to be a

'breach' (in which case the legs appear first, instead of the head) and realised that it might prove death to the child or dangerous to the mother. The lady doctor therefore advised that the surgeon be called. It was thought that a Caesarian operation would be necessary. A car was sent to fetch the surgeon. The news had spread in the locality. An elderly lady also heard this and she rushed into the house, uncalled of course, and not even caring to be received by anybody of the house, she went into the delivery room and took command of the situation voluntarily. She ordered all the women there to keep out, except the lady doctor, whom she said can sit on a chair and keep watching. She asked for a little castor oil; and that was provided immediately. Taking the oil in the hand little by little she passed it into the vagina repeatedly till she used up more than 8 ounces of the oil. Then closing the passage with one hand, she massaged the abdomen with the other after greasing the belly. Her dexterous fingers worked rapidly, but mildly to turn the child inside the uterus to the right upside-down position. Then with the co-operation of the expectant mother, she applied pressure from the top part of the belly and the child was out with the head first. She then ordered the lady doctor to take charge of the situation and herself quit the place. Being an orthodox lady, she went to the tank for her bath, without which she would not get into her house after any such attendance. That was observance of personal hygiene, and no superstition. She did not remain to receive the plaudits of the lady doctor and the other people. She did not expect any thanks for the kind act of hers, saving the little woman from an otherwise dangerous situation. Thanks are not to be expected when one has done just her duty—that was her attitude,—and that was her routine to help women when needed. The middle class society knew of her goodness and would book her in advance and she would willingly help, for no consideration of course. With the advancement of civilisation, she had to be more busy<sup>171</sup>

Lack of exercise, or very often of the wrong type, create problems to the modern women. They have therefore to take to some regular exercise sufficiently in advance of their expectation to become a mother.

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171 I was only 6 years of age when my brother, Ramachandra was born. As usual, our mother baled out water from our well, about 25 feet away from the main building of the house and filled inside the house a tub of 3'X3'X2'. When that was just over, she sent my elder brother, Kamesvara to fetch her aunt who lived about 100, yards away. I was asked to wait outside looking for the grandmother's arrival. She did arrive very soon. She was just stepping up the footsteps leading into the house, when 'kva', 'kva', Ramachandra was born. Grandmother had only the after delivery duties. He came into the world without a stir, because mother had been 'stirring' all the time. And it is nothing strange in this country. We have several instances of women in advanced stages of pregnancy going to fields and returning home with the child in hand. —L.G.S.

The author has all along considered gardening as the ideal exercise. It involves all the necessary movements without directions. It is good for both women and men too. It is helpful physically, physiologically and psychologically also. At least during that time, there is a little living in open air, enjoying all the finer Elements of Nature—Ether, Air and Light. There is love to the plant kingdom and the joy at the bountiful yield.

The yogaasanas described earlier are very good. They do not help to build muscles. But to tone up the nerves without which no muscular development can be of any avail.

But still, since the abdominal muscles are most responsible in the act of child bearing and child delivery, we suggest here some model exercises. We have classified them as ones suitable in the pre-natal stage and ones useful in the post natal stage. A few of them are good in both the stages. Those in the pre-natal stage should be done with care and caution after conception. Jerky movements should be totally avoided. There should be no straining. The exercises should never be done to such an extent as to leave an exhausted feeling.

The stomach should be absolutely empty when practising these exercises. Approximately it may take at least 4 to 6 hours after a meal to provide this fitness for an exercise programme. Mornings are most suitable. If there is no habit of eating in between meals, they can be done in the evenings also.

The place where the exercises are practised should be well ventilated. It will be best in open air, such as a terrace. Plain, clean flooring, or green grassy lawn and just spreading a mat on the floor for cleanliness, these can be practised. The feet are better bare.

So as to avoid tension in the body at the end of this practice, it will be good to relax in between. Better still it will be to take a Spinal Bath after this exercise. The dress worn should not impose undue pressure at any part.

Whether Spinal Bath is taken after the exercises or not, bathing in fresh cold water will be exhilarating, and prepare the system for an active day.

There need be no haste in doing the exercises. It is not imperative that the whole lot of them should be practised every day. They can be chosen in turns.

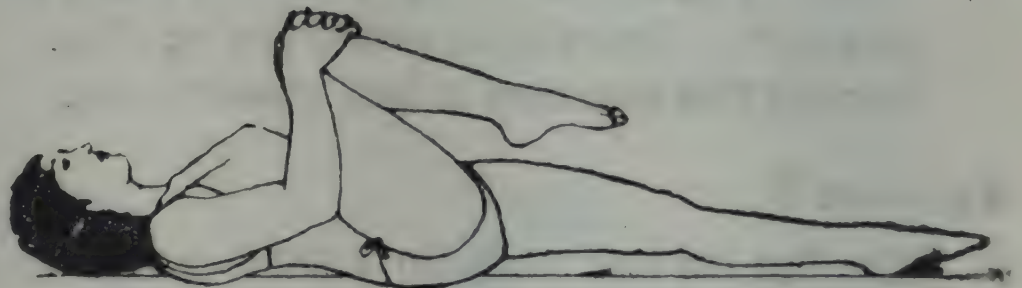
One can do them in a group. But there is one disadvantage in doing them in a regimental fashion. The moment of action should be at one's will and not at another's command, for then there will be a tension all the time, awaiting the commands of the leader or guide. It may be necessary in the beginning to submit to such a discipline if it is done in a class. But the moment they are mastered, it will be advantageous to do them at one's own will and pleasure. Guidance to breathing, wherever possible, is also given and it will thus combine practice of Praanaayaama.

### PRE-NATAL EXERCISES

#### Exercise 1

1. Lie flat on the back on plain ground with the legs stretched out.
2. Draw in the right leg, bending the knee.
3. Clasp the knee with both the hands.

4. Slowly pull the knees down so that they press on the abdomen. Breathe out while doing so.



5. Remain in that position for a count of 5 (gradually extend it to 10 with practice.) Do not breathe in during this time. You have breathed out during the last step; let the lungs remain empty for this duration.
6. Release the legs from the clasp and go back to the original position. Breathe in while doing this.

Repeat the exercise a few more times

Repeat the same exercise drawing in the left leg instead of the right one.

Repeat on this side also a few more times.

Also, repetitions can be alternately on the left and right.

**Exercise 2**

1. Lie flat on the back on a level ground.
2. Draw in both the legs by bending the knees. Let the feet touch the thighs.



3. Clasp the knees with both the hands.
4. Slowly pull the knees down so that they press on the abdomen. Breathe out while doing so.
5. Remain in this position for a count of 5

(gradually extend it to 10 with practice.) Do not breathe in during this time. You have breathed out during the last step; let the lungs remain empty for this duration.

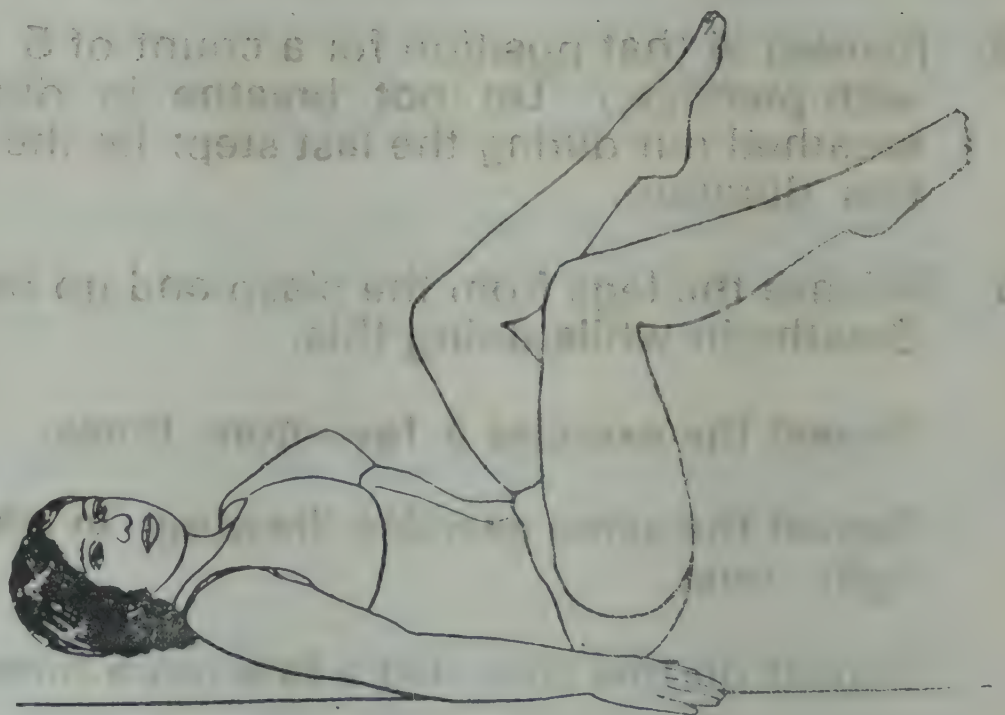
6. Slowly release the legs from the clasp and go back to the original position. Breathe in while doing this. Repeat the exercise a few more times.

**Exercise 3**

1. Lie flat on the back on a level ground.

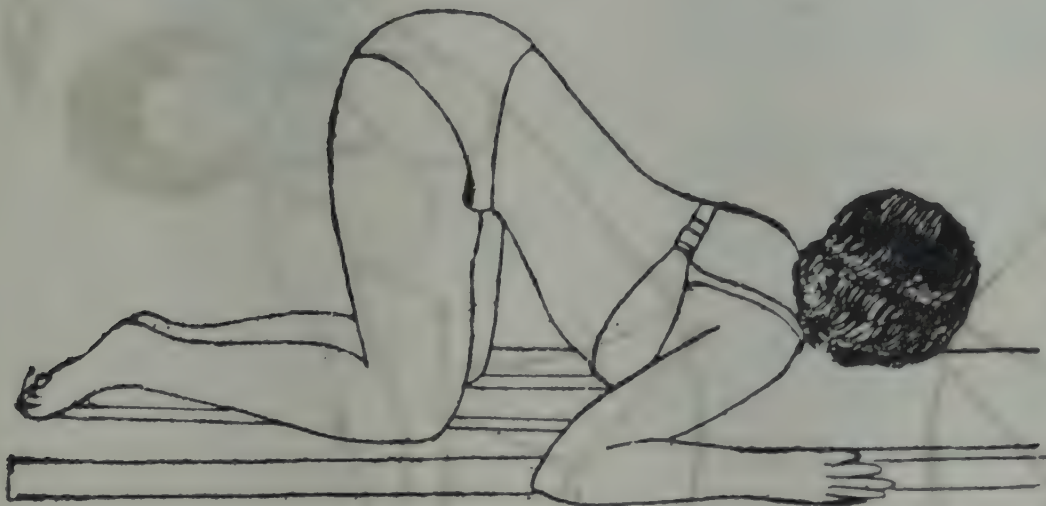
2. Raise the legs up. There should be a slight bend at the knees.

3. Move the legs in the air, as if pedalling a bicycle. Do this for a minute, rest a while and repeat it. Gradually increase the duration to about 5 minutes. But do not use a timer (like a watch or a time-piece) for this purpose; an approximation is enough.



**Exercise 4**

1. Kneel on the ground, after placing a folded towel to support the knees.
2. Slowly lower the buttocks (breeches) on the heels and sit in that posture.



3. Bend the body forwards to be able to touch the ground with the palms (fingers facing forwards) at a distance of about 20'' from the knees.

4. Raise the buttocks up and lower the head, such that the

right chin touches the ground.

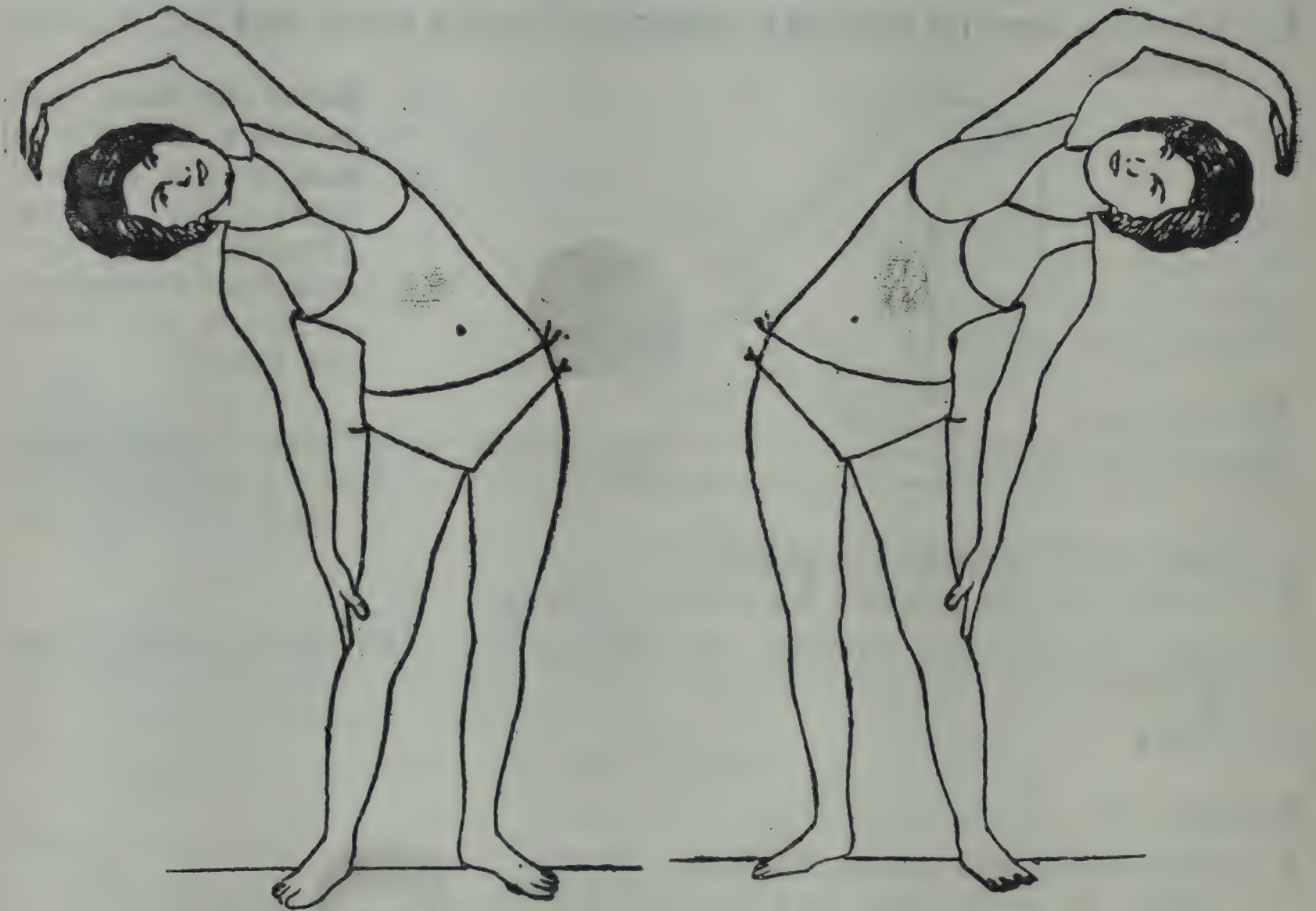
5. Remain in this posture for a few minutes.  
Repeat the whole exercise alternating the chin that touches the ground.
6. Relax

**Exercise 5**

1. Sit upright and place the soles of both the feet facing each other.
2. Clasp the feet with both the hands.
3. Draw the feet close to the body slowly without undue strain.
4. Try to press down the knees. But do not take another's help to press the knees down.
5. Remain in this posture for a few moments.



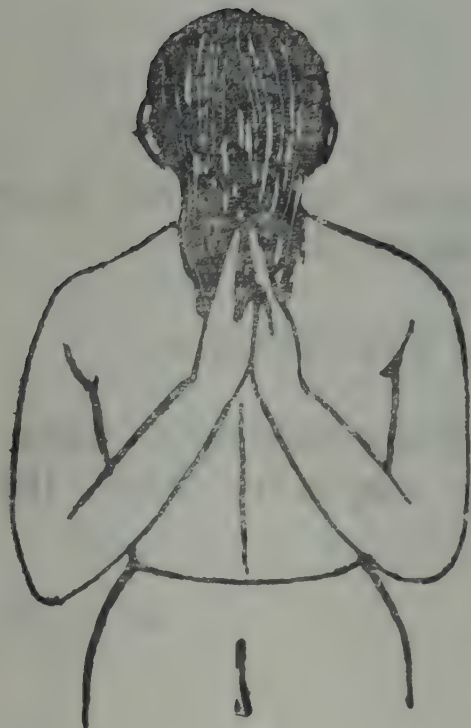
Relax and repeat.

**Exercise 6**

1. Stand erect.
2. Take the left hand over the head.
3. Stretch the right hand downwards, touching the thigh.
4. Bend the body at the hip joint towards the right, at the same time sliding the right hand along the thigh.
5. Remain in this posture for a count of 5 (gradually increase this duration to 10).
6. Return to original position.

Repeat the exercise on the left side also

Then do the exercise alternately on the right and the left.

**Exercise 7**

1. Stand erect.
2. Take both the palms behind at the region of the hip and let both the palms touch each other. Clasp them with the thumbs.
3. Apply slight pressure over the fingers and turn them inwards, so that the fingers point to the top.
4. Slowly raise the arms, so that the folded palms rise over the back. It will seem doing obeysance on the rear side.
5. Remain in that position for a few minutes.
6. Relax after coming back to the original position by reversing the process.

**Exercise 8**

1. Keep the back erect, either standing or sitting.
2. Bend the left arm and raise the elbow above the head and behind the back, such that the hand faces down and the palm faces the back.
3. Similarly, bend the right arm and lower the elbow behind the back, such that the hand faces up and the palm faces outward.
4. Clasp close the two palms, as if in a handshake.
5. Remain in this posture for a few minutes.





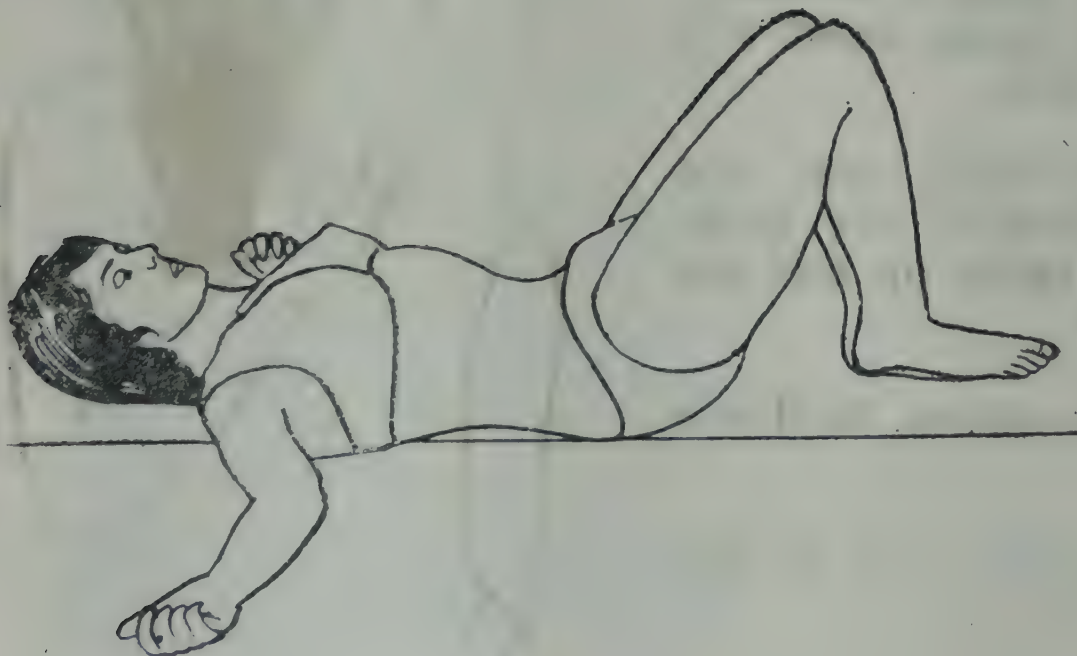
Repeat the exercise with the right hand up and the left hand down.

Repeat alternately several times.

Exercises 7 and 8 are helpful in developing the lung capacity and the breast muscles.

## POST NATAL EXERCISES

### Exercise 9



1. Lie flat on the back on level ground.
2. Draw in both the legs by bending the knees.
3. Stretch the hands out.

4. Breathe in deep and arch the back simultaneously,
5. Hold the breath for a count of 5 (gradually increase it to 10).
6. Breathe out slowly, but as fully as possible, while dropping the back on the ground.

Repeat several times.



**Exercise 10**

1. Kneel down.
2. Place the hands on the ground and remain on fours.
3. Breathe out and drop the abdomen down.
4. Remain in that position for a count of 5 (gradually increase it to 10). Hold the breath out; do not breathe in so soon.



5. Breathe in and raise the abdomen so that the back arches upwards.
6. Retain the breath while remaining in this posture for a count of 5 (gradually increase it to 10).

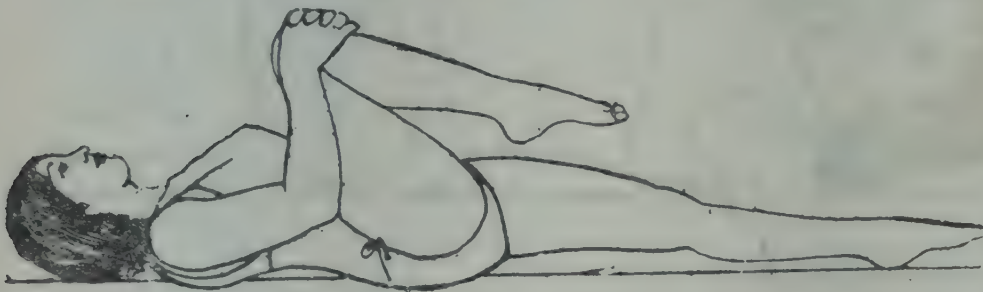
Repeat the exercise several times.

Relax.



**Exercise 11**

1. Lie flat on the back on plain ground with the legs stretched out.
2. Draw in the right leg, bending the knee.
3. Clasp the knee with both the hands.



4. Slowly pull the knees down, so that they press on the abdomen. Breathe out while doing so.

5. Remain in that position for a count of 5 (gradually extend it to 10 with practice). Do not breathe in during this time. You have breathed out during the last step; let the lungs remain empty for this duration.
6. Release the leg from the clasp and go back to the original position. Breathe in while doing this. Repeat the exercise a few more times. Repeat the same exercise drawing in the left leg instead of the right one. Repeat on this side also a few more times. Also, repetitions can be alternately on the left and the right.

**Exercise 12**

1. Lie flat on the back on a level ground.
2. Draw in both the legs by bending the knees. Let the feet touch the thighs.
3. Clasp the knees with both the hands.
4. Slowly pull the knees down so that they press on the abdomen. Breathe out while doing so.
5. Remain in that position for a count of 5 (gradually extend it to 10 with practice). Do not breathe in during this time. You



have breathed out during the last step; let the lungs remain empty for this duration.

6. Slowly release the legs from the clasp and go back to the original position. Breathe in while doing this.

Repeat the exercise a few more times.

### Exercise 13



1. Lie flat on the back on a slanting board. If a slanting board is not available place 2 pillows under the buttocks.
2. Raise the legs up. There should be a slight bend at the knees.

3. Move the legs in the air, as if pedalling a bicycle. Do this for a minute, rest a while and repeat it. Gradually increase the duration to about 5 minutes. But do not use a timer (like a watch or a timepiece) for this purpose; an approximation is enough.

Relax

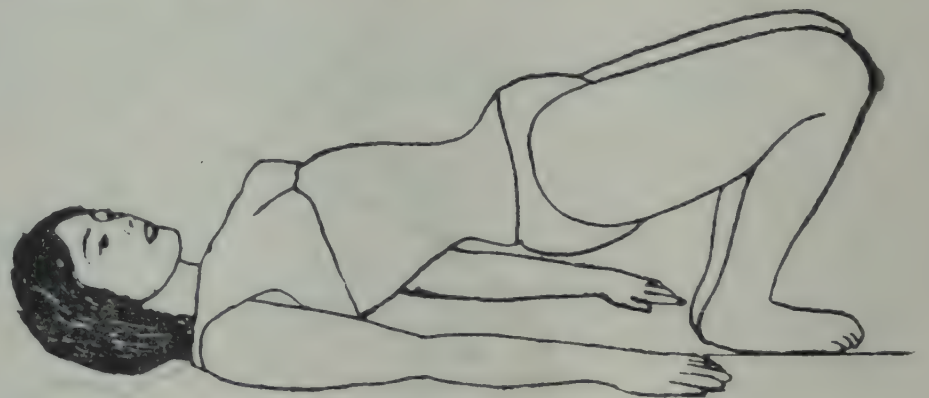
#### Exercise 14



1. Lie flat on the back on a plain ground.
2. Draw in the legs by bending the knees.
3. Extend the hands along the body.

4. Exert pressure on the ground with the palms and raise the buttocks above the ground as far as possible. Breathe in while doing this

5. Remain in this position for a count of 5 (gradually increase it to 10). Hold the breath while in this posture.



6. Revert to the original position, while breathing out.

7. Hold the breath out for a count of 5 (gradually increase this duration to 10) until you repeat the exercise, when breathing in will be repeated, and a second cycle of Pranayama will start.

The woman is essentially a mother. The mother is the centre of our culture. The children get cultured by the mother. If the children are brought up by an Aayaa (maid servant) you can expect only the Aayaa-culture in them. The mother is a teacher. The lessons that a mother teaches WITH LOVE are lost only with life. A mother may have reasons to get angry. But she must also lovingly correct. She may have to suppress her anger and feel sorry for what has happened. May

be she gets tears in her eyes. But those little drops will teach much better than the rod. A child who cannot be corrected that way may be incorrigible. But never lose patience. Try to find out the fundamental cause. It may be in wrong feeding—outside the home, if not at home. That should first be corrected/checked. It is no exaggeration, Spinal Baths will tone up his nerves and the mind thereby.

Good children make a good nation.



## 29. FILTH-MEDICATION

### Jennerian Vaccination

God has given us bodies and the instinctive knowledge to maintain it clean and healthy. But there are perverse men in this world, who, not knowing the ways of God, take the role of God for themselves and start imposing their own sinful methods on other men. The Lord Vishnu is said to have had ten incarnations (avataaras). But Satan has had quite many. And one of them was Jenner.

It is claimed that Edward Jenner (1749-1828), who was born at Berkley, near Gloucester, was the originator of the measure of vaccination.

But history is a fact that Jenner cannot change. By about 1717, 32 years before the birth of Jenner Lady Wortley Montague, wife of the British Ambassador to Turkey in Constantinople or Istambul, imported into England a method known as small-pox inoculation. That procedure was in vogue in the middle west (called by the occidentalists as the Middle East), the countries bordering on the Mediteranian sea. It consisted in applying the pus of small-pox on a cut made on the arm. It soon became a fashion for the aristocracy and their imitators and spread all over England and the continent.

The belief was (i) that every one will get smallpox, (ii) that one 'attack' of smallpox will confer immunity from the disease for life, and (iii) that an artificial, deliberately induced smallpox, by inoculation or other infection, will give the same protection.

At first this inoculation was performed by laymen and fees paid were temptingly high—half a guinea. In due course this method of levying fees from healthy people was taken over by the medical profession.

The medical profession was at first reluctant to accept this inoculation, but they fell for it very soon when they found that unqualified practitioners were having a roaring trade as inoculators. Here was an opportunity to extract money from every member of the population both the healthy and the sick. An idea of the enormous sums collected by inoculators from the aristocracy can be had from the case

of Dr. Dimsdale who, for inoculating Empress Catherine of Russia, got a fee of £ 10 000, a travelling allowance of £ 2,000, a barony and an annuity of £ 500.

Jenner was not a medical man; he was not a physician. As a young man, he was a student under Hunter in London, with whom he was associated in some animal experiments. He returned to Gloucester in 1773. It happened that he was able to listen to a country woman, while talking to one of her acquaintances, say with regard to smallpox; "I cannot take that disease for I have had cowpox". What she meant was that because she had had the filthy exudations from the pustules of cowpox into accidental cuts in her hands, she was immune from any further attacks of a disease of the same nature. There is no proof for this belief, let alone scientific evidence.

Jenner published two papers, one in 1796 and the other in 1798, clearly very much after the incidents on record referred above. That is to mean that there have been many more such instances for which clear records are not traceable. He re-stated the old belief in his own words:

".....the human frame when once it has felt the influence of the genuine cowpox is never afterwards, at any period in its existence, assailable by smallpox."

Possibly, he ought to have laboured very hard and for very long time to arrive at the above theoretical conclusion. The period ought to have been several life times to be able to guarantee immunity against the disease for the whole period of 'existence'. We have no proof of Jenner having conducted research with hard labour in his earlier births, if so, in which class of animal being, and of his having concluded his 'research' in his birth in the 18th century in the name and form of Jenner, to be able to give out to the world that practice which was 'highly salutary to the human race'!

Sir Benjamin Ward Richardson, although a believer in vaccination, well summed up the position thus:

"It is truly painful that the common opinion about the great labour of experiment to which Jenner submitted himself, before he announced what is wrongly called his discovery, is a mere child adulation. His experiments are enumerated by himself, and may be put with observations without experiment, as 23, so that compared with the intense labour by which researches of a physiological

kind are ordinarily carried out, they really rank as nothing in respect of labour."

It was not that Jenner did not conduct any experiment at all and just made observations only. He did inoculate a certain number of people and the experiment went on for a certain length of time. That certain number was FOUR, and the certain length of time was THREE months. Of the four whom he inoculated, one was killed, though he explained away the loss as due to 'contageous fever'. No one could deny the aspect of contageon, which was the introduction of cowpox pus, and the responsibility for the murder was Jenner's.

Jenner recommended in his papers, in glowing terms the virtues of a new treatment, inoculation of the filthy exudate of a disease of milch cows (popularly known in the countryside as cowpox, suggesting that it was smallpox of the cow, which it had to be,) if it could be acceptable to the medical profession. Many attempts were made by medical men to prove it scientifically that this cow-disease is really smallpox of the cow. All these attempts failed. But that did not deter the profession from adopting this new method, without certifying the truth of the extravagant claims made by Jenner for his nostrum.

This was a case of falling from the frying pan into the fire. This cowpox virus had the grave defect of causing ulcerations on the inoculated part. So it was neither safe, nor non-infectious, nor efficient protection against smallpox. It started a disease called vaccinia, a dangerous and often fatal disease. Other diseases followed vaccination.

"Jenner accounted for the failures of vaccination as a prophylactic, which soon began to be reported, by discriminating between what he called 'true' and 'spurious' cowpox—descriptions which he never attempted to define. He merely asserted that, if smallpox attacked a vaccinated person, it was proof that the cowpox must have been spurious." (The Vaccination Problem, by J. P. Swan)

Jenner was fortunate in securing admirers and supporters among the nobles, so that even the King, George III, became his patron. Through his influence the 'Mother of Parliament' was induced to make grants to Jenner, totalling £ 30,000/-, within a very few years of his discovery".

"Jenner himself, in a letter to Dr. Pearson (27 September, 1798), described the cowpox inflammation as being 'always of the erisipelatous

kind'. He also recommended certain ointments as means of allaying the erisipelatous irritation after the pustules had exerted its influence on the constitution, and identified spurious cowpox pustules by the circumstance that 'no erisipelas<sup>172</sup> attends them'.

"In 1754 the Royal College of Physicians declared their sentiments in the following manner:

'.....the College thinks it to be highly salutary to the human race.'"

The truth about cowpox is something disconcerting. It was an ulcerating sore on the udder of a milch-cow, due to massive infection, probably of a venereal nature. Even for milch-cows it was a rare affliction, arising from the act of milking, by infection from the milker's hands. It never affected cows that were not in milk, nor calves, nor bulls. It was found to have a causal relation to infantile syphilis, which suddenly began to grow more fatal after 1853, when infant vaccination was made compulsory.

For a number of reasons medicos began to think of other sources of vaccine, besides cowpox. Ultimately they pitched upon smallpox itself as more suitable. But it was not used exactly as before. It was used as seed for raising crops of 'vaccine' for use, by inoculating calves or sheep or some other animal, and the pus formed on the pustules was collected and stored for use.

Soon after this the State was induced to take up vaccination and finance it. In 1840 vaccination at the public expense was started, and the previous inoculation was prohibited. That is, the method introduced by Jenner was banned, and vaccination was introduced by State authority. (Vaccine is a word derived from the Latin word 'vacco' for cow). But this was enough for the doctors.

So in 1853, on the faith of some figures in a report given by doctors, vaccination of all infants within six months of birth was made compulsory by law. (In India such a law was enacted in 1880). In 1867 this

172 Erisipelas (*G. erythos*-red; *pellis* skin) An acute specific, infectious disease, in which there is a spreading streptococcal<sup>173</sup> inflammation of the skin and the subcutaneous tissues, accompanied by fever and constitutional disturbances.

173 *Streptococcus* (*G. streptos*-curved; *coccus*-berry). A genus of bacteria; Saprophytic and parasitic species; pathogenic species produce powerful toxins; in many they are responsible for numerous infections such as scarlatina, tonsillitis, erisipelas, endocarditis, rheumatic fever, glomerulonephritis (non-suppurative inflammation of the glomeruli—coils of arterial capillaries held together by scanty connective tissue, invaginating the entrance of the uriniferous tubules in the kidney cortex of the kidneys) and wound infections in the hospital.

law was amended to make it more drastic, to prevent default by providing for repeated prosecutions in respect of the same child.

### MANUFACTURE OF "LYMPH"<sup>174</sup>

If the manufacture of lymph in the skin of an animal were carried on by a coster or any other person not called 'scientific' it would promptly be stopped on account of the cruelty involved.

"Here is a description of the system carried on for forty years at our Government Lymph Factory.

"The calf was strapped to a tilting table which was then raised to a horizontal position. About 40 cuts were made horizontally, each about an inch long and about a couple of inches apart. Over each incision a drop of glycerinated 'lymph' was allowed to fall from a glass tube, and the drop was rubbed in with the flat portion of the blade of the lancet. The process was carried out by one of the laboratory servants, and was a somewhat lengthy one.

"In order to collect the lymph, the calf, after five days, was again strapped to the table. Each vesicle was clamped separately, and the crust first removed with a lancet. The vesicle was then thoroughly scraped with the edge of a somewhat blunt lancet, and the resulting mixture of lymph, epithelial tissue and blood was transferred to a small nickel crucible. The collection of the vesicular matter obtained from one calf appeared to take about three-quarters of an hour."

Mr. Thomas Groves and a number of other Members of Parliament saw the whole process at Hendon on 3rd March 1928.

Describing publicly what he saw at Hendon, Mr. Groves said:

The calves are held in, they are bolted and barred so that they cannot move a fraction of an inch; they are muzzled with straps round their mouths so that they may not make any undue noise.

And here is a certificate that Jenner, who is exhibited as a great genius and a benefactor to the human race, has earned from Dr. Major

<sup>174</sup> Lymph—n. a colourless alkaline nutritive fluid in animal bodies. This term is mischievously used to denote small-pox pus.

<sup>175</sup> The above narration is reproduced from 'The Truth About Vaccination & Immunisation' by Miss Lily Loat (late), Secretary, The National Anti-Vaccination League, Britain and published by the Health For All Publishing Company, London.

Arthur Greenwood, D. Sc., F. R. C. P., F. R. S., Professor of Epidemiology & Vital Statistics in The University Of London and President of the Royal Statistical Society, in his address to the Royal Society of Medicine on January 25, 1929,:

".....a dreadful amount of nonsense was perpetually talked about vaccination, and that was the difficulty. In Jenner's classical paper no mistake was omitted that could probably have been made, and there was a good deal of evidence that Jenner was a rogue."

We read in Prof. A. R. Wallace's book on Vaccination that from 1806 onwards there were epidemics of smallpox, each more extensive and disastrous than its predecessors, until 1871-72 when the most disastrous of all epidemics occurred, killing not less than 42,000 persons of all ages. The death of children under 5 was 15,000. In 1881 there was another epidemic.

Prof. E. M. Crookshank, Professor of Pathology & Bacteriology in the King's College, London, in his Inaugural Address to the Medical Society of the College, spoke as follows:

"That Vaccination is capable of extirpating the disease (small-pox) or of controlling waves, is absolutely negated by the epidemic of 1825, and the epidemics that followed in quick succession in 1838, 1840, 1841, 1844-45, 1848, and 1851-52. Vaccination was made compulsory in 1853, but epidemics followed in 1854, 1855 and 1856, culminating in the terrible epidemic of 1871-72 with more than 42,000 deaths. Epidemics followed in 1877 and 1881."

As an effect of the disastrous epidemic of 1871-72, even the medicos were unnerved at least for a time, as the following passage taken from the book "An Inquiry Into The Vaccine Lymph", published by the National Anti Vaccination League of Britain shows:

"Those who have been building hopes in their imagination of a great and beneficial system of State Medicine, under which the great causes of disease were to be controlled must abate their hopefulness. It must be admitted that the existing system of vaccination has been sadly discredited. (Quoted from the Lancet, in his book, The Value Of Vaccination by Dr. Winterburn.)

Even before the law was passed eminent men warned that it would be unconstitutional and highly improper, because vaccination consisted in instilling a 'brutal miasma' into the blood-stream, which is on the face of it a crime against health and life. In the period between 1871 and the appointment of the Royal Commission in 1889 fight for freedom was of the fiercest description. Thousands of parents defied the law all over Britain and submitted to fine, distraint and imprisonment. They preferred suffering for themselves to save the health and life of their children and would never allow any infringement of their conscience. Quite many a Board of Guardians supported the parents. The number of persons fined in England and Wales during the ten years ending August, 1889 was 11,408 and of those imprisoned was 115.

The unflinching and heroic passive war<sup>176</sup> carried on by the opponents to compulsion was for a time weakened by the death of the leader, Mr. R.B. Gibbs, while in his marriage tour in Ireland. Mrs. Gibbs consecrated herself to her husband's work and formed a Mothers' Anti-Compulsory Vaccination League. They conducted a fortnightly, "The Anti-Vaccinator", which exposed quite an amount of unreliable and false information and statistics put up by the medicos to boost the claim for the success of vaccination. Throwing themselves into the fray with conspicuous energy and unreserved self-consecration, lecturing in all parts of Britain and carrying on a vigorous campaign in the press, Mrs. and Mr. Hume Rothery led the anti-vaccination movement. Many branches of the society were formed. A regular office was opened in Victoria Street, Westminster. The Secretary, Mr. William Tebb; established the journal. "The Vaccination Inquirer" under the editorship of Mr. William White, (1879). In 1896 the London branch was transformed into the National Anti-Compulsory Vaccination League. It continued to do great service to the cause of freedom from all sorts of medical tyranny till the end of the 7th decade of this century. Their wakefulness in collecting information from any part of the world is so praiseworthy that, in effect, the British League serves as the World Anti-Vaccination League. This work has now been taken over by the Howey Foundation. They are ever willing to offer any sort of help to anybody in the world who is a victim of Jenner's cursed method.

Bills were introduced in the House of Commons in 1872 and 1877, when Gladstone was the Prime Minister, who spoke:

"The dissatisfaction with the (vaccination) law was of an extremely acute character, its range did not appear to be diminished and the opponents of the Acts were not without their journal

<sup>176</sup> These were much earlier to our satyagrahas under Mahatma Gandhiji's command.

and their organisation. The tables of the honourable members groaned under the weight of the anti-vaccination papers and pamphlets. The question is in a state which I do not think this House can pass by."

His government brought the bill again in 1880 and 1882, but every time the beneficiaries from the operation, the medical opposition, stood against the freedom of the people on whom they preyed.

William Jhonson was perhaps the first person to court imprisonment for 14 days (from 15th January, 1869) as an anti-vaccinator parent. On the 8th December, 1869, he was presented a silver watch by friends at a public meeting. This gentleman was from Leicester. Many parents had to suffer repeated imprisonment, being taken to the jail with handcuffs as criminals, for the safety of health and life of the same child.

Both friends and foes of vaccination pressed forward a demand for the appointment of a Royal Commission to investigate the whole subject. Mr. J. A. Picton, M. P. for Leicester, moved for a Royal Commission (5th April, 1889) and the Government conceded at last. This Commission consisted for the most part of pro-vaccinist leaders of the orthodox medicine and their friends. The evidence collected was published in four parts totalling 1188 pages, but not until 1896, (It took 7 years.)

The interim report published on 21st April, 1882. unanimously recommended:

- i. That repeated penalties should cease to be inflicted, and
- ii. That persons imprisoned under the vaccination acts should no longer be subjected to the same treatment as criminals.

The final report added the following recommendations as to the recognition of conscientious objection to vaccination:

"It might be provided that if a parent attended before the local authority and satisfied them that he entertained such an objection, no proceedings should be taken against him."

Two of the members dissented with the rest of the Commission and gave a Minority Report, in which they stated:

".....We desire also to give reasons for thinking that other and more effective and practicable (as well as less objectionable)

modes of stamping out smallpox, or protecting communities from its introduction are available. ....and that too little attention..... has been accorded to sanitary organisation, prompt notification and isolation, measures of disinfection and cleanliness, and healthy conditions of living, which we believe to be of the first importance in preventing and controlling outbreaks of smallpox."

The epidemic of 1870 gave a turn for good in that Leicester, which had suffered seriously in the epidemic, took advantage of the act passed in 1875 for sanitary reform and service in all cities (by Sir Edwin Chadwick and others) and stopped public vaccination and applied the savings to sanitary reform. This they did in spite of predictions of disaster by angry medicos.

Both in respect of the Leicester experiment and in respect of the consequences of the passing of the Conscience Clause, the medical men issued predictions of disaster. They said that smallpox epidemics would rage among unvaccinated and decimate the people. Both these prophecies proved false. The only effect was that smallpox epidemics became scarce and ultimately the disease underwent a change to a very mild form, never fatal.

Though their two prophecies proved false, they did not behave like honest lovers of the Truth, but kept mum, pretending that nothing happened to discredit vaccination. For this silence alone the medicos deserve contempt and punishment. But the Governments everywhere are in the pockets of these enemies of Truth, of Health and of Life. As Bernard Shaw has stated, this ends the controversy; vaccination does not prevent smallpox; we say it is because it gives smallpox to those who are poisoned by vaccination.

On the unhygienic nature of vaccine there is the admission made by a medical authority, Sir James Paget, who said, 'Vaccination effects a permanent, morbid, yet beneficial influence'. He spoke the truth, but before he could complete his sentence, he was grasped by the fear of the fate of those who opposed the official line of policy in the matter and added the word 'beneficial' to cover up his frank expression. "Permanent and morbid" it is true, hence it cannot and is not beneficial, for morbid means sickly, unhealthy.

Meanwhile Dr. Charles Creighton, acknowledged as the greatest authority on Epidemiology of his time, was engaged to write an article on Vaccination for the 9th Edition of the Encyclopaedia Britannica. He had up till then been a believer in vaccination. But his researches led

him to the conclusion that there was no evidence for the belief, and also that in fact it was inimical to health and dangerous to life. The article was shown by the Editor of the publications to various medical authorities, who were unable to sustain any valid objection to the article. So it appeared in the Encyclopaedia in 1888

An effort to get someone else to undo the effect of this article was made by approaching Dr. Crookshank, who wrote a book, as a result of his independent studies, "The History & Pathology Of Vaccination", wherein he fully supported Dr. C. Creighton's conclusions.

The evidence given by both these eminent authorities was before the Royal Commission referred to earlier.

The reaction of the medical professional officialdom to Dr. C. Creighton's work was characteristic. It was clear to those Moghuls that independent studies of this question would lead in only one direction, that of condemnation of vaccination and ultimate abolition of this dangerous medical fad. So, they set in motion their machinery of persecution. Creighton became a ruined man.

The obituary article, under the title, "A Dead Hero", that appeared in the columns of The Vaccination Inquirer on the 1st September, 1927, eloquently expressed the great respect and regard of the anti-vaccinists for Dr. Creighton and their deep appreciation of his services to the cause of health and liberty:

"Anti-Vaccinists will not learn unmoved of the death of our great leader, Dr. Chas. Creighton. He died in his 80th year, poor, lonely, neglected and almost obscure. Others, with a more pliant knee in the house of Rimmon, went past him to wealth and titles and public offices. Posthumous honour and respect may come his way, but while he lived he paid the penalty of affronting the solidarity of the profession and patronising a despised and hated cult which threatened to undermine a whole system of vested and cherished professional interests. He suffered as Sammelweiss, and Hahnemann and Bechamp and a long list of medical heretics and martyrs suffered before him. But he accepted his fate with Roman fortitude and magnanimity, and his austere integrity of character was never tempted to a politic compliance.

"He did not seek, and would not have valued the huzzas of the multitude. He would not have liked the title of this article ("A Dead Hero"). Nevertheless he was of the heroic quality, the type

that makes a nation great and which only can keep it from corruption and decay.

"With profound respect and unavailing regrets we lay our wreath upon his grave. It is for us yet to vindicate his memory and avenge his fate in the only way we would have valued."

After the severe exposure of the evil nature of vaccination, by Drs. Creighton and Crookshank and by the Royal Commission, it was established beyond all possibility of dispute that the process was dangerous to life and inimical to health. A demand for guarantee of its harmlessness and efficacy was made and pressed persistently. This became one of the headaches of the Government and efforts were made to find new methods of preparing vaccine which would not be dangerous. One method that was tried was to dilute the pus with glycerine, but as it was actually a nutritive medium for virulent germs to multiply in, it was not satisfactory. Other efforts were made. Ultimately the Government was forced to confess that 'vaccine' cannot be guaranteed to be safe.

The recommendations in favour of Conscientious Objectors was disliked both by the medicos and the Tory Government, which was then in power. It passed an Act in 1898, whose purpose was to tighten the law still further, except in one instance, the repeal of the provision for repeated penalties imposed by the Act of 1867. Conscientious Objectors had to satisfy the Magistrates that they had a conscientious objection, and it proved that they were not at all easily satisfied. So, the persecution continued till 1907.

In 1906 the Tories were driven out of power and a liberal Government came to office, which in 1907 passed an Act embodying a liberal Conscience Clause, by which a written declaration alone was enough.

In 1922 a new vaccination sequel, called encephalitis-lethargica (brain-inflammation—profound cerebral damage with cranial nerve palsies, stupor and delirium can occur. Reversal of sleep rhythm is common. May be followed by alteration of personality or Parkinson's diseases), sleeping sickness in common parlance came to be reported. It was fatal in not less than half the cases. This became a severe headache to the Government. They appointed first one committee and then another, hoping that it would be found that vaccination had nothing to do with the new disease.

The report of the first of the two Committees appointed in Britain was so damaging, that it was not published. News trickled through however. The report of the second Committee was also not 'satisfactory'. The two reports were published together, and some modifications were made in the procedure of vaccination, in the hope that the new sequel would cease. It did not. Cases are occurring to this day everywhere, our own country not excluded. The number of persons killed by vaccination, even according to official figures, is large but smallpox had well-nigh disappeared in Britain.

The cause of this disappearance was two-fold; one, the lessening of the practice of fouling the blood-stream due to fall in vaccination, and the other, the steady improvement of sanitation. The two are complimentary to each other; each by itself is insufficient.

These events convinced some at least in the profession that compulsion was not justifiable.

Dr. Walter Carr, in his presidential address to the London Medical Society in 1928, said:

"Evidently our views about vaccination are changing; they would change even more quickly had it not become a part of the official creed established by law, and therefore as dogmatic and as difficult to alter as the Athenesian creed itself."

Dr. Maj. Arthur Greenwood went further in his presidential address to the Royal Statistical Society in the year 1930, is reported to have said,

".....The price of compulsory vaccination on a scale likely to save lives must be paid in lives?" and he was not satisfied that the resultant saving of life must exceed the price paid. This is on the supposition that (but never proved, not capable of ever being proved) vaccination is capable of saving lives. In fact vaccination is a promoter of smallpox, for the reason that it contains the virus of smallpox.

It took about 15 years for this change in views to produce its logical effect. It was only in 1945 that compulsion was repealed. Now the medical men are maintaining vaccination by threats on their patients; the intelligible ones refuse vaccination, even at the advice of their doctors.

The credit of the eradication of vaccination evil from Britain goes solely to the untiring efforts of the National Anti-Vaccination League, which was formed in the year 1866, though the movement had started with a different name even earlier, in 1853. The extremely dedicated work of its members did pay well in the emancipation of the country from the evil intentions of the vested interests. The medical profession is generally held as a very noble one. But how ignoble they behaved was witnessed in this field of medical tyranny consistently all through.

The name of Miss Lily Loat, who was its Secretary for quite a long period until her death in the year, 1958 is worth being written in gold. She was ever vigilant to gather every bit of information from all parts of the world. We should say that she had a special love for India and she will always be ready with detailed information about incidents in our country, including official statistics which we, living in this very country, could not get. If there was any movement in India, however feeble, for want of sufficient following, is all due to the voluntary support extended by her. India had this pestilence as a result of the British domination over our nation and therefore she felt that, even after our independence that the vile vestige of the British rule should be removed.

The effects of vaccination on the health of the people have proved to be exactly what was predicted by the wise critics, like Herbert Spencer. That public and private health has been steadily deteriorating is an undeniable fact. Also there is ample evidence corroborating this observation. We quote only one witness as a sample: Dr McNalty in 1927 told the Royal Sanitary Institute that acute nervous diseases, like epilepsy, are on the increase, and are "taking the place of the old epidemics". Dr. Alexis Carrel in his book, "Man The Unknown" has said the same thing. And the decades that have passed since have only confirmed this evil tendency of medical intermeddling between Man and Nature.

Heart disease and cancer are now the chief killers. Deaths from cancer have increased steadily ever since vaccinations and inoculations came into vogue. Of course, we should not forget to add that tobacco smoking has had its own contribution to the causation of this deadly disease. And this tendency towards an increase of fatal chronic diseases will continue so long as allopathic medicos continue to be trusted. Those that have once for all renounced faith in them and their science, by accepting the Gospel of Natural Hygiene, i.e. sanitation, both internal and external, are comparatively safe from the evil fate that threatens most of those that continue to believe in these medicos,

What these people urgently need is total freedom from this medical tyranny.

We feel it our duty to convince our readers that our stand against vaccination is not just an opposition to another class of profession. As we have mentioned earlier, the medical profession did not accept vaccination in the beginning, because in fact it is not allopathic. Allopathy has a place only when there is a disease symptom. Preventive medicine is an adopted child of the medical bossism. It is not even homeopathic because the dosage is not 'infinitesimal', as is the rule in that method of treatment. Even homeopathy goes by symptoms. What symptom of smallpox can a healthy child or man or woman have when healthy? We can only say that it was accepted for the fees, however filthy it be. We have quoted a few authorities in the course of this chapter. But our readers would need some sample information at least from our own country. We reproduce from *The Life Natural*, Vol. XX, 1964, June, page 381:-

"A boy of 3 years, son of Sri S. V. Raman of Ramakrishnapuram New Delhi (1963) developed polio in 2 days after vaccination. The doctor who attended on the child heard about the cause from the parents, but preferred silence and assured the parent that the attack was a mild one that, with proper care, it would be cured. On records there is no mention of the cause of the trouble. It is a known fact that a person who had such an attack can never again regain full and normal strength of his limbs, except through the Grace of Mother Nature—even here there can be no guarantee of success.

"A child of 6 months, son of Sri Telu Ram Varma, Paharganj, New Delhi (May, 1964) was vaccinated and developed fever on the second day which, as the temperature went up proved encephalitis. Here again medical attendants refused to mention the fact about vaccination.

Devji, a boy of 12 years, son of Sri M. Balakrishnan, Nanakpur, New Delhi (May, 1964) was vaccinated and had eruptions (Erysipelas—an acute specific infectious disease, in which there is a spreading streptococcal inflammation of the skin and subcutaneous tissues, accompanied by fever and constitutional disturbances) of circular rings of a rosy colour on the right arm in places exactly corresponding to the points of vaccination on the left arm. His lips got terribly swollen with exudations of pus and blood. Pain and burning sensation was severe. The doctor attending on him asked of the parents as to what could have been the immediate cause. When told that he was vaccinated just 4 days before that attack and that this has followed that

operation, the doctor refused to accept that as the cause. The skin specialist who examined the case on reference felt that the parent was right in his inference, but declined to write as such".

Dr. Chas. Creighton, in his article to the Encyclopaedia Britannica, discusses the risks of vaccination, dividing them into two classes, namely (i) risks inherent in the cowpox infection and (ii) the risks contingent to the puncture of the skin. "Of the latter nothing special requires to be said; the former will be discussed under the five heads of (1) Erysipelas, (2) Jaundice, (3) Skin eruptions, (4) Vaccinal ulcer, and (5) So-called Vaccinal Syphilis".

Jenner's tall claim, after an extensive experiment on FOUR people, over a long period of THREE months and killing one, of what he said to be contagious fever, was that "when the human frame, when once it has felt the influence of the genuine cowpox is never afterwards, at any period of its existence, assailable by smallpox.

But here we saw that vaccination, instead of protecting, has caused detestable diseases to the victims.

"The most damning proof that vaccination does not protect, not even for two months, is found in a report by two Army doctors in the Lancet, 25, November, 1944, concerning 100 consecutive cases of smallpox in Army personnel in Egypt in 1943-44. All but four had been vaccinated, 70 of them within two months. Of 14 fatal cases 13 had been vaccinated, one of them two months before he died of haemorrhagic smallpox"<sup>1</sup>.

"In a 'Memorandum On Smallpox & Vaccination' issued by the Ministry of Health (England) in September, 1947, it is recommended that doctors and others who might run the risk of smallpox infection should be revaccinated every year. The Medical Press is not content with yearly vaccinations. It declared in its issue for 4-th May, 1949, that 'for real security in persons who have to run the risk of actual contact in cases where the disease is epidemic, SIX MONTHS would be a reliable limit.....'"<sup>2</sup>.

"A six months' limit was evidently considered too risky by the Bilston M. O. H. (Medical Officer Of Health)..... He had his sanitary staff.....vaccinated every six weeks"<sup>3</sup>.

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1, 2 and 3 are quotations from "The Truth About Vaccination And Immunisation" by Miss. Lily Loat, 1951.

Here two questions are involved:

1. Do they not ignore their own theory?
2. Where is the immunity?

Let us be more clear about these two points.

According to Jenner's theory of vaccination, a variolated person is immune from smallpox attack for all his life. A variolated person is:

1. A person who had had smallpox in any degree of severity naturally, or
2. A person who had contracted that disease by vaccination.

Our readers know that vaccination is nothing but introducing pus of smallpox cultivated in the body of one or a series of animals and put into the open sores made on the arm. When doctors come in contact with smallpox patients they get a similar effect. i. e., similar infection. Then they should not need any vaccination at all. How is it different that they need to have resort to vaccination again and again? Is not that infection enough? Where has their theory of infection gone? It is not mere infection by the virus; there is actual transference of filth—pus of smallpox. Is this hygienic? Is there any sanity?

Secondly Jenner's claim of immunity for LIFE has come down to six weeks in the year 1949, say in about a century after the declaration. Jenner guaranteed 100% immunity. In a century it came down to .115%. Now 25 years hence it can logically remain only .0287%, i. e., nearly 1.5 weeks or about 10 or 11 days. (This is calculated on the assumption that man's life span is 100 years. Where the individual's life is shorter, even these 10 days estimation may be too long and unsafe!) It is a theory of filth; a filthy theory.

If vaccination does not afford any protection, why should people be compelled to get themselves vaccinated at all?

Vaccination does not confer any immunity against smallpox. Smallpox, as a matter of fact chooses the vaccinated. The argument that if it does not prevent smallpox, it at least mitigates the attack is a fabric of imagination. It causes smallpox and many other diseases; a condensed list of which is given here:

- |               |                   |              |
|---------------|-------------------|--------------|
| 1. Abscess    | 2. Angio-leucitis | 3. Blindness |
| 4. Bronchitis | 5. Bullae         | 6. Cancer    |

- |                     |                      |                        |
|---------------------|----------------------|------------------------|
| 7. Caries           | 8. Diarrhoea         | 9. Ecthyma             |
| 10. Eczema          | 11. Encephalitis     | 12. Erysipelas         |
| 13. Erythma         | 14. Gangrenosa       | 15. Glandular swelling |
| 16. Hepatitis       | 17. Impetigo         | 18. Lichen             |
| 19. Lock-jaw        | 20. Locomotor-ataxia | 21. Marasmus           |
| 22. Pthysis         | 23. Phlegmon         | 24. Pneumonia          |
| 25. Polio-myelitis  | 26. Prurigo          | 27. Psoriasis          |
| 28. Pyaemia         | 29. Pyrexia          | 30. Rickets            |
| 31. Roseola         | 32. Scarletina       | 33. Scrofula           |
| 34. Septicaema      | 35. Strauma          | 36. Syphilis           |
| 37. Tabes entericus | 38. Ulcers           | 39. Urticaria          |
| 40. Vaccinia        | 41. Varioloid        | Etc., Etc.             |

Any law should define the substance which it concerns. The Vaccination law does not define the 'vaccine'. It is true that it cannot be defined. It is so unscientific. The Minority Report of the Royal Commission, 1896, states:

"Under the name of 'vaccination', matter derived from various sources and diverse origins has been introduced at different times. It is now no longer possible to trace or distinguish these."

"No practitioner knows whether the lymph he employs is derived from smallpox, rabbitpox, asspox, or mulepox", says the Lancet, dated 13th May, 1922.

This sort of an anomaly is there in the law in all countries; India is no exception. The vaccinator cannot assert that what he employs is the vaccine prescribed under law and the people can refuse to accept the stuff as not genuine.

The same issue of Lancet continues to describe the vaccine:

"Cowpox, horse-greese, Jenner's horse-greese-corpox, Woodwillels cowpox-smallpox, donkeypox, sheep-pox, cattle-plague, swinepox, buffalopox, humanised cowpox, calf lymph, smallpox-monkey-calf lymph, glycerinated calf lymph, etc., etc. is used as the exalted seed stock for the vaccination of calves".

Some authorities have expressed the view that cowpox had its origin in the human "great-pox" (syphilis). It is a fact that while cowpox presents no analogy to smallpox it is analogous to syphilis.

No attempt at standardisation of vaccine has ever been made or could ever be made. How much impurity a sample has gathered up on its way from a human being through a calf or a donkey or a mule or a rabbit, perhaps then through a child and back to a calf again, no one pretends to know. No vaccinator can state with certainty the composition of a tube of "pure glycerinated lymph". He is experimenting with a mixture that may be so dangerous as to cause death but he knows nothing about it. The Therapeutic Substances Regulations make no attempt to define vaccine lymph. They say, in effect, that vaccine is "vaccine lymph".

Now the United Kingdom has no vaccination law. In India, under the pressure of the medical vested interests and the W. H. O. rules for re-vaccination are brought in some of the States. This inhuman act induces the doubt as to how far the Government is of the people, by the people and for the people.

That re-vaccination is not only not helpful, but positively mischievous, is seen by this telling evidence presented by Dr. Carlo Ruata, M.D., Regius Professor of Hygiene and professor of Materia Medica in the University of Pergis, with comparative figures of men and women before and after the age of 20, the age for men entering the army for compulsory military service, when they are re-vaccinated. The sole difference between the sexes there is that women are not compulsorily re-vaccinated at that age, for military service is compulsory for men only.

Comparative figures of smallpox mortality for men and women in Italy before the age of 20 and after

Years	Under 20 years of age		Over 20 years of age	
	Men	Women	Men	Women
1887	5,997	5,983	2,459	1,810
1888	7,349	7,353	1,990	1,418
1889	5,626	5,631	1,296	868

This confirms our view that vaccination is smallpoxing.

Smallpox is a disease of insanitation. An epidemic always starts from the slums in a city, not so much in the villages. If it is there in villages, it is because of the insanitary conditions—both external and internal. The fact that better sanitation alone can help eradicate this

disease has been proved by Leicestershire. In our own country also we experience this difference. But the medical profession is keen on keeping in smallpox by vaccinations.

Dr. James Barr, Vice-President of the British Medical Association, said "The treatment of disease is not a science, not even a refined art, but a thriving industry". This is just a sample of similar pronouncements by honest medical men.

The expenditure on this disease-protection programme of the 'Welfare State' is enormous; the welfare being confined to the medical profession.

"In the 28 years ending December, 1961, not a single child under 5 years died of smallpox, whereas 115 children under 5 years were killed by vaccination and many more seriously injured by it. Nearly two-thirds of the children born in England and Wales remained unvaccinated for smallpox. The above are from the replies of the Minister of Health in the Parliament and Ministry of Health Reports."

—Summary from the publications of The National Anti-Vaccination League

It should also be pointed out here that no compensation is afforded to those dieing or suffering disease from vaccination. This shows that the men in power who run this diabolical tyranny are not men of conscience. The principle of compensation for such results is recognised and acted upon in France by the Administrative Court, which deal with complaints against the Administration. It may be remarked that the 86 deaths from smallpox were mostly among the vaccinated, as, other things being equal, the vaccinated are far more susceptible to smallpox than the unvaccinated, whose bloodstream is not saturated with the toxic filth called 'vaccine'.

The number of those not killed by vaccination, who survive with severe injuries to health, cannot be estimated, because no statistics are prepared of those evil results.

Also, the number of casualties due to this interference with health is not correct. Actually many times the number reported have been killed, because the medical officials have made it a rule for themselves, not to mention vaccination on certificates of death, so as to keep vaccination free from reproach. This is proved by the statement made, shamelessly by one Dr. May of Aston, who wrote in a medical journal that medical men must not do anything that would bring reproach to vaccination.

It is worthy of note that the medical profession never cared to find out the true cause of smallpox. They pretended that NON-VACCINATION was the cause of smallpox. Millions of the unvaccinated, after 1907, have remained free from smallpox, while the vaccinated have caught the disease, owing to their bloodstream being poisoned, as admitted by Sir James Paget, quoted before. And Dr. H. Lindlahr of Chicago has stated his observation that vaccination is keeping smallpox alive, that what ought to be done to lessen smallpox was to stop sowing the seed.

Now, we shall advert to the question, why does smallpox come? One potent cause was the absence of a good sanitation service in the cities and towns. The dwelling of the poor people were without good ventilation, their floors were damp with sewage water, filth deposited all around, the streets unclean, the drainage practically absent, the filth laden atmosphere, the failure of rains in summer causing a failure of good water for bathing, etc., the over-crowding of the houses and so on.

There was also the want of good wholesome food for the poor, owing to the poverty, and the constitutional weakness owing to many causes. The children of well-to-do persons freely indulge in the eating of unwholesome sweets of all kinds between meals, which made them prone to disease.

Also, congenital defects of health of children, whose parents were not in good health tend to fall victims to filth-bread diseases, like smallpox.

The following conclusions are suggested by this history, extending from 1720 down to date.

*1) The medical profession was never disillusioned enough to be strictly scientific in the procedure by which they adopted any innovation.*

*2) The leading men in the profession, not necessarily the best ones, saw to it that medicos, with very few exceptions were actuated by an attitude of hostility to Truth and the public good, because they saw, subconsciously at least, that their dogmas were false and injurious to health and life.*

*3) Vaccine has, practically all the time, contained the virus of smallpox, whether with or without, the virus or germs of a great many other diseases, and had the potency of causing smallpox, as well as other diseases.*

4) *That vaccinations and revaccinations tend to increase confluent and malignant varieties of smallpox, which is the cause of the greatly exaggerated case mortality rates in epidemics in all those countries where frequent vaccinations are rigorously enforced.*

5) *When vaccinated persons were found to catch smallpox and die, an alternative claim was fabricated, that vaccination mitigates the disease; but this claim was not only never proved, but actually disproved, because of the phenominally high mortality in those countries.*

6) *The Leicester policy is the only one that can be relied upon to reduce smallpox deaths to an irreducible minimum.*

7) *The medical conspiracy of silence over all these and other relevant facts against vaccination is alone sufficient to prove that they are traitors to the people and utterly unfit to serve as advisers to the government on health.*

## PASTEURIAN INOCULATIONS

Fools rush in, where angels fear to tread. This was well illustrated in the Jennerian dogmatism and malpractice. The same haste and recklessness characterised the intermeddling of a worse charlatan, named Louis Pasteur of France; and the disasters due to his malpractices were even worse than Jenner's.

Pasteur was no doctor, but a third-rate chemist. He had not the fine quality of a true scientist, because he was in great haste to do something on the lines similar to those of Jenner.

At the time there was a real scientist, a seeker of truth, with the humility and patience to persevere in the quest of scientific truth, who devoted the whole of his life to the work he took on hand. This was Professor Antoine Bechamp. He conducted a series of experiments in fermentation of sugar solutions. Incidentally he discovered, looking through a microscope, certain creatures of very minute size, later called germs, bacilli, bacteria, microbes and so on. And he wrote a memorandum describing his experiments and observations, to the French Academy of Science, of which he was a member. He was aware that he was only at the starting point of a new science, later called Bacteriology. Theories need a vast basis of facts to be ascertained by a slow scientific process. Pasteur saw this document and at once set to work to steal a march over his rival by framing a theory about these germs. He made some perfunctory experiments and arrived at a hasty guess, which was later called the germ-theory of disease-causation. There was at that time no scientific basis of facts to support the theory

Many questions were there, demanding patience to ascertain their significance. But Pasteur could not afford to wait. He prepared a memorandum, in which he announced his theory, that there are germs floating in the air, which enter into the body and cause disease, and that diseases can be dealt with on the basis of this theory. He had the support of the Emperor, Louis Napoleon. So the Academy had to accept the theory, though there was not even the slightest proof of the truth of the theory. When asked for proof he replied: "Future science will furnish the proof." Future science did not do that. It discovered facts that were adverse to the theory.

It may be stated, at the outset, that Bechamp found, after patient search, that there were no germs in the air, but something else, much more minute than germs, which he called microzymas, which was the raw material of creation. Both body-cells and germs were the results of their creative activity. If these microzymas be cultured on wholesome, natural foods, they become body-cells. If they be fed on decomposing matters they form germs, which have a function to fulfil in disease-processes.\* So he came to the conclusion that hygienic living is the means of preventing disease, not filth-medication. But this conclusion was arrived at by him in his last days, a year or two before his death.

Pasteur, on the other hand, followed the path of Jenner. He invented vaccines and serums for inoculation against disease.

In this context, there are two statements made by Pasteur himself, which suffice to refute his theory.

At an early stage of the controversy started by his critics, he had to admit that "in a state of health the living body is shut against the germs." Another statement, which he made when he was dying, was couched in the following terms: Claude Bernard was right. The soil [the bodily tissues] is everything, the germ is nothing." So the germ theory was withdrawn. And this is the view that the more sensible scientists have come to. If the bodily tissues, the blood, the organs and the nervous system are kept in good health by eating strictly wholesome food, unspoiled by intermeddlers, germs have no power to create disease. (From Couzigou's Book.)

The complete refutation of Pasteur's theory came when it was discovered that in many cases the so-called 'causative' germ was absent at the onset of the disease, but came into being only later, or not at all. This will be set forth in detail later.

Because of his unscientific haste in proclaiming this theory, he had to make a number of assumptions as facts, which were not proved, but were later disproved. One of these was that there are as many species of germs as there are diseases, each having to cause a particular disease. But bacteriologists later discovered that germs do not belong to fixed species, like dogs or cats, but could undergo change of form and properties, according to the medium in which they are cultured. If fed on blood or other medium contaminated with filth, they become 'virulent.' If fed on clean food, they remain non-virulent. The facts, historical and scientific, concerning Bechamp and Pasteur are taken from a book, 'Bechamp or Pasteur' by Douglas Hume, published by C. W. Daniel Company Ltd.

The germ theory is also vitiated by the ignorance that then prevailed about the true cause or causes of disease. The ancient, well established truth was and is that food is the chief factor in the maintenance of health or of disease as the case may be. This, the medicos of that time did not know. When Bechamp put forward the true theory it was summarily rejected, because Pasteur would not allow it to be discussed. The hygienists who started the movement called Nature-Cure, sometime in the 19th Century, were fully aware of this truth and effected diet-reform as an integral part of their system. But the orthodox medicos were uninfluenced by it.

This truth, however, got a basis of scientific proof in the early decades of the present century,

The scientist who gave a scientific basis for this profound truth was one Dr. Robert McCarrison, M. D. who was for some time serving as a medical officer of health at Gilgit in the north-West corner of Kashmir. About 60 miles from that place was the Hunza Valley, where lived a small community, unaffected by western civilisation, who were unbelievably healthy, strong and longlived. When Dr. McCarrison observed these men, his scientific curiosity was roused. He studied their food habits, and their agriculture. Later he established the Nutritional Research Laboratory at Coonoor in Nilgiris.

There he gathered thousands of white rats, divided them into separate groups, each to represent a particular human community, and he gave each group the food of the community which it represented.

The germ theory was excluded by the maintenance of perfect sanitation, including pure open air and sunlight and frequent washing of the cages. The difference was only in the food given. Otherwise all groups had the same hygienic living conditions.

Among the groups there was one to represent the poor people of Britain who lived on unwholesome white bread and margarine, an inferior article of food, a cheap substitute for butter. There was little difference between the food of these people and those of the Madrasis.

As the result of this elaborate experiment, the Hunza rats came out best of all; the Madras and the British rats were the worst of all. And all the rest were in between. So the thesis was proved. No attempt was made to disprove it. The medicos refused to take any notice of this great experiment and its conclusions. Very slowly this demonstration penetrated into the minds of a small number of medical men. It is said that now there are at least 200 medical men who apply this knowledge in their practice.

So, the Pasteurian theory was shattered at least for all those that have open minds.

In this context it is proper to take notice of another primitive community of human beings, the Polynesian Islanders called Maoris whom we dealt with in the IX chapter. Readers will do well to study the portion on Soil Health, in the X chapter.

Here it is also worthy of note that McCarrison in his teachings emphasised the need of food being fresh as well as unspoiled. Fresh food is alive, other food is dead, and hence does not promote health but only disease.

Pasteur's ignorance of these great truths vitiates his theory of germs as the cause of disease.

The burden of proving the pre-existence of the so-called causative germs lay on the pasteurians, not on their critics. But these dogmatists never even asked themselves the question, and went on in their criminal courses in disregard of all the laws of evidence.

It was a Canadian doctor, John B. Fraser of Toronto who accidentally stumbled on evidence to show that the implicated germ is **absent** at the time of the onset of disease. This happened in 1916. The following passages are quoted from an article of his which appeared in *Canadian Lancet*, June, 1916; therein he wrote "that in many cases under his attention the usual germs were not present when the person first became ill, but appeared some hours later. If this was true, they could not have caused the illness."—Quoted from 'Immunity' by R. B. Pearson of the U. S.

Dr. M. Beddow Bayly in his booklet on the Germ Theory of Disease refers to this discovery of Dr. Fraser and then goes on to narrate the story of experiments that he made later, to confirm the view that germs do not cause the diseases attributed to their activity. This consisted in swallowing disease germs of many diseases in large numbers, without any disease occurring. It may appear that these experiments were foolhardy. But since the absence of the germs, when they must be present' showed that they had not the power to cause disease, he was not afraid. The experiments lasted about two years and the result was plain, that the germs are not to blame for illness, that the man himself is to blame for it. It does not appear that the medicos were at all influenced by these revelations.

Among the inoculations in use for some decades is a proprietary preparation for preventing tuberculosis, made by a Frenchman, Calmette, called B C G. This was responsible for two great massacres of children, one in Lubeck (Germany) and the other in Madrid (Spain). In the former 76 children were killed and in the latter 164. The one in Madrid is dated 1929. Calmette, the chief perpetrator of the grave-crimes kept quiet, probably because he had no means of proving the harmlessness of his concoction. This vaccine is condemned by a great many eminent authorities. But the World Health Organisation is giving it their powerful support. This proves the true nature of this international body, to be far from honest and commendable. A few years ago this WHO got our Government to carry out a mass inoculation with BCG, which proved disastrous to many of the victims, causing blindness, death and other miscellaneous evil effects, including the very tuberculosis which it was expected to immunise children from. Sri C. Rajagopalachari condemned this campaign quoting authorities. It is now going to be repeated. BCG is indisputably deadly.

Herein a preliminary explanation is needful. For a long period of years an explanation as how their inoculations ward off disease has been in vogue. This is that the disease-product which is injected into the body, provokes the blood to manufacture what they called 'antibodies' or 'anti-toxins', which kill the invading germs, and thus prevent the disease.

But this ingenious theory received its death blow in a series of articles in "Health From Herbs" by Dr. Bayly on polio-myelitis vaccine, from a report issued by the Medical Research Council, May, 1950, entitled "A Study Of Diphtheria In Two Areas Of Great Britain".

During a few decades medical men have found a new line of preventive medicine. They found some mysterious filth, found often in the excreta in the bowel, which they call viruses. These are extremely minute particles, of course toxic, so minute that only an electronic microscope will make them visible. They are filter-passing particles. In the filter the germs are retained in the top of the filter but those minute particles pass the filter and are found in the bottom. There is no evidence for believing that they are alive, like germs because they multiply inside the living body and not outside. But they are treated exactly like germs, as if they are alive, and vaccines or serums are prepared and used just like the germs. This is a highly profitable business for manufacturers, and to some extent to medicos also.

Among the vaccines thus prepared there is one for poliomyelitis, (infantile paralysis). This is a disease following vaccination for small-pox or inoculation for diphtheria.

A vaccine called the Salk Vaccine was used for mass vaccinations of both children and adults, even pregnant women, but it gave the disease to too many persons. Secretly this was dropped and a new vaccine, the Sabin Vaccine was substituted for the discarded one. There is evidence to show that this is no better. Some medicos also are against it, and they have an explanation for it: it contains 'live' virus.

The use of disease-products for prophylaxis (disease-prevention) is indefensible. It is inimical to health and dangerous to life, exactly like smallpox vaccine. An organisation for the defence of the people's health, like the National Anti-Vaccination League (this has now been closed and the Howey Foundation has taken up its job.) of England is an urgent necessity in our country. We expected that the All India Nature-Cure Federation would prove a force in this respect. But its efforts are directed more towards gathering firstly our own forces together, which, it can be said, it has achieved in theory, but a practical unification of thought and action can be achieved only if this organisation is divest of professional interests; more laymen should come together and see, that the professionals do not dictate 'justice' to the majority. An Anti-Vaccination Society has been formed in Delhi. Lack of funds do not permit it function effectively. The Natural Health Foundation may perhaps be able to extend its support to such activities as are directed towards the protection of Health-Freedom.

One of the telltale evil consequences of systematic fouling of the blood by filth-medication, is that disease, like paralysis, that formerly belonged to later stages in life, now come to children and youths.

In this context we have to consider who are the quacks. The term 'quack' came into use a few centuries ago, when some charlatans took to the free use of mercury for curing patients. The German term for mercury is 'quacksalber' (quicksilver). Mercury is a deadly poison. There is the warning by Sri Ramakrishna Paramahansa, that 'Sin and mercury are hard to digest'. Later the term was extended to users of other deadly poisons, such as arsenic. So, now the term is applicable strictly to the allopathic medical profession, who freely use poisons and only poisons. Healers who use no poison, but only perfectly safe health-promoting matter, like fresh air, water, sunlight, etc., are certainly not quacks. Because of the utter wrongness of their system, medicos find themselves driven to the necessity of making lying statements to defend themselves from blame, which they often deserve.

At this point may be quoted a statement by Dr. Couzigou in his book, "Vaccinated persons are reservoirs of virus. But only these are given passports to travel by sea and air", and carry the disease seed with them to other countries as well. Rare cases of smallpox do occur even now, when there is no incidence of the disease locally, by the immigration of recently vaccinated persons from other countries, like India, Japan, Australia etc.

So, it is the vaccinated and inoculated ones that are carriers of disease to others, not the untreated whose bloodstream is free from these poisons. So there is no case for compulsion.

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## 30. THE LIGHT WITHIN

Whence did we get the understanding which is the life and soul of this unique science? Whence shall we get further light, on the dark places of this science, whereby it would become more perfect?

The author can say with a clear conscience that what he learnt from external sources—from books and periodicals—was very little. Fresh light was thrown on the problems that arose from time to time from that mysterious Source, the Light Within, of which we are told in the Shri Gita and the Vedantas. Later the author found that nearly the same new knowledge had come also to seekers of hygienic truth elsewhere. And the author has the impression that they also obtained all this knowledge from the self-same Source, whatever those seekers might think.

For those that are not familiar with the wisdom of the Gita and the Vedantas the author would suggest a western interpreter of this wisdom Emerson, who gave it out to the western nations in one of his inspired writings, the essay on 'The Over-Soul'. A study of this profound writing will be an eye-opener to those that are not satisfied with the twilight of wisdom which is all they had so far. But a cursory reading of that inspired writing would be of no avail. It requires to be studied slowly and patiently many times before the truths revealed therein would become clearly understood. The reader may thus obtain confirmation of what is said here on this point, namely that the Guiding Principle of Life and Mind in this Over-Soul, (Paramatma,) spoken of in the Vedantic Philosophy as the Self. This is the Light Within, to whose guidance we must unreservedly submit ourselves, because what we consider as ourselves is not really different from Him. It is not demanded of every follower that he must accept this teaching. But we say that he that has this understanding is in a better mental condition to follow this, the Natural Way, more faithfully and successfully, because of this guidance. That Oversoul is the ultimate source of all right knowledge. The more thoroughly the mind becomes receptive to this Source, the more accurately it (the mind) understands the principles of this Science, and so far becomes free from all outside authority. That this freedom is absolutely necessary will be seen from the fact that these 'authorities' contradict one another violently.

Independence of all external support is the secret of true success in life, as taught by the first of all law givers namely Manu, who said,

All dependence on others is misery; dependence on oneself alone is happiness. Herein we should remember the explanation given by Bhagavan Ramana Maharshi, that true self-reliance is the same as reliance on God, who is the Over-Soul spoken of by Emerson. It is not proper for the follower to submit himself to be exploited by self-styled authorities, who, being human, are therefore almost certain to be ignorant on points that are too subtle for them. We have said already that nearly all these 'authorities' are unaware of the need of **Non-Violence** in the practice of this Divine Science. The true teacher is one who seeks to liberate his pupil from dependence on himself also by showing him that his true source of knowledge and guidance is **within**.

Reliance on books should be only for a time, not for ever, because they are only sign-posts on the road to the Truth; they impart to the follower only as much of the Truth as the author had realised when writing.

Besides, few are the authors that grow wiser with time and experience, and are able to write better books each time. Most authors are held fast in the mazes of their own inconclusive interpretations of experience. The facts observed in the course of experience may be true; but the reader must verify them by his own experience and then interpret them in his own way, subject to guidance from within.

The revelations from within are progressive. No one should assume that he has learned everything, and that he has no need to hearken to the Inner Voice any more. He that does so may be said to suffer from mental rheumatism, if not from something worse. The follower should keep his mind always open to new truth coming to him from any source, from without, or from within; he must not linger too long at any stage of his pilgrimage truthward; he must ever be ready at short notice to strike his tents and march forward to new and better knowledge through experiments on such lines as may be indicated by his own Inner Guide; as Shri Ramakrishna taught, his motto must ever be; **Keep going forward; always make not your permanent Home any-where on the Way.**

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English	Botanical name	Tamil	Hindi	Telugu	Kanarese	Malayalam	Gujarati	Bengali
Amaranth tender	Amaranthus Gangeticus	முளைக்கீரை	चोलाई	Totta koorā	Mulla Dantu	Elam Cheru Cheera	Dant, Rajagaro	Banopata Nate
Cabbage	Brassica Cleracea Capitata	முட்டைக் கோஸ்	बन्ध गोभी	Koskura	Matle Kosu	Muttakose	Kobi	Bhandha Kopee
Curry leaves	Muraya Koenigil	கருவேப்பிலை	करी पत्ती	Karivepaku	Kari Bevu	Kariveppila	Mitho- Limbo	Bursunga
Manittakkaali	Solanum Nigrum	மணித் தக்காளி	सकोई	Kamanchi Badakaasi	Ganika	Manittak- kaali	—	Kakamachi Mako
Malabar Night Shade	—	பசுளைக்கீரை	Poi Saag	—	—	—	—	—
Araikkeerai	—	அரைக்கீரை	—	Koyya koorā	—	—	—	—
Coriander Leaves	Coriandrum Sativum	பச்சைக் கொத்துமல்லி (தழை)	हरा धनिया	Kottmiri	Kotambari	Kothamalli Ela	Kotmer	Dhane Saag
—	—	பருப்புக்கீரை	Bathua	—	—	—	—	—
Gram leaves	Cicer Arietinum	கொத்து கடலை (தழை) கீரை	चना का साग	Sanaga Aaku	Kdale Soppu	Fayar-ilakal	Chanana Pann	Cholo Saag
Lettuce	Letuca Sativa	—	सलाड पत्ते	—	—	—	—	Kachi Saad Patta
Ponnaan-kanni	Althernan-thera Sessilis	பொன்னூங்கண்ணி	—	—	—	Ponnaan- kanni	—	Khanchari
Ribbed Gourd	Luffa Acutangula	பீர்க்கங்காய்	तोरई, तुरई	Beerakaayi	Heerakaayi	Peechinmaa	Turia	Jhinga
Snake Gourd	Trichosanthes Anguins	புடலங்காய்	चिचंडा	Potlakaayi	Padavala- kaayi	Padava- langaa	Padval	Chichinga
Tinda	—	—	टिण्डा	—	—	—	—	—
Tomato	Lycopersicum Esculentum	சிமைத் தக்காளி	टिमाटर	Cheema Venkaayia	Tomato	Takkaali	Tamatu	Bilati Begun
Kovai	Pisum Sativum	கோவைக் காய்	परवल	Dondakaaya	—	—	Fadwal	Batol

English	Botanical Name	Tamil	Hindi	Telugu	Kanarese	Malayalam	Gujarati	Bengali
Sword Beans	Canavalia Ensiformis	வாளவரை	—	Adavilamaa	—	Vaalavaraa	Abbayhi Shing	Katsim
Carrot	Daucus Carota	—	गाजर	Pachha Mullangi	—	Kaarat	Gaajar	Gaajar
Potato	Solanum Tuberosum	உருளைக் கிழங்கு சர்க்கரை வள்ளிகிழங்கு	आलू	Urula Gadda	Urula Gadda	Urula Kizhangu	Bataataa	Gol Aaalu
Sweet Potato	Ipomea Batatas	சர்க்கரை வள்ளிகிழங்கு	शकर कन्द	Chakkaravalli Gadda	Genasu	Chakkara Kizhangu	Sakkaria	Ranga Aalu
Elephant Yam	Amorphophallus Campanalatus	சேனைக் கிழங்கு	जमीन कन्द	Surel Kanda	Dodda Surangadde	Chena (Valuthu)	—	Oi
Broad Beans	Dolichos Lablal Varlignosus	அவரைக் காய்	सेम	Peeda Chikkudi	Avarakaayi	Avarakkaa	—	Makhan Sim
Bottlegourd	Lagenaria Vulgaris	சுரைக்காய்	लौकी, घिया	Sorakaaya	Sorekaayi	Churakkai	—	Lau
Cauliflower	Brassica Olercea Botrates	—	फूल गोभी	Kosugadda	Hukosu	Cauliflower	Phool Gobi	Phool Kopi
Cluster beans	Cyamopsis Psoralioides	கொத்தவரை காய்	ग्वार की फ़ली	Goruchek-kudu Kaayalu	Gori Kaayi	Kottavarakka	Govar	Jhar Sim
Cucumber	Cucumis Sativus	வெள்ளரிக்காய்	ककडी, खीरा	Dosa Kaaya	Southekkaayi	Vellarikka	Kakdi	Sasha
Ladies Finger	Hibiscus Esculentus	வெண்டைக்காய்	भिण्डी	Bendakaaya	Bindikaayi	Vendakkaa	Bhinda	Dherash
Indian Gooseberry	Phyllanthus Emblica	நெல்லிக்காய்	आमला	Usirikkaya	Nellikkaayi	Nellikkaa	Amla	Amlaki
Banana Flower	Musa Paradisiaca	வாழைப்பூ	केले का फूल	Arati Poovu	Bale Hoo	Vaazha Koombu	Kel Phool	M. cha
Banana Pith	-do-	வாழைத் தண்டு	केले का दण्डा (तना)	Arati Dota Arati Devva	Bale Dirdu	Vaazha Tandu	Khelenu Thed	Thor

English	Botanical Name	Tamil	Hindi	Telugu	Kanarese	Malayalam	Gujarati	Bengali
Pumpkin	Cucurbita Maxima	பரங்கிக்காய்	सीता फल	Gummidi-kaayi	Kumbala	Matha	Kohlu	Kumra
Ash Pumpkin	—	பூசணிக்காய்	काशी फल	—	—	—	—	—
Apple	Pyrus Malaus	—	सेव	—	Sebu	—	Safarjan	—
Banana	Musa Sapientum	நேந்திர வாழை	—	—	—	Nendra-pazham	—	—
Cape Goose-berry	Physalis Peruviana	—	रसमरी	—	—	—	—	—
Dates	Phoenix Dactilifera	பேரிச்சம்பழம்	खजूर	Kharjooram	Kharjoora	Endapazham	Khajur	Khejur
Figs	Ficus Carica	அத்திப்பழம்	अंजीर	Attipallu	Anjura	Attipazham	Anjeer	Dumoor
Grapes	Citrus Gradis Varmaximan	திராசைப்பழம்	अंगूर	—	—	—	—	—
Guava	Psidium Guyava	கொய்யாப் பழம்	अम्रूद	Jaami Pandu	Seebai	Perakka	Jaam-Phal	Payara
Jack Fruit	Artocarpus Integrifolia	பலாப்பழம்	कठल	Panasa Pandu	Halasu	Chakka-pazham	Phanas	Kanthal
Jambu Fruit	Sizigium Jambolanum	நாவல் பழம்	जामुन	Narada Pandu	Neralai	Jambu-pazham	Jambu	Kalo Jamm
Lemon	Citrus Medica Varlimonum	கடாரங்காய்	मीठानीबु	Gaja Nimma-Pandu	Gaja Nimbu	Naaranga	Limbu (mitha)	Lebu (Mitha)
Lime	Citrus Medica Var-acida	எலுமிச்சம் பழம்	नीबु	Nimma Pandu	Nimbe	Cheru Naaranga	Kadgi Limbu	Lebu (Kagzi)
Mango	Magnifera Indica	மாம்பழம்	आम	MamidiPandu	Mavina Hannu	Maam-pazham	Keri	Aam
Melon, Water	Citrullus Vulgaris	—	तरबूज	Tarbooja Pandu	Kallangadi	Thanni mattangna	Tarbooj	Tarmuj (Jol)
Melon Musk	—	—	खरबूजा	—	—	—	—	—
Orange	Citrus Aurantium	(கமலா) கிச்சிலிப்பழம்	सन्तरा	Kamala Pandu	Kitilai	Madhura Naaranga	Santra	Kamala Lebu

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Palmyra fruit	Borassus Flabellifer	நூங்கு	ताडफल	Taati Pandu	Taati Nongu	Elam Panan-gaai	—	Tal Shash
Papaya	Carica Papaya	பப்பாளி	पपीता	Boppay Pandu	Pharangi	Pappayaa Pazham	Popaya	Pepə
Pears	Pyrus Communis	பேரிக்காய்	—	—	—	Berikkaai	—	—
Pears, English	Pyrus Achras	வால்பேரி	नाशपती	—	—	English Berikkaai	—	Kulu Nash-pati
Plantain	Musa Paradisica	பூவன்பழம்	केला	Ariti Pandu	Bale Hannu	(Saadhaarana Vaazhaipazham)	—	Kala
Do-Hill	—	மலை வாழைப்பழம்	—	Konda Ariti	Mala Baale	MalaVaazhai-pazham	—	—
Prunes	Prunus Domestica	ஆல்பகோடா	आलू बोखारा	Alpagoda Pandu	—	—	—	—
Pomegranate	Punica Granatum	மா துளை	अनार	Daalimma Pandu	Daalimbari	Madalam Pazham	Daalamb	Daalim
Sapota	—	ஸபோடா	चीकु	—	—	—	—	—
Seetapazham	Anona Sqamosa	ஸீ தாப்பழம்	शरीफा	Seeta Pazham	Seeta Phala	Sesta Pazham	—	Ata Phal
Wood Apple	Feronia Elephantum	வினாம்பழம்	कैथ	Velaga Pandu	Bela	Vilaam Pazham	Kothu	Kathbael
Zizyphus	Ziziphus Jujuba	எலந்தப்பழம்	बेर	Regu	Yelachi	Elanda Pazham	Bor	Kul
Almond	Prunus Amyglalus	வாதாம் பருப்பு	बदाम	Badamkaayi	Badaami	Badaam	Badaam	Badaam
Cocoanut	Cocos Nucifera	தேங்காய்	नारियल	Gobbarikaayi	Tengu	Tenga	Naariel	Naarikel
Groundnut	Arachis Hypogea	நிலக்கடலை	मूंगफली	Verasanaga-kaayi	Kadalakaayi	Nilakkadala or Kappalandi	Shekeli Shing	China Badaam

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Walnut	Juglans Regia	அக்ரோட்	अखरोट	—	—	Akrotandi	—	—
Bajra	Pennisetum Typhoideum	கம்பு	बाज्रा	Gantelu	—	Kambu	Bajri	Bajra
Green Gram	Phaseolous Radiatus	பாசிப் பயறு	मूंगू	Pesalu	Pache Hesaru	Cheru Payaru	Mag	Mug
Rice, Raw Dehusked in a wooden Grinder	Oryza Sativa	மர இயந்திர ரத்தில் உமி நக்கிய பச்சை அரிசி	चावल	Chibeeyam Pachi	Akki--Marada yantrasanta horangina umiyannu Tegadaddu	Ari	—	—
Flattened Rice	—	அவல்	चिडवा	Atukulu	Avalakki	Aval	Pohva	Cheera
	Eleusine Coracana	கேழ்வரகு	माण्डुआ	Ragulu	Ragi	Mootari	Ragi By Bhav	—
	Triticum Vulgaro	கோதுமை	गेहूं	Godumatu	Godi	Godumbu	Ghau	Gom Asta

Ragi  
 Wheat  
 79471  
 4615  
 4615  
 4615







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